

ASSEMBLIES OF GOD THEOLOGICAL SEMINARY

FROM PHILOSOPHY TO PRAXIS:
THE ASSIMILATION OF FEMALE CREDENTIALLED MINISTERS
INTO THE NORTHWEST AND NORTHERN CALIFORNIA/NEVADA
ASSEMBLIES OF GOD ECCLESIASTICAL PROFESSION

A PROJECT SUBMITTED TO THE
DOCTOR OF MINISTRY PROJECT COMMITTEE
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BY

RALYNN G. WILLIS
EVERETT, WASHINGTON

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ABSTRACT

This project identified reasons for disparity between the Assemblies of God (AG) position paper, “The Role of Women in Ministry”¹ and the published statistics revealing low numbers of credentialed women occupying advanced positions in AG ecclesiastical leadership. It addressed the difficulties credentialed women experience assimilating into the ecclesiastical profession and investigated whether the AG culture as a whole supports women in leadership.

The “Women in Ministry Survey,” distributed to the Northwest Ministry Network (NWMN) and the Northern California/Nevada District (NCN) ministers presented questions stemming from research on the development of female leaders, AG church culture, and the various relationship arenas that influence women ministers. Out of 668 AG ministers, 190 responded to the survey. The findings provided a snapshot of the support and challenges for female leadership assimilation in AG church culture. The survey findings and recommendations were distributed to NWMN and NCN district officials and Northwest University and Bethany University College of Ministry Deans. A presentation was also given to the female population at the NWMN Ministers’ Retreat.

The project recommended to AG leaders the biblical assimilation pattern that Jesus and the Apostle Paul implemented through their words, actions, and relationships as the trans-cultural and timeless remedy for assimilation challenges.

¹“The Role of Women in Ministry.” General Council of the Assemblies of God (USA), http://ag.org/top/Beliefs/position_papers/pp_4191_women_ministry.cfm (accessed June 6, 2008), 3.

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The journey of a female minister remains an arduous one filled with twists and turns, peaks and valleys, insight and confusion. The Lord has provided Spirit-filled men and women to encourage me, correct me, and remove obstacles so I can continue to fulfill His calling on my life.

I want to say thank you to my wonderful husband and partner in ministry, Dr. David Willis, for his continuous support in my doctoral studies and life-long ministry. He has cried with me, prayed for me, defended my calling, and sacrificed in order to see me excel. I pray a special reward for my husband who is not afraid to share the limelight and is even willing to stand in the shadows at times. Truly he comprehends and exemplifies what it means to be a godly husband and co-heir in Christ.

Many thanks to Pastor Joe Fuiten of Cedar Park Church in Bothell, Washington for his godly leadership and willingness to fearlessly advocate for women in ministry—not only through his words, but in his deeds. Pastor Joe believed in me and has opened doors for the ministry God has called me to fulfill. Further, I want to express my gratitude to Cedar Park Church for assisting me in my doctoral pursuit through their financial contribution. The seed they have sown into my life will not be wasted, but reproduced in multitudes of men and women called by God.

My three children, Phoebe, Christian, and Brandon, remain the shining achievements of my life as they have grown to be fearless visionaries for God. I thank

them for making parenting an enjoyable adventure. Truly children are an inheritance from the Lord.

I want to thank my Project Adviser, Dr. Richard Coffelt; my Biblical Adviser, Dr. Deborah Gill; and AGTS D.Min. Project Coordinator, Dr. Lois Olena, for their valuable time, profound insights, and academic expertise that contributed to this Doctor of Ministry project. I also want to thank my Editors, Christine Morgan and Susan Starkey for their attention to detail and excellent editing skills. Their investment in this project and in my life as a woman minister will be greatly rewarded by the Lord.

Finally, I thank my godly parents, Reverends Leland and Carol Coffelt, who brought me up to believe in the Acts 2 declaration that in the last days women shall prophesy. They modeled a life of faith and Holy Spirit power and instilled in me the belief that God chooses women just as He chooses men. Their prayers, wisdom, and example to me over the years remain priceless. It is my desire for them to see the fruitfulness of my life and ministry as a reward for their faithfulness to the Lord.

CHAPTER 1

INTRODUCTION

The assimilation of women leaders into the Assemblies of God (AG) ecclesiastical structure has directly impacted my life. As a daughter of an Assemblies of God minister, I made frequent trips to the altar in response to God's prompting. The twists and turns of my typical adolescent journey overshadowed God's voice, but my effort to shake this prompting failed.

I entered Bethany College of the Assemblies of God with few modern role models to show the pathway for a woman's call. I initially concluded that my calling was associated with marrying a male minister. As a result, I searched for the most anointed preacher I could find. After a two-year stint of failed efforts, I determined that a ministry calling was not my destiny and entertained other options.

Before the launch of a new pursuit, a divine intervention aborted my new plans through my dorm neighbor Su An, a young Korean international student. Su An served as my prayer team leader and modeled a fervent, disciplined prayer life. As a guilty non-attender of the prayer meetings, I surfaced as an inevitable target for Su An's concern. One day she approached asking to pray together.

I arrived at Su An's dorm room and dropped on her sagging single bed. "I want to pray for you," she said in broken English. What happened next changed my life. As Su An prayed, God's shining bright light filled the room, and she began to prophesy of

things I would do for God globally. She gave specific accounts from near to future events. Some circumstances she prophesied about occurred within months of our prayer time; some events happened twenty years later; other prophesies are yet unfulfilled. Most significantly, in that moment I could not deny or refuse God's clear call to preach His word and lead His people.

The clear voice of God in that divine moment provided an anchor for my calling even as I faced difficult experiences and, at times, overwhelming rejection. With few examples of female ministers holding visible church leadership positions and embracing ministry as their profession, finding the pathway to fulfill my ministry calling proved difficult and confusing. Ultimately, my arduous journey created a passion to help women ministers by encouraging visible role models, by identifying challenges to assimilation, and by inspiring people to create healthier dynamics for female leaders within AG ecclesiastical structures. This project, rooted in questions arising from my own ministry experience and fueled by my God-given passion to help women fulfill their ministry callings, investigates the challenges for assimilation of female ministers into AG ecclesiastical structures.

Context of the Project

I serve as a co-pastor of Cedar Park Northshore Church located in Kenmore, Washington, located in the Northwest Ministry Network of the Assemblies of God. As Cedar Park's first female pastor, role definition created challenges for congregants, staff, and me. But as time progressed and evidence of my leadership anointing surfaced, people settled into this new experience. As a result of my leadership, Cedar Park nurtures female leaders who serve as pastoral staff, elders, and overseers of major departments.

Incorporating the female leadership model released women within the congregation to embrace new opportunities, producing both spiritual and numerical growth.

In addition to my pastorate, I work in the Graduate and Professional Studies department at Northwest University of the Assemblies of God. I assist Dr. Kent Ingle in recruiting for the newly launched Master of Arts degree programs in the College of Ministry. This role provides an opportunity for me to keep one foot in the academic arena and encourage women to further their education for increased professional advancement and ministry opportunities. At present, men comprise the majority of prospects for theological graduate work. In my estimation, this tendency for females to overlook professional advancement reflects possible assimilation problems within the ecclesiastical structure.

My ministry also includes serving as the President and Founder of the global ministry, “Women of the World, International” (WOTW). This ministry partners with AG missionaries to develop women leaders in the nations by providing resources such as specially designed curriculum, conferences, seminars, and coaching for development of women church leaders in the nations. I believe Christ’s freedom for women extends beyond what secular culture dictates. God anoints women to preach, teach, and lead the Church throughout the earth. WOTW desires to influence global church leadership to release women into ministry leadership.

The Problem

This project will examine the disparity between the Assemblies of God (AG) position paper, “The Role of Women in Ministry”¹ and the published statistics revealing low numbers of credentialed women occupying advanced positions in AG ecclesiastical leadership. It will investigate whether AG district and general council leaders desire to improve assimilation for women leaders within AG church culture and will document perspectives on assimilation of women into various levels of AG leadership through feedback from the current ministerial population.

The official endorsement reflected in the AG Women in Ministry position paper welcomes women into ecclesiastical leadership, yet the question remains whether the culture of the overall movement of the Assemblies of God supports this endeavor.² Published statistics reveal that women hold relatively few leadership positions. In 2006, women constituted 18.5% of all ministers, yet only 5.1% of ordained ministers. Further, the statistics demonstrate that men overwhelmingly fill the primary ecclesiastical leadership roles within the movement. As of 2006, women comprised 3.9% of senior pastors, 1.3% of presbyters, and none were elected to official district or national leadership positions.³ These statistics indicate some sort of problem or barrier exists

¹“The Role of Women in Ministry.” General Council of the Assemblies of God (USA), http://ag.org/top/Beliefs/position_papers/pp_4191_women_ministry.cfm (accessed June 6, 2008), 3.

²Ibid. “The Assemblies of God has been blessed and must continue to be blessed by the ministry of God’s gifted and commissioned daughters. To the degree that we are convinced of our Pentecostal distinctives—that it is God who divinely calls and supernaturally anoints for ministry—we must continue to be open to the full use of women’s gifts in ministry and spiritual leadership” 6.

³“AG Ministers Report, 2006 Credentials, Marital, and Ministry Status By Gender,” Assemblies of God General Secretary, http://ag.org/top/About/Statistics/Statistics_Report_2006.pdf (accessed June 6, 2008).

within the Assemblies of God that is keeping women from pursuing and/or achieving leadership positions.

Even though numerous women hold AG credentials, many do not occupy advanced leadership positions in local churches, districts, or AG universities. While some changes occur at district levels such as the appointments of female presbyters to serve the needs of the female ministerial population in the Northwest Ministry Network and Northern California and Nevada district, in comparison with the freedom for women in the surrounding culture, church culture stays miles away from releasing women leaders to function in their maximum potential.

The void of female leaders in visible positions in ecclesiastical structures presents a disadvantage to future women leaders. Since the majority of women church leaders reside behind the scenes, the female voice from the pulpit remains faint.⁴ Therefore, the female perspective on Scripture, leadership, and the subsequent application of Christian principles into real life also dims. Eleanor Holmes Norton states, “It is important to press for women in leadership positions....As leaders, women are in a position to pave the way and clear the path for other women....The success of their example also can help increase society’s acceptance of women in new roles.”⁵ Rather than build upon the victories of women ministers before them, due to the vacuum of visible female leaders, women

⁴Ibid., 1. According to the 2006 AG statistics almost 2/3 of female ministers do not have ordination papers. Twenty-seven percent of female ministers serve on church staffs, and 3.9% occupy senior/ lead pastor positions. Although the published statistical information does not present statistics on the employment status for women, this data indicates a greater likelihood of either part-time or volunteer status for female ministers.

⁵Eleanor Holmes Norton, “Elected to Lead: A Challenge to Women in Public Office,” in *The Difference “Difference” Makes*, ed. Deborah L. Rhode (Stanford, CA: Stanford University Press, 2003), 109.

ministers engage in the ongoing challenge to re-dig the wells of their fore-mothers.⁶

Therefore, women church leaders continue to face scrutiny rather than reaping the benefits of the momentum from those women ministers serving before them.

On the educational front, AG universities burgeon with female students. Although a majority of these young women pursue degrees outside the traditional ministry field, a large number obtain degrees from AG schools of ministry. However, current trends reveal that most credentialed females do not occupy full-time positions within AG ecclesiastical structures. The published AG statistics confirm the higher the leadership status, the fewer females involved.⁷ This remains difficult emotionally and spiritually for educated women leaders since it calls into question the practicality of their callings. Due to few full-time employment opportunities, economic hardship results since a ministerial education does not equip women to gain income in other professional fields. In contrast, opportunity for females in secular careers surpasses female ministers' prospects within the AG ecclesiastical structure. Moreover, the tuition for women enrolled in Church Leadership programs in AG universities and colleges remains identical to their male

⁶Genesis 26 tells the story of Isaac returning to the Valley of Gerar to re-dig the wells his father Abraham already dug but had been filled with dirt by the Philistines. Isaac re-dug four wells, the first two wells overshadowed by argument and controversy. Finally, after his perseverance his third well brought space for him in the land and his fourth well produced water. The people in the region said to Isaac, "We saw clearly that the Lord was with you" (Gen. 26:28). All Scripture quotations, unless otherwise noted, are from the New International Version.

⁷"AG Ministers Report, 2006 Credentials, Marital, and Ministry Status By Gender," Assemblies of God General Secretary, http://ag.org/top/About/Statistics/Statistics_Report_2006.pdf (accessed June 6, 2008). The male ministerial population makes up 20% of church staff members and 40% of senior/lead pastors in comparison to the credentialed female population, which makes up 28% of church staff members and 3.9% of senior pastor positions. These statistics reveal that men occupy a larger percentage of church staff positions with females notably vacant in advanced leadership positions that generally incur higher incomes. Whether ordained, licensed, or certified, most women reside in the lower paid positions in ecclesiastical structures.

counterparts, although ministerial positions with equal pay continue to be unavailable. These practical ramifications contribute to the frustration and dismay of female ministers.

The question surfaces whether women can develop advanced leadership skills if they never occupy significant positions of leadership. Research reveals that leadership skills develop as a result of social situations and on-the-job experiences.⁸ If women do not occupy church leadership positions, it remains questionable whether they will develop the leadership skills necessary for further advancement.

The Purpose

First, this project seeks to identify assimilation barriers women ministers experience when fulfilling their ecclesiastical callings within the Assemblies of God church culture. Although I realize the devil fights to discourage God's calling, church people, even leaders, can contribute to this discouragement. Stagnant organizational structures, standard operating procedures, and deep-rooted ideologies can also block women from assimilating into advanced leadership positions.

Second, this project intends to affirm the ability of female ministers to lead effectively. Some participants within the church arena use gender related leadership differences as an excuse to reject female leadership; this practice erodes rather than affirms female leadership opportunities. With the need for effective church leadership, the contributions females make can help to buttress church leadership rather than weaken it.

Third, this project will assist in female minister assimilation by providing recommendations for changes in ideology and praxis within AG church culture. It will

⁸Linda A. Hill, "Are We Preparing Ourselves to Lead?" in *The Difference "Difference" Makes* ed. Deborah L. Rhode (Stanford, CA: Stanford University Press, 2003), 147.

identify ways to strengthen support for female ministers. In addition, it will reveal the assimilation practices of Jesus Christ and the Apostle Paul and will encourage implementation of these same practices in present day AG church leaders. The implementation of these methods will assist in the increase of female minister populations by providing more examples of female leaders within ecclesiastical structures. Further, it will encourage the participation of female leaders in advanced levels of church leadership including senior pastorates, presbyter positions, and district and general council positions thereby closing the gap between AG proclamation and practice.⁹

Definition of Terms

Throughout this project the reader will encounter terms with particular meanings associated with the integration of women leaders into the church structure. This section will clarify these terms to assist in a more accurate understanding of the project content.

Ecclesiastical Structure. This term will refer to the professional leadership levels of the church organization. It will not apply to lay involvement within the church structure.

Assimilation. For the purposes of this project this term will refer to the integration of women ministers into the leadership arenas of the ecclesiastical structure. I will refrain from using this term to describe the integration of new members into the local church.

⁹“The Role of Women in Ministry.” General Council of the Assemblies of God (USA), http://ag.org/top/Beliefs/position_papers/pp_4191_women_ministry.cfm (accessed June 6, 2008). “The Assemblies of God has been blessed and must continue to be blessed by the ministry of God’s gifted and commissioned daughters. To the degree that we are convinced of our Pentecostal distinctives—that it is God who divinely calls and supernaturally anoints for ministry—we must continue to be open to the full use of women’s gifts in ministry and spiritual leadership.”

Complementarian. Those who believe God designed men and not women to exercise authority and leadership in the church. Variations exist within this group as to how this belief should apply to the practical outcomes of church life.¹⁰

Egalitarian. Those who believe that both men and women function equally in church leadership. This group believes gender places no restrictions upon the ministry of women.¹¹

Limited Participation. Closely associated with the “Complementarian” view on the female role in church life, this term expresses the view that restrictions exist for female participation in church leadership.¹²

Full Participation. Closely associated with the “egalitarian” view on the female role in church life, this term expresses the view that restrictions do not exist for female participation in church leadership.¹³

Description of Proposed Project

This project will illuminate assimilation challenges for AG women ministers by developing, distributing, collecting, and evaluating a survey that merges research on the social and psychological development of female leaders with the various components influencing women ministers within the AG church structure. It will then provide

¹⁰John Piper and Wayne Grudem, eds. *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* (Wheaton, IL: Crossway Books, 1991), xiv.

¹¹Ronald W. Pierce, Rebecca Merrill Groothuis and Gordon Fee, eds. *Discovering Biblical Equality* (Downers Grove, IL: InterVarsity Press, 2004), 13.

¹²Robert D. Culver, “A Traditional View: Let Your Women Keep Silence” in *Women in Ministry: Four Views*, eds. Bonnidell Clouse and Robert G. Clouse (Downers Grove, IL: InterVarsity Press, 1989), 32.

¹³Alvera Mickelsen, “An Egalitarian Reponse” in *Women in Ministry: Four Views*, eds. Bonnidell Clouse and Robert G. Clouse (Downers Grove, IL: InterVarsity Press, 1989), 59.

recommendations based upon survey findings for ways to improve assimilation of female leaders within the AG church structure.

Scope of the Project

The survey will question participants regarding female ministers and their assimilation into current church culture. Questions will stem from research on the social and psychological development of female leaders, trends identified through published statistics within the AG fellowship, and various relationship arenas that influence women ministers. The survey areas will include: general church leadership issues, unique leadership traits, ministerial preparation, leadership and family, staff relationships, Assemblies of God views, secular community views, and perceived challenges for women in church culture. Further, this survey will include opportunity for gender-specific questions regarding experiences or perspectives on female church leaders. In this section the personal insights and experiences of males and females regarding female church leadership will be measured.

Recipients of this survey will include 668 male and female credentialed ministers from two Pacific Coast Assemblies of God districts: Northern California and Nevada District (NCN), and the Northwest Ministry Network (NWMN). These districts span four states including California, Nevada, Washington, and Idaho. The survey will be sent to all female credentialed ministers in both districts and a randomly selected control group of male credential holders. Documentation of the demographics of each survey will include: gender, area, region, education, credential level, married to a credentialed minister, position, remuneration, amount of people the participant manages, frequency of

preaching or teaching, and type of speaking engagements the participant ministers in annually.

This project will seek to identify possible reasons for the disparity between the AG philosophy of women in ministry and the low percentage of women in full-time ministry by: a) determining strengths and weaknesses of the current denominational systems, b) examining current readiness of the AG to employ female pastors and leaders, c) exploring female ministers' perspectives on experiences in their church culture, d) ascertaining male church leadership views and experiences regarding female church leadership, and e) how these findings regarding church culture and church leaders perspectives contribute to the opportunities available to AG women ministers.

Organizational Development Consulting at Seattle Pacific University, Seattle, Washington will be used to determine survey results in order to maintain objective data results and preserve the confidentiality of all participants. Significant findings from survey questions will be determined based upon the degree of disparity in perspective from participants in the various demographics. This will present further insights into the assimilation issues for female ministers into AG church culture.

This project will not: a) solicit ministers outside the Northern California and Nevada District and the Northwest Ministry Network for survey distribution, b) construct proposed legislation for implementation into AG Bylaws in response to project findings, c) report confidential responses by AG leadership regarding project findings and recommendations, or d) expose identities or opinions of individuals participating in or responding to this survey without written permission.

Phases of the Project

Research

The research phase will include two major sections. First, the Biblical-Theological Literature Review (chapter 2) will identify three arenas within Scripture pertaining to women in ministry: the call of God to ministry, theological foundations for women in ministry, and biblical components for assimilation of women leaders as exemplified in the life of Jesus Christ and the Apostle Paul.

Understanding God's call to ministry as exemplified and defined in Scripture will provide a foundation for modern female leadership. The exploration of what God's call encompasses and who it identifies will help determine whether gender remains a factor for leadership qualification.

Unearthing the theological foundations for women in ministry will assist in understanding the parameters God established. This includes considerations of two distinct and opposing views on women's call into ministry and leadership: the Limited Participation View and the Full Participation View. In addition, this section will expose the nuances of the problematic passages used to restrict women in ministry. These texts will include 1 Timothy 2:11-15, 1 Corinthians 11:2-16, and 1 Corinthians 14:33-37.

Investigating how Jesus Christ and the Apostle Paul assimilated female leaders into their ministries will aid in determining whether ministry freedom for females depends upon the dynamics of secular culture. Furthermore, reviewing Jesus Christ's and the Apostle Paul's words, actions, and relationships will provide a method for Christian leaders to consider.

The General Literature Review (chapter 3) will encompass the second phase of research. This chapter will include four areas pertaining to the formation of ecclesiastical female leadership. First, chapter 3 will establish formational differences in male and female leaders based upon their social and psychological development. Although both genders embody qualities necessary for effective leadership, differences in nature and nurture affect how males and females choose to lead. Strengths and challenges exist for both genders in leadership formation and implementation. The areas covered will include the subjects of power, authority, and subordination.

The second section of chapter 3 will discuss the interpersonal dynamics of female leaders. How female leaders engage in personal relationships, nurture group dynamics, foster communication, respond to conflict, and apply service and performance to their leadership style will remain central to this section. This section will highlight differences in female and male leadership interactions with colleagues, subordinates, and authorities.

Chapter 3's third portion will expose the unique career patterns of female leaders. This section will investigate general perspectives on career advancement, the female leader's tendency toward leadership passivity, advantageous female leadership values, and what female leaders can learn from male leaders without compromising their distinct values and contributions.

The fourth main area of chapter 3 will feature the Pentecostal movement and its interaction with female church leaders. This section will concentrate on the Assemblies of God General Council within the United States (USA) and the historic struggle female ministers faced to receive unrestricted ministry freedom within this ecclesiastical structure. Further, this section will reveal the continued struggle for women in the

Assemblies of God and will contemplate the future role females will play in this fellowship.

Planning

The planning phase will begin with research on female leadership formation as delineated in the chapter 3 General Literature Review. The research will guide construction of the survey content by identifying potential challenges to female leadership formation and implementation based upon their social and psychological development.

Following the survey construction, I will meet with Dr. Mel Ming, Director of Pastoral Care and Development for the Northwest Ministry Network, and correspond with Dr. Jay Herndon, Secretary-Treasurer for the Northern California and Nevada District. These officials will approve survey content and provide names and addresses of nearly all the current female ministers and a corresponding number of male ministers from both districts to serve as a control group for this study.¹⁴

Second, the survey draft will undergo inspection by Farrah Jaber from Organizational Development Consulting at Seattle Pacific University, Seattle, Washington. She will review questions and format to ensure objectivity and clarity of questioning. Farrah and I will establish the best method to ensure confidentiality of returned surveys. The survey should only take fifteen minutes of a participant's time. The survey packet will include a self-addressed, stamped envelope to ensure easy response by

¹⁴The female survey participants included all female credential holders who were willing to participate. The districts officials ordered a random sample of male ministers at all credential levels to serve as a corresponding control group. Participants in the survey remained anonymous.

participant. Organizational Development Consulting will input data to ensure proper statistical outcomes.

Third, prior to official survey distribution, a group of male and female ministers will complete a draft survey in order to receive feedback regarding unclear or incorrect wording of questions or confusion of format. I will meet with this group to receive feedback on the survey and to make any necessary adjustments to ensure clarity for respondents. Organizational Development Consulting will implement these survey changes for the final copy.

Implementation

On April 15, 2008, the “Women in Ministry Survey” will be mailed to nearly all credentialed female ministers and a randomly selected control group of credentialed male ministers from the NCN District and the NWMN. Six hundred and sixty-eight ministers (308 female and 360 male) from northern California, Nevada, Washington and northern Idaho will receive this survey with a May 1, 2008, response date. Allowing a two-week time period will ensure a prompt response. Farrah Jaber from Organizational Development Consulting will pick up the completed surveys on May 5, 2008 in order to input statistical data.

Dr. Jay Herndon from the NCN district, Dr. Mel Ming from the NWMN, Dr. Kent Ingle, Dean of the College of Ministry at Northwest University, and Dr. Steven Chandler, Dean of the College of Ministry at Bethany University, will receive a summary of survey findings and recommendations for their review, response, and possible inclusion into appropriate ministry leadership contexts. I will invite responses and dialogue regarding

the content of this document by attaching a confidential response sheet and remaining available for private discussion and public presentations on this subject.

A presentation entitled “Positive Leadership Influence in the Church” reflecting some of the survey findings will be given to the females attending the Northwest Ministers Retreat in Wenatchee, Washington, September 29 and 30, 2008.

Evaluation

Organizational Development Consulting will construct a report identifying the significant findings based upon survey statistical outcomes. These findings will undergo evaluation. Questions receiving significant reaction by respondents and directly related to challenges to female assimilation within the AG church environment will receive notable attention.

A paper synthesizing these findings and applying the outcomes to the AG ecclesiastical structure will be created. This paper will summarize the assimilation challenges for women ministers in AG church culture and will provide practical suggestions for addressing these challenges.

The written and verbal confidential responses from Mel Ming, Jay Herndon, Kent Ingle, and Steve Chandler will receive considerable attention as I assess the survey statistics.¹⁵ Reactions from women at the Northwest Ministers Retreat will also receive

¹⁵A questionnaire based upon the survey outcomes will be given to Mel Ming, Jay Herndon, Kent Ingle, and Steve Chandler. This questionnaire will encourage a verbal or written response to the survey outcomes and will remain confidential. The purpose of this questionnaire is to encourage a candid response from these leaders to the sensitive subject of gender and leadership within the AG. These responses will contribute to my evaluation of the survey data, in particular to the survey responses related to the level of support the AG fellowship provides for women ministers.

consideration.¹⁶ Personal reflection and evaluation of research, planning, and implementation phases will also provide insights into project.

Writing

March 1st through the end of May, 2008 I will write the General Literature Review and then submit to my editor, general adviser, and project coordinator. I will create the survey in March and then request review by Farrah Jaber, Mel Ming, Jay Herndon, and my general adviser, Mel Ming and Jay Herndon. I will make adjustments to the survey and then resubmit for approval from all parties.

Writing will commence for the Biblical-Theological Literature Review in May through July 2008. I will submit this chapter to my editor, biblical-theological adviser, general adviser, and project coordinator for review.

I will write the introduction, field description, and project summary chapters August through September, 2008. I will compose the presentation for the NWMN Ministers Retreat and forward it to Mel Ming for review early September. I will present the project for final edit in October, 2008 and complete final chapter revisions in November, 2008. I will submit the project for final approval in December 2008.

¹⁶Due to the public nature of this event, the fact that many women attending do not hold ministerial credentials, and the sensitivity of the topic of gender and church leadership, the retreat presentation will target ways for women to sustain a positive leadership influence in the church rather than highlight the outcomes of the survey. The verbal and written responses to the presentation will be considered; however since the details of the survey will not be presented, the responses of the participants will not sustain a weighty influence on the evaluation of the survey responses.

CHAPTER 2

BIBLICAL-THEOLOGICAL LITERATURE REVIEW

Introduction

On the day of Pentecost, the Apostle Peter, quoting the prophet Joel, declares daughters will prophesy and females will receive the Holy Spirit (Acts 2:17-18).¹ Peter's sermon marks the inauguration of the new era of hope for the young and old, male and female, prominent and lowly, Jew and Gentile. After the outpouring of the Holy Spirit on the Day of Pentecost, a new freedom, power, and mission became available for both men and women.² On the Day of Pentecost the door opened for women to partake of the promise foretold by the Prophet Joel (Joel 2:28-29).

People and societies change slowly, and the struggle continues for integration of the Spirit's power and freedom.³ This eschatological framework, presented on the Day of Pentecost, would undergo scrutiny as it intersected with the expansion of the Church and experienced the labor pains of faulty human integration alongside the prophetic ideal.⁴

¹Unless otherwise noted, all biblical references are taken from the *New International Version*.

²Stanley M. Horton, *The Book of Acts, The Radiant Commentary on the New Testament* (Springfield, MO: Gospel Publishing House, 1981), 39. "There would be no distinction in the Pentecostal experience with regard to sex. This is another indication that all 120 were baptized in the Spirit, including the women."

³Frank D. Macchia, *Baptized in the Spirit, A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 174-175.

⁴Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge, MA: Harvard University Press, 2001), 176.

Even as godly people penned the epistles, the struggle to integrate the new-found freedom for women came with incredible theological and cultural scrutiny.

Pentecostals, like their predecessors, struggle to implement freedom for women, and the AG Fellowship continues to grapple with allowing females unrestricted freedom to use their gifts and lead in the Church. Statistics within the Assemblies of God (AG) point to the continued and covert struggle of female leaders within the Fellowship.⁵ In principle, the issue could be settled by the publication of an official AG position paper, yet the battle for successful implementation of female leadership into organizational church culture continues.⁶ Officially, the Fellowship welcomes women into its ecclesiastical leadership, but ambivalence regarding women in leadership exists within the Movement's culture. Chris Argyris and Donald Schön refer to this practice as "espoused theory" versus "theory-in-use."⁷ "Espoused theory" gives allegiance to an action and communicates it to others while "theory in use" occurs when the theory governs actions—which may or may not maintain compatibility with the "espoused theory."⁸

In light of this chapter will review biblical material pertaining to the call of women into ecclesiastical leadership. The material will be divided into four major sections: (1) the gender-neutral characteristics of God's call, (2) the theological

⁵"Statistics of the Assemblies of God (USA)," Assemblies of God General Secretary, 2007, http://ag.org/top/About/Statistical_Report_Summary.pdf (accessed March 15, 2008).

⁶"The Role of Women in Ministry," Assemblies of God General Council, http://ag.org/top/Beliefs/Position_Papers/pp_4191_women_ministry.cfm, (accessed March 15, 2008).

⁷Chris Argyris and Donald A. Schön, *Theory in Practice: Increasing Professional Effectiveness* (San Francisco: Jossey-Bass, 1980), 7.

⁸Ibid.

foundations for women ministers as expressed by two opposing groups—the Limited Participation View and Full Participation View, (3) three problematic passages commonly used to prevent women from full ministry participation, and (4) assimilation of women leaders into the Church as seen through the words, actions, and relationships of Jesus Christ and the Apostle Paul.

Investigating the Call of God

Understanding what a divine calling entails establishes a foundation for building confidence and acting in obedience as the female minister navigates ecclesiastical authority structures. Pentecostals view the “call of God” as a prerequisite to entrance into professional ministry. Within the AG, “Evidence of the Call” provides one of the basic qualifications for receiving credentials.⁹ Establishment of a scriptural definition of “calling” or “call” provides insights into what it means for a person, whether male or female, to receive a “call” from God.

Old Testament Use

Qara’ or “call” occurs in the Old Testament 689 times and predominantly refers to the address to a particular recipient with a special message that requires a specific response.¹⁰ This word also emphasizes the power of the one sending the message or doing the naming. For instance when God names the “day” and “night” (Gen. 1:5) and numbers the stars (Ps. 147:4) the use of *qara*’ in these texts underscores the priority of

⁹General Council of the Assemblies of God, *Minutes of the 51st Session of the General Council of the Assemblies of God with Revised Constitution and Bylaws* (Springfield, MO: General Treasurer’s Office, 2005), 110.

¹⁰Leonard J. Coppes, “*qara*” in *Theological Wordbook of the Old Testament*, vol. 2, eds. R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (Chicago: Moody Press, 1980), 810.

the name giver and the fact that God exercises authority over all creation.¹¹ Many times the name given by God reflects a primary attribute of the person or thing named.¹² Examples include Esau's evaluation of his brother's deceitful behavior toward him—behavior that links Jacob's character to being a “supplanter” (Gen. 27:36). Name changes initiated by God also reveal personal transformation and destiny such as in the cases of Abraham (e.g. Abram, Gen. 17:5), Sarah (e.g., Sarai, Gen.17:15), and Israel (e.g., Jacob, Gen. 35:10).¹³

The verb *qara'* also suggests “a call to a specific task.”¹⁴ In his poetry, King David penned this word over fifty times, highlighting its significance.¹⁵ Miriam's “call” to serve as a nurse for Pharaoh's daughter after discovering Moses (Exod. 2:7) illustrates this use.¹⁶ The word is also used when individuals summon God to meet their needs (Ps. 34:6). In addition, *qara'* includes “a friendly invitation or ‘to summon’ another.”¹⁷ Examples include a call to court (Deut. 25:8), an instruction by an elder to a subordinate

¹¹Ibid.

¹²Ibid.

¹³Ibid.

¹⁴Ibid. See also Ronald D. Sisk, *Surviving Ministry* (Macon, GA: Smyth & Helways Publishing, 1997), 8-9.

¹⁵David Willis, “God's Call and Practical Methodology for Establishing Longevity in Ministry,” (D.Min. dissertation, Fuller Seminary, 2003), 7.

¹⁶Ibid.

¹⁷W. E. Vine, Merrill F. Unger, and William White, Jr., eds. *An Expository Dictionary of Biblical Words* (Nashville: Thomas Nelson, 1984), 49.

(e.g., Jethro’s directive to his daughters to invite Moses to eat, Exod. 2:20), and an order to enlist in an army (Judg. 8:1).¹⁸

New Testament Use

In the New Testament, “call” comes from the Greek term *kaleo* meaning ‘to invite.’¹⁹ This word also denotes persuasive speech with the intention of attracting a person toward oneself.²⁰ Theologically, the term allows individuals entrance into a deeper relationship with Jesus Christ with the outcome of service in His kingdom. Jesus called (*proskaleo*) or summoned the crowd to receive instruction regarding the cost of discipleship (Mark 8:34).²¹ “In general, one may say that calling is a semi-technical term for the act of God in Christ, whereby through the proclamation of the Word and the inner witness of the Spirit, sinners are effectively drawn in faith and repentance into the kingdom of God.”²²

The Gospels and Pauline epistles cite God’s calling upon both men and women.²³ The Apostle Paul states, “And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified” (Rom. 8:30). For the Gospel writers, a

¹⁸Richard Coffelt, “Transformational Narrative as Primary Method in Activating the Divine Calling of the Emerging Woman Leader: Curriculum Design and Assessment,” (D.Min. dissertation, Regent University, 2006), 83.

¹⁹C. H. Horne, “Calling, Call,” in *The Zondervan Pictorial Encyclopedia of the Bible*, vol. 1, ed. Merrill C. Tenney and Steven Barabas (Grand Rapids: Zondervan, 1975), 694.

²⁰Willis, 13.

²¹Ibid.

²²Horne, 694.

²³K. L. Schmidt, “*kaleo*,” in *Theological Dictionary of the New Testament*, vol. 3, ed. Gerhard Kittel, trans. and ed. Geoffrey Bromiley (Grand Rapids: Eerdmans, 1964), 488.

call came from someone in a prominent position.²⁴ The use of this term, combined with the description “slaves” or “servants” as recipients of the call, indicates the role disparity between the one calling and those responding to the call (6:18-22).²⁵ No gender specificity exists when the call goes forth; both male and female may embrace God’s call. First Corinthians 7:21-22 extends the call to people even while they are in slavery.²⁶ The Apostle Paul uses the term “saints” and elaborates on this identity by stating “that the eyes of your hearts may be enlightened in order that you may know the hope to which he has called you (Eph. 1:18).” He combines this new identity with their “calling.” The Apostle Paul clearly bridges the call with the commitment to love and follow Christ.²⁷ This call, about which the Apostle Paul writes, remains available to all believers, both male and female.

Two additional nuances of this term include God’s call to a special office or service (e.g., apostleship, Rom. 1:1; missionary outreach, Acts 13:2; priest, Heb. 5:4.) and the call to peripheral circumstances in which a person’s powerful calling occurred (1 Cor. 7:20).²⁸ Paul’s experience depicts the use of a “call” to a special office or service. Paul’s intense conversion experience included a call to the gentiles (Acts 9:1-19 and 22:4-16). Within the salutations of many of his works he refers to his apostolic call as the cornerstone to the ministry that followed (Rom. 1:1 and 1 Cor. 1:1). Further, he refers to

²⁴Willis, 13.

²⁵Fritz Rienecker and Cleon Rogers, *A Linguistic Key to The Greek New Testament* (Grand Rapids: Zondervan, 1976), 64.

²⁶Ibid., 367.

²⁷Willis, 15.

²⁸Coffelt, 85.

his apostolic calling as a foundation for spiritual authority over the churches (1 Cor. 9:1-3).

Determining the distinction between an ecclesiastical calling and a vocational calling presents a complex issue. The term “calling,” according to the New Testament, appears to affirm occupation as an expression of divine vocation; however, “the literary context argues against such an interpretation” revealing the likelihood that this word does not refer to secular vocation.²⁹ Nonetheless, some scholars interpret “calling” to include secular vocation (1 Cor. 7:17-20).³⁰ The context of 1 Corinthians 7 encourages believers to remain focused on God’s greater commandment by responding graciously to the cultural and social challenges. Further, the context implies that believers should continue to fulfill their calling by modeling intimacy with God.³¹ Packer notes that the breadth of the text does not exclude application to secular occupation.³² Basil Pennington’s alternate approach for “calling” suggests Christians “conceive of a call within the call.”³³ Thus, no matter what vocation believers engage in, they participate as agents of reconciliation in response to God’s invitation.³⁴

²⁹Ibid., 86.

³⁰Ibid. “The Reformers ... embraced a generalized theology of vocation.”

³¹Ibid. Supporting Scriptures include 1 Corinthians 7:15-16, 17-19, 21-24.

³²J. I. Packer, “Call, Calling,” in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell, (Grand Rapids, MI: Baker Book House, 1984), 184.

³³M. Basil Pennington, *Called: New Thinking on Christian Vocation* (Minneapolis, MN: Seabury Press, 1983), 6-7.

³⁴Ibid., 86.

The Apostle Paul uses the term “calling” as foundational to God’s interaction with people.³⁵ God calls or summons people into a relationship with himself, and this calling for deeper intimacy continues as the relationship flourishes.³⁶ Jesus formerly called His disciples by inviting them to “follow” Him and launched their life transformation and revelation of purpose (Matt. 16:24).³⁷ The visual effects of “calling” vary according to individuals, yet God’s “call” for everyone includes the journey into deeper intimacy with Him and fulfillment of His kingdom purposes without gender restrictions. The “call” includes those chosen to hold positions within ecclesiastical leadership and those who function as agents of reconciliation in the marketplace (Eph. 4:11-13). All believers receive the calling to intimacy with Christ and to responsibility to function as agents of reconciliation. Since all believers receive this calling, equal opportunity to embrace this call exists for both males and females.

Three important components of God’s “call” require special emphasis: (1) God personally initiates the call, (2) God’s mission to redeem people remains the focus of God’s call, and (3) God’s call is expressed and applied in a variety of ways.³⁸ God’s call directs “us to consider carefully whom we serve and why. If we lose touch with that call, we lose the high vision, the treasure at the heart of our faith that makes sacrifice worthwhile and ministry meaningful.”³⁹

³⁵Willis, 15.

³⁶Ibid., 170.

³⁷Ibid.

³⁸Coffelt, 97.

³⁹Robert Schnase, *Testing and Reclaiming Your Call to Ministry* (Nashville, TN: Abingdon Press, 1991), 20.

“Biblically, both men and women are directly responsible to God, and both are privileged to hear directly from God, whether through scripture or prayer.”⁴⁰ Scriptural examples reveal that God specifically called females to further God’s revelation to humanity. The biblical accounts include several key women: (1) Deborah, the judge and prophet, boldly led Israel against their enemy; (2) Esther, the courageous queen, who strategically navigated the courts of Persia to save her people; and (3) Mary, who embraced the highest calling as the mother of the Son of God.⁴¹ Some female leaders remain central to the biblical text while others, such as Sarah, Mary Magdalene, and Lydia appear subtly yet strategically placed. God called these women and used their abilities to fulfill His purposes. The call of God resonates in the lives of men and women throughout Scripture, indicating that gender does not serve as a prerequisite for receiving a “call” by God.

Theological Foundations for Women in Ministry

Oral tradition suggests that in the early days, Pentecostals denounced female subordination; however, historical evidence proves such was not true of all Pentecostals. Although women freely contributed to spiritual Pentecostalism in early years, historical accounts indicate that differences of opinion existed regarding biblical support for female exhibitions of spiritual authority.⁴² This unresolved incongruity between experience and exegesis continues to exist. In light of this inconsistency within ministerial circles,

⁴⁰Rebecca Merrill Groothuis, *Good News for Women* (Grand Rapids, MI: Baker Books, 1997), 47.

⁴¹For examples of the consistency of God’s call upon women throughout Scripture, see Appendix B, “Females Called by God in Scripture.”

⁴²Wacker, 38, 158-176.

considering biblical interpretations regarding female church leadership provides insight into the assimilation challenges for female church leaders.

Views on a Woman's Call into Ministry

Within Evangelical circles, the role of women in the kingdom of God divides into two general camps: "Limited Participation" and "Full Participation." Limited Participation theologians, like Robert D. Culver, represent the most pervasive position throughout Church history and teach female subordination as a biblically accurate ideology.⁴³ Within this camp, theologians claim full participation for women but restrict them by "biblical boundaries."⁴⁴ James M. Hamilton explains his stance in the essay, "What Women Can Do in Ministry,"

I have argued that a biblical understanding of full participation in ministry does not mean that one exercises one's gifts in any and every circumstance. Rather, full participation in ministry means exercising one's gifts under the lordship of Christ by the power of the Spirit in accordance with one's role in the body as assigned by the Father. God has also assigned gender to human beings, and the Bible sets parameters on what one may do in ministry according to gender. These boundaries should be understood not as oppressive constraints but as signposts on the way to the broad place in which to roam (Ps. 119:45). . . . What can women do in ministry? Many, many things, but they may not teach men or exercise authority over them.⁴⁵

⁴³Robert D. Culver, "A Traditional View: Let Your Women Keep Silence" in *Women in Ministry: Four Views*, ed. Bonnidell Clouse and Robert G. Clouse (Downers Grove, IL: InterVarsity Press, 1989), 32. "Men are to exercise authority and take leadership in the church. Women should acknowledge that authority and support it in every Christian way, including how they dress and adorn themselves when they attend public worship."

⁴⁴James M. Hamilton, Jr., "What Women Can Do in Ministry" in *Women, Ministry and the Gospel*, ed. Mark Husbands and Timothy Larsen (Downers Grove, IL: IVP Academic, 2007), 32-52.

⁴⁵Ibid.

Although these writers do not belong to the AG Fellowship, the ideology and practices they espouse reflect the perspectives of many AG ministers.⁴⁶

Full Participation theologians, such as Alvera Mickelsen, believe Scripture grants unrestricted freedom for women in all areas within the ecclesiastical structure.⁴⁷ Linda Belleville epitomizes this view in *Women Leaders and the Church*,

The first truth is that God gifts women in exactly the same ways he gifts men. Nowhere in the New Testament are gifts restricted to a particular gender. The second truth is that God intended the male-female relationship to be equal and mutual. Third, “there is not male and female in Christ Jesus.” This is because the concept of the local church is an organic one, not a hierarchical one.⁴⁸

Discussions continue to swirl in theological circles regarding female subordination and whether women should lead in ecclesiastical positions. Appendix QQ, “Opposing Views: Limited Participation or Full Participation for Women in Ministry?” highlights the theological discussion regarding female leaders within ecclesiastical structures. The varied interpretations of specific New Testament texts continue to fuel these discussions.⁴⁹

⁴⁶Theologians such as Robert D. Culver and James M. Hamilton provide a biblical interpretation regarding women ministers that is arguably incongruous with Pentecostalism. The influence of these and other evangelical theologians upon the ideology and praxis of AG ministers raises a significant issue in itself. This topic will not be explored here.

⁴⁷Alvera Mickelsen, “An Egalitarian Response” in *Women in Ministry: Four Views*, ed. Bonnidell Clouse and Robert G. Clouse (Downers Grove, IL: InterVarsity Press, 1989), 59. “God calls women to every area of service. He called in Old Testament times, in New Testament times, in all times up to and including the present.”

⁴⁸Linda L. Belleville, *Women Leaders and the Church* (Grand Rapids, MI: Baker Book House, 2000), 181.

⁴⁹Examples include books such as *Women in Ministry, Four Views*, ed. Bonnidell Clouse and Robert G. Clouse and *Recovering Biblical Manhood & Womanhood, A Response to Evangelical Feminism* by John Piper and Wayne Grudem.

Problematic Passages for Women in Ministry

The passages most commonly cited to restrict women from ecclesiastical authority are 1 Timothy 2:12, 1 Corinthians 11:2-16, and 1 Corinthians 14:33-37. In this section I will present conflicting interpretations regarding these texts. Due to the magnitude of the material written on this subject, I will encapsulate the perspectives to these texts into two responses: the limiting view and the egalitarian view.

1 Timothy 2:11-15

When used most negatively, 1 Timothy 2:11-15 explicitly prohibits women from teaching and directly appeals to creation for endorsement of rigid hierarchy.⁵⁰ Limiting view theologians interpret this text to mean that women can participate in prophecy, prayer, and testifying but cannot function in official positions of authority in the Church.⁵¹ Others believe this text to mandate male headship in the church and home.⁵²

To expand the interpretation beyond rigid hierarchy, limited female church participation, or male headship, two considerations become necessary. First, the immediate Ephesian context requires investigation, and second, the interpreter must

⁵⁰“A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be saved through childbearing—if they continue in faith, love and holiness with propriety” (1 Tim. 2:11-15).

⁵¹Barbara Cavaness, “Factors Influencing the Decrease in the Number of Single Women in Assemblies of God World Missions,” (Ph.D. diss., Fuller Seminary, 2002), 245-246.

⁵²Ibid., 246. Cavaness quotes Rev. Ralph Riggs interpreting this text to mean, “In the sovereign counsels of the Almighty, in His inscrutable wisdom and plan, by His own privileged ordination, He has decreed that the headship and leadership of the home and the church shall be vested in men rather than in women.”

correctly grasp the events of Genesis 3.⁵³ Although a variety of perspectives exist, some theologians assert that the situation entailed “biblically illiterate (1 Tim.1:1; 2:11) women Gnostics who had left the faith (2:15; 6:21), teaching strange doctrines (1:3-9), claiming special knowledge (6:20), and godliness by good works (2:10). Paul did not want them teaching (2:12) until qualified and properly taught.”⁵⁴

Deborah M. Gill and Barbara Cavaness investigate the historical, literary, and cultural contexts of this passage in their book, *God’s Women—Then and Now*. Uncovering how Paul’s relationship with Priscilla influenced the broader interpretation of the passage, they provide insights regarding the three literary spectrums: from the broader regional issues expressed in the Pastoral Epistles, to the challenges particular to the epistle of 1 Timothy, and finally, to the specific directives regarding the female teacher(s) within the congregation.⁵⁵ Additionally, they uncover the ways in which the cultural backdrop of Ephesus affects the interpretation of the text. In light of these findings, Gill and Cavaness present four possible interpretations for this text from less likely to more likely: (1) Paul’s prohibition is limited to a temporary situation; (2) Paul’s prohibition is limited to a woman’s abusive domination over a man; (3) Paul was prohibiting the teaching of a false version of the doctrine of creation; and (4) Paul was silencing one female promoter of false teachings troubling the Ephesian church.⁵⁶ After

⁵³Cavaness, 242-243.

⁵⁴Trombley, 189.

⁵⁵Deborah M. Gill and Barbara Cavaness, *God’s Women—Then and Now* (Springfield, MO: Grace and Truth Publishers, 2004), 144-149. Pastoral Epistles include 1 and 2 Timothy and Titus.

⁵⁶Ibid., 150-154. For each possible interpretation, the authors wrestle extensively with the Greek words and syntax used by Paul. They present a cohesive investigation of each alternative interpretation before presenting their conclusion.

comprehensive investigation of the original Greek text, Gill and Cavaness conclude, “1 Timothy 2:11-12 is not a universal timeless prohibition of women’s leadership. Such an interpretation would contradict the biblical position on women....Instead, 1 Timothy 2:11-12 deals with an isolated issue specific to a local congregation.”⁵⁷

Roger Robert Nicole identifies eight perplexing textual components that challenge the simplistic interpretation of mere disapproval of women teachers.⁵⁸ The egalitarian view takes into consideration the original language and an investigation of the cultural context along with the broader biblical teachings and practices by the Apostle Paul. In *Let Her Be*, Charles Knowles concludes, “Paul temporarily stopped untrained women at Ephesus from teaching until they were made healthy in the faith. He repudiated domineering teaching behavior and corrected false teachings about the creation order and woman’s salvation.”⁵⁹

The Apostle Paul wrestles with cultural and theological implications as the gospel spreads into regions permeated with false teaching. He prohibits particular practices such as faulty theology and inappropriate methods for instruction but does not intend to silence or deny teaching opportunities for women.⁶⁰ To silence females from proclamation based on this one passage directly opposes the numerous texts blessing women who do so.

Richard Kroegeer and Catherine Kroegeer provide examples of Old Testament passages

⁵⁷Ibid., 156.

⁵⁸Knowles, 180. Knowles cites Roger Robert Nicole in “Biblical Authority & Feminist Aspirations,” in *Women, Authority & the Bible*, ed. Alvera Mickelsen (Downers Grove:InterVarsity, 1986), 46-48.

⁵⁹Ibid., 188.

⁶⁰Ibid.

that, when accurately translated, call women to “the ministry of proclamation (e.g., Ps. 68:11 and Isa. 40:9).”⁶¹

Daniel Crabtree concludes that this text refers to a direct command by Paul for deceived women teachers to no longer teach but rather yield to corrective instruction in silent submission.⁶² Paul denounces the false teaching through the support of marriage and family, while simultaneously dismissing restrictions for women in the church.⁶³ Other Pauline writings affirm freedom for adequately trained women to teach.⁶⁴ The weight of biblical evidence favors the freedom for properly educated women to teach in any ecclesiastical arena.

1 Corinthians 11:2-16

Paul planted the church at Corinth around A.D. 50. First and second Corinthians surfaced three or four years following its inception in response to a major doctrinal error that threatened the church, one of “over-realized eschatology.”⁶⁵ Some Corinthians understood the Spirit to be a part of the eschaton and believed their current experience of the Spirit proved the arrival of the end.⁶⁶ This exaggeration led them to believe they were

⁶¹Richard Clark Kroeger and Catherine Clark Kroeger, *I Suffer Not a Woman: Rethinking 1 Timothy 2:11-15 in Light of Ancient Evidence* (Grand Rapids, MI: Baker Book House, 1992), 13.

⁶²Daniel Crabtree, “Let Them Preach: A Class on Women in Ministry,” (D.Min. diss., Ashland Theological Seminary, 2006), 39.

⁶³Ibid., 40.

⁶⁴Craig S. Keener, *Paul, Women & Wives* (Peabody, MA: Hendrickson Publishers, 1992), 113.

⁶⁵Martin Scott, *For Such A Time As This* (London: P.S. Promotions, Ltd., 2001), 108.

⁶⁶Ibid.

living in a spiritual existence above a physical existence.⁶⁷ This over-realized eschatology undermined marriage, denounced restraints of any form, and confused the believers.⁶⁸

Although exegetical challenges exist, the application remains simple in comparison to other difficult passages because “it is easily argued this passage encourages women to function equally alongside men.”⁶⁹ Paul merely addresses the method by which women pray and prophesy, but he does not prohibit them from doing so in the assembly (1 Cor. 11:2-16).

The egalitarian view interprets this passage as Paul correcting a cultural situation.⁷⁰ As Cavaness explains, many limited-view theologians abandon the literal translation and agree that women do not need to cover their heads in church.⁷¹ Yet, Paul directed women to keep their hair covered to prevent lust and avoid this cultural signal of promiscuity.⁷²

Theologians diverge on their interpretation of the Greek word for “head,” *kephale*.⁷³ The word can indicate “authority or position” or “source,” such as the “head of a river is its source.”⁷⁴ Charles Trombley underscores the significance of holding to the

⁶⁷Gordon Fee, *1 Corinthians, New International Commentary on the New Testament* (Grand Rapids, MI: Eerdmans Publishing Company, 1987), 12.

⁶⁸Scott, 109.

⁶⁹Ibid.

⁷⁰Cavaness, 232.

⁷¹Ibid.

⁷²Ibid. “Paul was emphasizing the principle that Christian women not scandalize the other women or their husbands by exercising their liberty in Christ.”

⁷³Crabtree, 29.

⁷⁴Scott, 111.

Greek interpretation of *kephale*. He suggests that errors in interpretation easily occur when interpreting the word according to the English or Hebrew meanings rather than the passage context within secular Greek literature. He maintains that Greeks did not associate “superior rank” or “authority-over” with *kephale*; therefore, it remains probable that the Apostle Paul did not intend this connotation.⁷⁵ The Assemblies of God position paper on women in ministry recognizes these two alternative translations and concludes, “We do not find sufficient evidence in *kephale* to deny leadership roles to women.”⁷⁶

Those who adhere to the limiting view interpret this passage as a reminder for women to act in submission to men, remembering that the male is their head.⁷⁷ A plethora of interpretations on the meaning of these limitations exists, with the most restrictive viewing all women in submission to all men, and the more lenient belief as “a man is head of his own wife only.”⁷⁸ Some theologians mix a wife’s subordination to her husband with female subordination to men in the Church.⁷⁹ The accuracy of this application remains seriously challenged.⁸⁰ Others include modest dress in their exegesis

⁷⁵Trombley, 151.

⁷⁶“The Role of Women in Ministry,” Assemblies of God General Council, http://ag.org/top/Beliefs/Position_Papers/pp_4191_women_ministry.cfm (accessed March 15, 2008), 4.

⁷⁷Ibid.

⁷⁸Ibid., 234. Cavaness is quoting Peter C. Nelson’s interpretation. She concludes, “His view took women’s subordination out of the church and into the home.”

⁷⁹Ibid., 235.

⁸⁰Scott, 120-125.

and some maintain that this Scripture indicates women ministers require a male covering such as a husband or father.⁸¹

Aimed to correct inappropriate behavior and beliefs, this passage presents exegetical difficulties. In this text, Paul highlights his concern for Corinthian women in light of their faulty beliefs, seeking to express themselves in a way dishonoring to their husbands.⁸² However, even if this text provides insights into marital submission and authority, it does not prevent women from equal ministry in the church.⁸³ Although the cultural implications regarding head coverings remain unclear, the interpreter must recognize the allowance for public ministry.⁸⁴

*1 Corinthians 14:33-37*⁸⁵

Paul already confirms in 1 Corinthians 11 that he allows praying and prophesying in the general assembly; therefore, the majority of interpreters do not believe Paul refers

⁸¹Cavaness, 233. The author quotes E. S. Williams as he interprets 1 Corinthians 11:3, “He went further to talk about Philip and his four daughters who ministered as prophets: ‘They spoke under the anointing of the Spirit, but recognized that headship was not in them, but in their father.’”

⁸²Scott, 123. “The term ‘shame’ appears in both the ‘restrictive’ passages in Corinthians. The culture of the day was that of honor-shame which reinforced the social conventions, so the references to shame could be an appeal to cultural appropriateness, so in this passage in question Paul’s appeal would be that for women to be uncovered was to commit an act that (culturally) shamed their husbands, and thus an offense to the gospel.”

⁸³Gill and Cavaness, 110 and 182. “First Corinthians discusses the behavior expected of women who participate in public prayer and prophetic ministry in the congregation.” 1 Corinthians 11:4-5 is listed as a text pertaining to the husband and wife relationship. The authors clarify the definition of biblical authority and give three characteristics for Christian leadership. “First, leadership should not be viewed as a struggle for personal power, but an opportunity to empower others. ... Second, healthy leadership is not unilateral but mutual. ... Third, biblical leadership is not about the use of force but about freely sharing one’s gifts.”

⁸⁴Scott, 125.

⁸⁵“As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church” (1 Cor. 14:34-36).

to women remaining in total silence in the general assembly.⁸⁶ The severest limitations come from the theological minority, the “hierarchicalists,” who select this text without considering the broader context.⁸⁷ This interpretation vehemently argues for the validity of this text silencing women.⁸⁸ For example, in *Women, Authority and the Bible*, Roger Nicole interprets the Apostle Paul’s intention as a “permanent mandate” rather than a “reference restricted to the church in Ephesus.”⁸⁹

Other limiting views include more subtle approaches. Some believe the phrase “in the church” meant women needed to remain silent in private or business meetings of the church.⁹⁰ Others interpret this passage to mean women should consult their husbands at home rather than in the assembly.⁹¹ The concern for those with the limiting view rests more upon women remaining in submission to male authority when they speak rather than maintaining complete silence.⁹²

Gill and Cavaness present five interpretations from less likely to most likely: (1) women may serve the church, but only in special circumstances; (2) verses refer to newly-converted women and teachings regarding behavior not appropriate in the church; (3) the words do not belong to the Apostle Paul; rather he quotes his opponents in order

⁸⁶Cavaness, 237.

⁸⁷Ibid.

⁸⁸Ibid.

⁸⁹Roger Nicole, “Biblical Authority & Feminist Aspirations” in *Women, Authority, & the Bible*, ed. Alvera Michelsen (Downers Grove, IL: InterVarsity Press, 1986), 42-50.

⁹⁰Cavaness, 239.

⁹¹Ibid., 241.

⁹²Ibid., 242.

to refute them; and (4) this text records not the words of the Apostle Paul but another party like the Judaizers.⁹³ After investigation, these authors conclude (5) Paul seeks to curb new female converts who are interrupting the service with prolific questions.⁹⁴ In this way, Paul helps the assembly establish order in the public assembly and presents the most effective way to give answers to questions.⁹⁵ Judy Brown concludes that if Paul intends to silence the women, it is due to disruptive questions during corporate worship—not as a general practice. Further, she states that the interpretation must coincide with Paul’s original intention to not mandate silence, suppression, or subjugation of all women for all time.⁹⁶ Keener asserts, “Paul’s point is that those who do not know the Bible very well should not set the pace for learning in the Christian congregation; they should instead receive private instruction on the basics of the faith.”⁹⁷

The problematic passages appear less of a problem after diligent exegetical investigation. Still, New Testament theologians agree that interpreting 1 Corinthians 11, 14, and 1 Timothy 2 remains arduous regardless of approach.⁹⁸ These three difficult passages should not cancel out the explicit scriptural truth that women function as equal ambassadors for Christ.⁹⁹ It remains vital to keep these passages in balance with the

⁹³Gill and Cavaness, 129-134.

⁹⁴Ibid., 139.

⁹⁵Ibid.

⁹⁶Judy L. Brown, *Women Ministers According to Scripture* (Kearney, NE: Morris Publishing, 1996), 276.

⁹⁷Keener, 88.

⁹⁸Gretchen Gaebelein Hull, *Equal to Serve* (Grand Rapids, MI: Baker Books, 1991), 186.

⁹⁹Ibid., 188.

overwhelming truth that all become new in Christ and receive freedom in the present and eternal life (Rom. 8:17; Gal. 3:26-28). Loren Cunningham and David Joel Hamilton note that Paul frequently showcases freedom when writing about equality before God (e.g., Gal. 3:28, 5:13-14).¹⁰⁰ W. Ward Gasque adds, “Although Paul may be a far more complex thinker than some of his most devoted disciples would have wished, he did not speak with a forked tongue. The freedom he gives to women with his right hand he does not take away with his left.”¹⁰¹ Ultimately, Paul does not prohibit females from any arena in the ecclesiastical authority structure. Further, through his employment and commendation of female church leaders he underscores his support and further assimilation of them into active ministry throughout the Early Church.¹⁰²

Biblical Champions of Assimilation

Jesus set the model for leadership and ministry through service instead of dominance.¹⁰³ Rather than reflecting the common understanding of authority, Jesus exemplified a new way to lead. This counter-cultural approach marked the onset of Christ’s Kingdom. Jesus encouraged women to follow His example and empowered them to lead those around them by providing opportunities for them to influence others (e.g., Matt. 28:1-10, John 4:39-42). According to J. Robert Clinton, godly influence serves as

¹⁰⁰Loren Cunningham and David Joel Hamilton, *Why Not Women?* (Seattle, WA: YWAM Publishing, 2000), 138.

¹⁰¹W. Ward Gasque, “Response to Galatians 3:28: Conundrum or Solution” in *Women, Authority, & the Bible*, ed. Alvera Michelsen (Downers Grove, IL: InterVarsity Press, 1986), 188-192.

¹⁰²Paul recommends Phoebe to the Roman church (Rom. 16:1) and commends a variety of female church leaders in his personal greetings: Priscilla (16:3), Mary (16:6), Junia (16:7), Tryphena and Tryphosa (16:12), Persis (16:12), Rufus’ mother (16:13), Julia and Nereus’ sister (16:15).

¹⁰³Susan C. Hyatt, *In the Spirit We’re Equal* (Dallas, TX: Hyatt Press, 1998), 27.

the central element to leadership.¹⁰⁴ Multiple examples of women in the Gospels and the Early Church reveal that women influenced those around them to follow Jesus, which revealed their call to leadership. Christ's counter-cultural approach to leadership permeated His words, actions, and relationships. The Apostle Paul also followed Christ's leadership method by using his words, actions, and relationships to encourage females to lead in the Early Church (Rom. 16; 2 Tim. 1 and 4; 1 Cor. 16). The presence of female leaders reveals that Jesus and Paul implemented their leadership even in a counter-cultural manner. Jesus and Paul's words (verbal and written), actions, and relationships provide insight into the value they placed on women leaders and how they assimilated them into the Early Church authority structure. Further, their words (verbal and written), actions, and relationships provide a trans-cultural and timeless method of assimilation for women into the Church authority structure.

Jesus and the Assimilation of Female Leaders

The Gospel writers revealed Jesus' practice of female leadership assimilation through their writings. From the beginning of Christ's introduction in the Gospels, the female presence subtly confronted the cultural norm through the women in the genealogy of Christ.¹⁰⁵ Whereas in the Old Testament female absence remained normative, the Gospel of Matthew named four women in Christ's genealogy: Tamar (1:3); Rahab (1:5); Ruth (1:5); and the wife of Uriah (1:6).¹⁰⁶ Additionally, it appeared that Luke

¹⁰⁴Clinton, 127.

¹⁰⁵Coffelt, 206.

¹⁰⁶Ibid.

intentionally included three women and three men in the report of Jesus' birth.¹⁰⁷ Jesus' words and actions revealed His willingness to identify with female followers and build healthy, rewarding relationships. Brown declares, "Jesus rewrote the rules regarding women by His words, His actions, and His relationships. Through each of these means, He established their value and potential as being equal to that of men."¹⁰⁸ Jesus clearly modeled behavior that challenged the status quo of culture and religion, and His approach included a counter-cultural attitude and interaction with women.¹⁰⁹ Jesus did not apply nor enforce the restrictions advocated in rabbinical teaching and or His surrounding culture.¹¹⁰ A perusal through Jesus' words and actions reveal the vast differences between first-century culture and Jesus' behavior.

Words

Jesus used His words to equalize and assimilate women into His kingdom. Jesus viewed both males and females as capable of grasping spiritual truth.¹¹¹ The story of Mary sitting at the feet of Jesus exemplifies that He taught women in the same way He taught men (Luke 10:39, 41-42). Further, Jesus defied the idea that men could not

¹⁰⁷Brown, 123. Luke includes Zachariah, Elizabeth, Joseph, Mary, Simeon, and Anna.

¹⁰⁸Ibid., 129.

¹⁰⁹Scott, 50-51.

¹¹⁰Brown, 121. "Frequently throughout rabbinical literature women are categorized with children and slaves and are sometimes positioned beneath them. For example, the testimony of women, children, and slaves was generally not admissible in legal disputes (Babylonian Talmud, Baba Kamma 88a). The testimony of women was viewed as being in the same league as that of gamblers, usurers, and abusers of the Sabbath (Babylonian Talmud, Rosh Hashana 22a). Women, children, and slaves were not accountable in achieving a quorum for establishing a worship community."

¹¹¹Ibid., 129.

publicly address women by freely conversing with them on numerous occasions.¹¹² Jesus commonly spoke to women directly.¹¹³ In *Beyond the Curse*, Aída Besançon Spencer explains, “Men were encouraged not to converse too much with women, because women were not trained in the Torah. There was no more edifying topic than the law.”¹¹⁴ Rabbis did not want to educate women in the Law and, as a result, men treated women with little respect and believed they could not contribute to the conversation.¹¹⁵ The words Jesus used in public indicated His intentional defiance of the cultural practice of treating women as subordinate beings.¹¹⁶ In contrast to the norm, Jesus communicated spiritual truths using parables highlighting women as the heroines.¹¹⁷ Jesus described His prophetic role with feminine metaphors (Matt. 23:37-39).¹¹⁸ When He taught about marriage He equalized the roles, responsibilities and rights of husband and wife.¹¹⁹ He

¹¹²Scott, 52. John 4:4-42; Mark 5:33-34; Luke 8:47-48; Mark 7:24-30; and Matt.15:21-28.

¹¹³Brown, 132. “Before a large crowd of people Jesus stopped a funeral procession, spoke to the mother of the young man who was dead, raised her son back to life again, and gave him back to her (Luke 7:11-15). He held the hand of a little girl who had died, spoke to her, and raised her to life (Mark 5:21-24, 35-42). He called a crippled woman out from the audience in a synagogue on the Sabbath, spoke to her, touched her, and made her well (Luke 13:10-13).”

¹¹⁴Aída Besançon Spencer, *Beyond the Curse: Women Called to Ministry* (Peabody, MA: Hendrickson Publishers, 1985), 55-56.

¹¹⁵*Ibid.*, 58.

¹¹⁶Brown, 132.

¹¹⁷Scott, 56. “We find Jesus freely using a story about a woman to illustrate the love of God (Luke 15:8-10). In effect he is saying, ‘God is like a woman who searches for her lost coin.’ To use such blatantly feminine imagery must have been very offensive in the patriarchal society of Jesus’ day.”

¹¹⁸*Ibid.*, 51.

¹¹⁹Brown, 131. Matt.15:3-4. “He denounced the ultimate symbol of male dominance in marriage, the right to divorce a wife at will (Matt.5:31-32) and identified this wrongdoing against women as being the result of man’s spiritual shortcoming (Matt.19:7-8). He taught that God’s desire for marriage is found in the pre-fall account of Adam and Eve rather than in any deviations or accommodations that have occurred as a result of the fall (Matt.19:3-9).”

held private and lengthy conversations with women.¹²⁰ Jesus held some of the most significant conversations recorded in the Gospels with women. On His way to Golgotha, Jesus prophesied to the women mourning His death (Luke 23:27-31). The final group Jesus spoke to before the cross consisted of women.¹²¹

Actions

Jesus used His actions to equalize and assimilate women into His kingdom. He removed the woman's responsibility for male lust (Matt. 5:27-30).¹²² He defended women in public. The Gospel of John records the account of the woman caught in adultery; Jesus' actions are extraordinary since He defends her by confronting her accusers, placing equal responsibility upon the man for this sin (8:1-11).¹²³ He gave women "the same blessings as he did men."¹²⁴ He allowed women to touch Him to receive healing (e.g., the woman bleeding for twelve years, Matt. 9:20-22; Mark 5:25-34; Luke 8:43-48). He also touched women and "even allowed a woman (probably a prostitute) to wipe away tears with her uncovered hair (Luke 7:36-50)."¹²⁵ The

¹²⁰Scott, 52.

¹²¹Brown, 134.

¹²²Ibid., 51. In the Judaism of Jesus' day, "the woman was always blamed for a man's lust. If a woman was seen in public with an exposed face she could expect that men would lust after her. Jesus, however, did not blame the woman but firmly placed the responsibility with the man for his behavior (Matt. 5:27-30). In Jesus' new order, men and women were to look at each other differently; women were no longer to be seen as sex objects but as people of equal value. Jesus radicalized the meaning of lust and adultery to include even the mental act of dehumanizing women."

¹²³Ibid. This account corresponds with Jesus' teaching on lust. He establishes equal responsibility for both male and female for lustful behavior.

¹²⁴Ibid., 135. "Other Jewish rabbis would not have had direct dealings with women, but Jesus did so on a number of occasions. The same blessings that He made available to men, He also gave to women—the physical miracles of healing and the spiritual miracles of salvation."

¹²⁵Scott, 52.

significance of Jesus touching the crippled woman in Luke 13:10-17 reveals intentionality in “breaking cultural and religious barriers to bring right relationship.”¹²⁶

Jesus restored dignity and social status (e.g., woman crippled for eighteen years, Luke 13:10-17).¹²⁷ He assimilated women into His ministry. The Gospel of Luke records females financially supporting and, most likely, ministering alongside Christ while traveling with Him (Luke 8:2-3).¹²⁸ Radical, counter-cultural actions helped equalize and assimilate women into His kingdom. As a result of Jesus’ words and actions, women responded to His message gladly, discovering a new identity.¹²⁹

Relationships

Jesus developed relationships, equalizing and assimilating women into His kingdom. His words and actions signify His ability to establish healthy relationships with women. Still, most people underestimate the role women played in Jesus’ ministry. Jesus included women in His ministry team, and some theologians suggest that His female

¹²⁶Charles O. Knowles, *Let Her Be* (Columbia, MO: Knowell Publishing, 2001), 56. The author quotes Walter Wink from *The Powers That Be*, “Jesus calls a woman bent with a spinal disease for eighteen years out into the middle of the synagogue, lays his hands on her, and heals her from her ‘spirit of weakness.’ Jesus refers to her as a ‘daughter of Abraham,’ an expression I have been unable to find in ancient Jewish literature. Women were saved through their men; to call her a ‘daughter of Abraham’ was to give her status as a full-fledged member of the covenant and equal standing with men before God ... by healing her on the Sabbath, Jesus restored the Sabbath to its original meaning of release from bondage. By touching her, Jesus revoked the holiness code with its male scruples about menstrual uncleanness and sexual enticement. By speaking to her in public, Jesus jettisoned male restraints on the freedoms of women, born of the fear of female sexuality. By placing her in the midst of the synagogue, Jesus challenged the male monopoly on the means of grace and access to God. By asserting that her illness was not divine punishment for sin, but satanic oppression, Jesus liberated her from the Domination Systems, whose driving spirit is Satan.”

¹²⁷Scott, 53.

¹²⁸Coffelt, 210.

¹²⁹Scott, 55.

followers, described in Luke 8, functioned as disciples.¹³⁰ Knowles claims that, unlike other rabbis, Jesus allowed both male and female disciples to accompany Him on His travels.¹³¹ Scripture provides numerous examples of Jesus interacting with women, revealing how He broke barriers associated with race, class, and sex.¹³² The Gospels highlight the female presence in Jesus' ministry at the cross and resurrection, revealing the loyalty of these women (Matt. 28; John 19:25-27; 20:1-18). They were "literal followers of Jesus—something no other Jewish rabbi would ever allow."¹³³

Jesus' closest friends included Mary, Martha, and Lazarus, yet "interestingly, more is said in the Gospels about Mary and Martha than about Lazarus."¹³⁴ Jesus taught Mary in her own home in the same manner as He did male disciples. "Sitting at a rabbi's feet was a position typical of rabbinic students expressing respect to their rabbi. As Jose ben Joezer of Zeredah, who lived *ca.* 160 B.C., said, "Let thy house be a meeting-house for the Sages and sit amid the dust of their feet and drink their words with thirst."¹³⁵ This advanced education remained exclusive to male students,¹³⁶ yet Jesus affirmed Mary as

¹³⁰Coffelt, 210.

¹³¹Knowles, 54.

¹³²Ibid., 54 He includes a list of females encountering Jesus. "The woman bent double (Luke 13:10-17), Peter's mother-in-law (Matt. 8:14-15; Mark 1:30-31; Luke 4:38-39), the woman with bleeding (Matt. 9:20-22; Mark 5:25-29; Luke 8:43-48), the woman at the well (John 4:4-42), the woman taken in adultery (John 7:53-8:11), Jairus' daughter (Matt. 9:18-19, 23-25; Mark 5:22-24, 38-42; Luke 8:41-42, 49-56), the widow of Nain (Luke 7:11-17), the Syrophenician woman (Matt. 15:21-28; Mark 7:24-30), the women who anointed his feet or head (Matt. 26:6-13; Mark 14:3-9; Luke 7:36-50; John 12:1-8), Mary and Martha (Luke 10:38-42; John 11:1-44), Mary Magdalene (Luke 8:2), Joanna (Luke 8:3), and Susanna (Luke 8:3)."

¹³³Scott, 54.

¹³⁴Brown, 136.

¹³⁵Spencer, 58.

¹³⁶Brown, 138.

she stepped outside a woman's traditional domestic sphere because He was not concerned with upholding gender-based roles.¹³⁷ Jesus' selection of Mary's preference to learn from Him, over Martha's activity, revealed Jesus' belief that a woman's potential went beyond homemaker.¹³⁸

Jesus redefined relationships in His teachings, breaking down "the abusive patriarchy of His day."¹³⁹ His concern for equality in relationships included the familial structure. Jesus redefined family relationships in his teachings by telling His followers not to call anyone "father" (Matthew 23:9), identifying those who do the will of God as His "brother, sister, or mother" (Mark 3:31-35; NB no mention of "father"), and declaring that those who left all for His sake will receive back houses, brothers, sisters, mothers, children and land—but no fathers (Mark 10:29-30).¹⁴⁰ Jesus allowed the term "father" to apply only to God.¹⁴¹ Jesus revealed His priority on relationships through His final words of loving concern for His mother, Mary, as He hung on the cross (John 19:26-27).

"Jesus was a friend of women, and the Holy Spirit, too, is a friend of women. Like Jesus, the Spirit vigorously promotes the dignity and equality of women in terms of both value and function."¹⁴² The Spirit's resting upon Jesus, inspiring counter-cultural female

¹³⁷Knowles, 56.

¹³⁸Spencer, 58.

¹³⁹Scott, 56.

¹⁴⁰Ibid.

¹⁴¹Ibid.

¹⁴²Hyatt, 35.

advancement, also inspired and guided the hands of the Apostle Paul as he wrote about God's design for Christ's Church.

The Apostle Paul and the Assimilation of Female Leaders

The Apostle Paul continues the counter-cultural approach Jesus exemplified in His life and ministry, yet the problematic texts penned by the Apostle Paul result in questions about his commitment to unrestricted freedom for women in church leadership.¹⁴³ On the surface, this significant distinction between Jesus and Paul suggests a difference of opinion. Therefore, these misunderstood and misused passages loom over female leaders like a dark cloud. Contemporary church leaders' fixation upon scattered texts within Paul's writings which appear to restrict women leaders, overshadows his evident strategy for female leadership assimilation and his intention to not apply the documented "restraints permanently and universally."¹⁴⁴ Although the Church continues to wrestle with the meaning of these problematic texts, Paul's words, actions, and relationships reveal a constant and strategic implementation of women into a variety of leadership roles throughout the Roman Empire.

Women and Culture in the First Century

At the time of the Apostle Paul's writings, the Early Church was not a well-defined organization. In its initial stages, the informality and counter-cultural tone opened

¹⁴³Brown, 199. "How, then, did Paul treat the 'woman issue' of his day? He treated it as less important than evangelizing the world. He treated it as subservient to evangelizing the world. If the newfound liberty that women had in Christianity was exercised too quickly or too extremely, and if this became an obstacle to anyone's perception and acceptance of the gospel, then Paul told women to refrain from exercising their freedom."

¹⁴⁴Ibid.

leadership opportunities to women, slaves, and Gentiles.¹⁴⁵ Mixed reports exist regarding the status of women in the first century. “The world of the Roman Empire was socially and culturally in a state of flux. Two very different cultures had come together and standards of public and social life had changed considerably.”¹⁴⁶ Concurrently, the Jewish culture, within the Roman Empire, maintained particular ideas regarding gender distinctions and subsequent roles. Despite the cultural merger of the Greeks and Hebrews, which created the stereotypical perspectives of the ancient Mediterranean, first-century culture did not prevent women from active and observable participation.¹⁴⁷ Even though society deemed some public roles (including public speaking) incompatible with female modesty, cultural examples exist of women in leadership roles—overseeing large staffs in their households and acting as business owners.¹⁴⁸ Affluent women enjoyed freedoms not available to other women who society viewed as chattel and generators of future citizens.¹⁴⁹ People believed women were inferior to men and belonged to a lower genus. Unconcerned with moral purity, the Greeks tolerated, encouraged, and even institutionalized prostitution and homosexuality.¹⁵⁰ The position of women in the first-

¹⁴⁵Karen Jo Torijesen, *When Women Were Priests* (New York, NY: HarperCollins Publishers, 1995), 11.

¹⁴⁶Mary J. Evans, *Women in the Bible* (Downers Grove, IL: InterVarsity Press, 1983), 38.

¹⁴⁷Torijesen, 11.

¹⁴⁸*Ibid.*, 11-12. “As householders they directed the men and women who lived and worked under their authority and supervised the production and distribution of wealth. As businesswomen they traveled, bought, sold, and negotiated contracts. Women with sufficient wealth and social status acted as patrons of individuals and groups of lower social standing by providing financial assistance, recommendations to officials, and political protection” (12).

¹⁴⁹Evans, 39.

¹⁵⁰*Ibid.*

century Mediterranean world differed according to culture; at the same time no woman lived totally free or equal.¹⁵¹

Within this Mediterranean world, the Early Church protected a counter-cultural environment, valuing women as co-heirs in Christ through their words, actions, and relationships. The following section reveals how the Apostle Paul followed Jesus Christ's example by using words, actions, and relationships to assimilate women into ministry.

Words

The Apostle Paul's writings provide evidence of his support for women leaders in the Early Church. New Testament writers cite women in the Early Church functioning in positions of authority, as apostles (Rom. 16:7), prophets (Acts 21:9), deacons (Rom. 16:1), teachers (Rom. 16:3), and evangelists (Matt. 28:10 and John 4:39).¹⁵² The spread of Christianity from Judaism into Greco-Roman culture and beyond created the need to make Christianity easily transferable into these new domains.

Though the New Testament records how the Church wrestled with the challenge of incorporating Christ's values and practices into daily life, Paul's writings serve as an ideal example of this challenge as he assimilates female church leaders. He advocates Christ's freedom and, at the same time, provides Christian guidelines for appropriate attitudes and behavior within existing societal structures (Eph. 5:8-6:9). Paul provides clear evidence of relationships with female leaders and encourages the Church to embrace them (Rom. 16:1-2). In addition, Paul names female leaders serving in different

¹⁵¹Tetlow, 24.

¹⁵²Crabtree, 25.

positions in the Early Church: Mary, Tryphaena, Tryphosa, Persis, Julia, Olympas, Nereus, Apphia, Nympha, and Lydia. In his greetings he frequently notes something significant about the female leaders' contribution (Rom. 16:1-16).

The house church functioned as the equivalent to the contemporary local believers' assembly. The Apostle Paul identifies the hosts' names for several house churches, which reveals the existence of female pastors in the first century.¹⁵³ In the New Testament, several of the homes where believers gathered are described in terms of the woman of the home: Acts 12:12 speaks of Mary, the mother of John Mark; Acts 16:13-15, 40 speaks of Lydia; 1 Corinthians 1:11 mentions Chloe; 1 Corinthians 16:19 and Romans 16:3-5 refer to Priscilla and Aquilla.¹⁵⁴ Paul's intentional recognition of female leaders within his valuable correspondence provides noteworthy support for women leaders.

Actions

The backdrop of the society and culture of the Roman Empire reveals the significance of the actions of the Early Church and, in particular, the Apostle Paul. The book of Acts reveals that women became central to the growth and function of the church, even serving as leaders of house churches (e.g., Lydia in Philippi, Acts 16:13-14). Luke lists the names of female converts among Jewish, Samaritan, and Gentile converts; he eventually lists the names of female converts before males to reveal their prominent church participation (Acts 5:14; 8:12; 17:4, 12, 16-17, 34).¹⁵⁵ The practice of

¹⁵³Hyatt, 30.

¹⁵⁴Ibid.

¹⁵⁵Brown, 155.

identifying the female's contribution and participation to the expansion of the gospel displays the counter-cultural actions reflective of Jesus.¹⁵⁶ Further, the listing of Tabitha or Dorcas as “one of only two individuals recorded as being raised from the dead through the ministry of the Early Church” revealed the prominence of women.¹⁵⁷

The Apostle Paul's counter-cultural actions shines in Philippians when he addresses two women, Euodia and Syntyche, and calls them “coworkers,” the Greek word *sunergos*, the same term he uses regarding fourteen men.¹⁵⁸ He describes them as leaders contending alongside Paul for the gospel.¹⁵⁹ The term refers to “athletic combat found in gladiator matches.”¹⁶⁰ The solution the Apostle Paul presents for the disagreement between these women reveals his elevated value for female church leadership (Phil. 4:2-3). Rather than silencing these women leaders, he pleads with them to get along and, additionally, encourages the male leadership to assist these women coworkers.¹⁶¹ Rather than seizing an apparent and possibly valid opportunity to silence

¹⁵⁶Gilbert Bilezikian, *Beyond Sex Roles: A Guide for the Study of Female Roles in the Bible*, 2nd ed. (Grand Rapids, MI: Baker Book House, 1985), 128-129.

¹⁵⁷Brown, 155.

¹⁵⁸Ibid., 156. “Paul uses this term to refer to himself (1 Cor. 3:9), Aquila (Rom. 16:3), Urbanus (Rom. 16:9), Timothy (Rom. 16:21; 1 Thess. 3:2), Apollos (1 Cor. 3:5, 9), Titus (2 Cor. 8:23), Epaphroditus (Phil. 2:25); Clement (Phil. 4:3), Aristarchus (Col. 4:10-11; Philem. 24), Mark (Col. 4:10-11; Philem. 24); Justus (Col. 4:11), Philemon (Philem. 1), Demas (Philem. 24), and Luke (Philem. 24). It is noteworthy that Paul never used this word to designate believers in general, but reserved it for references to his associates in the ministry. Four of these men were also identified as apostles: Paul (Rom. 1:1), Timothy (1 Thess. 1:1; 2:6-7), Apollos (1 Cor. 4:6,9), and Epaphroditus (Phil. 2:25, ‘*apostolos*’ translated ‘messenger’); therefore, being a ‘*sunergos*’ was not a small or casual designation.”

¹⁵⁹Hyatt, 29.

¹⁶⁰Brown, 156.

¹⁶¹Brown, 157.

women, the Apostle Paul behaves in the opposite manner by advocating for their ministries. “There is no hint these women should not be in leadership roles.”¹⁶²

Relationships

Greetings, salutations, and brief references in the Pauline epistles provide clues to the Apostle Paul’s valued ministry relationships. The Apostle Paul frequently mentions Priscilla, a female leader and prominent teacher in the Early Church. Priscilla and her husband, Aquila, appear multiple times throughout Acts and the Pauline epistles. In the book of Acts, Luke depicts the Apostle Paul’s arrival in Corinth (Acts 18) also referencing Priscilla and Aquila. After the initial introduction of this team, the positioning of Priscilla’s name in the text highlights her ministry prominence in Christian circles.

Rebecca Merrill Groothuis explains,

The New Testament references to Priscilla and Aquila make it clear that, despite the male-dominate culture, Aquila was not the leader and Priscilla his assistant. In fact, of the seven times the two names are mentioned together, Priscilla is listed first four of those times (Acts 18:18-19, 26; Rom. 16:3; 2 Tim. 4:19). Because it was the custom to list the husband’s name first, this reversal indicates Priscilla’s importance in the minds of the New Testament writers Luke and Paul. It also indicates that Priscilla was not teaching as a secondary partner under the “covering” of her husband’s spiritual authority.¹⁶³

Acts describes this excellent female teacher as the foremost instructor for the learned and fervent minister, Apollos (Acts 18:24-26). Evidence reveals Priscilla’s presence in Ephesus, the very location of the female teacher controversy. The Apostle Paul greets her in 2 Timothy 4:19, and refers to her leadership, sacrifice, and boldness in his Roman letter (Rom. 16:3-5). The language he uses in both instances indicates a close

¹⁶²Pierce and Groothuis, 120.

¹⁶³Groothuis, 194.

relationship with this fervent ministry couple. The indication that their ministry extended beyond one specific region further reveals the prominence of their spiritual authority. “What is too often overlooked is the fact that women as well as men are named without qualification or geographical boundaries,” giving them an authority beyond one local setting.¹⁶⁴

The Apostle Paul also appears to value his relationship with the woman minister Phoebe, referring to her as the deacon or minister in the church of Cenchrea. Paul promotes her leadership by encouraging the church in Rome to receive and help her (Rom.16:1-2). Further, he indicates her significant contribution to his ministry through his use of the masculine form of *diakonos*. This term carries a general range of authority that the feminine form abdicates.¹⁶⁵ Gill and Cavaness explain, “Though it is irregular for a woman to be described by a masculine noun, it is not a grammatical error. When, in Greek, a female is associated with a masculine noun the term is an official or ecclesiastical title.”¹⁶⁶ Groothuis comments on the extent of a deacon’s authority, “The nature of the office of deacon is never described in detail but evidently included administrative and general responsibilities.”¹⁶⁷ Further, linking the term *diakonos* to a specific congregation reveals the Apostle Paul’s intention to assign Phoebe a position of

¹⁶⁴Linda L. Belleville, “Women Leaders in the Bible” in *Discovering Biblical Equality*, ed. Ronald W. Pierce and Rebecca Merrill Groothuis (Downers Grove, IL: InterVarsity Press, 2004), 111-125.

¹⁶⁵Gill and Cavaness, 112. “In the past several decades, much scholarly effort has been focused on women deacons and deaconesses in the Early Church. It has been learned that the order of deaconess (*diakonissa*) was not even present at Phoebe’s time, but was the creation of the later Roman (Catholic) church to restrict the role of ministering women to serve women only. If Phoebe were a deacon (as opposed to a minister), however, her role was the same as any deacon of the first century. It is inaccurate and belittling, therefore, to call her a deaconess.”

¹⁶⁶*Ibid.*

¹⁶⁷Groothuis, 196.

authority in the Cenchrean church.¹⁶⁸ He also implies Phoebe's prominence by titling her benefactor or patron (*prostatis*) of the church.¹⁶⁹

The Apostle Paul describes Junia's apostleship as "outstanding," and "prominent," revealing her significance to the Early Church as a high-ranking female leader (Rom. 16:7).¹⁷⁰ The Apostle Paul calls Junia an outstanding apostle, one of the highest-ranking female leaders in the Early Church (Rom. 16:7). Controversy regarding gender surrounds this mysterious leader; historians wrestle with the likelihood of Junia as female since the masculine form would be an exception.¹⁷¹ "Early church fathers acknowledged that the text indicates Junia was both a woman and an apostle. John Chrysostom writes, 'Oh! How great is the devotion of this woman that she should be counted worthy of the appellation of apostle!'"¹⁷² Theological debates regarding Junia's gender erupted in the thirteenth century, resulting in translations rendering her as male with her name altered to appear as "Junias."¹⁷³ In fact, no historical evidence exists that confirms the use of Junias as a male name.¹⁷⁴ The linguistic and textual issues evident in

¹⁶⁸Stanley Grenz and Denise Muir Kjesbo, *Women in the Church: A Biblical Theology of Women in Ministry* (Downers Grove, IL: InterVarsity Press, 1995), 88-89.

¹⁶⁹Groothuis, 196.

¹⁷⁰Ibid. "They are outstanding among the apostles, and they were in Christ before I was" (Rom. 16:7).

¹⁷¹Brown, 182-185.

¹⁷²Groothuis, 195.

¹⁷³Ibid., 195.

¹⁷⁴Gill and Cavaness, 115.

ancient sources reveal the likelihood of Junia as female outweighing male.¹⁷⁵ Gill and Cavaness add,

There was no doubt in the mind of the ancients that Junia was a female apostle. ... It was not until Aegidius of Rome (1245-1346) masculinized her name in his commentary that it became the common reading. And ever since then, Christians who deny ministry leadership to women have considered this apostle to be a man.¹⁷⁶

Church historians portray Junia and her husband, Andronicus, traveling and preaching throughout the Roman Empire occasionally imprisoned as a result; this is where they encounter the Apostle Paul.¹⁷⁷

Conclusion

The Apostle Paul actively assimilates women into church leadership through his words, actions, and relationships. Although female leadership assimilation does not constitute the vast majority of Paul's content, the fact that he greets and honors females within his letters reveals the importance of their presence and ministerial contribution. "[Paul's letters] were written to be read aloud and concerned matters that affected the whole church. When Paul does mention someone by name, it is with decided intentionality."¹⁷⁸

A review of Pauline words, actions, and relationships shows sufficient evidence of his overwhelming support for female church leaders. When people overemphasize

¹⁷⁵Brown, 182-185.

¹⁷⁶Gill and Cavaness, 115-116.

¹⁷⁷Torjesen, 33. Torjesen cites Bernadette Brooten, "Junia, Outstanding Among the Apostles," and Elisabeth Schüssler Fiorenza, "The Apostleship of Women in Early Christianity," in *Women Priests*, ed. L. and A. Swidlers (New York: Paulist Press, 1977), 135-40.

¹⁷⁸Ronald W. Pierce, Rebecca Merrill Groothuis and Gordon Fee, eds., *Discovering Biblical Equality, Complementarity without Hierarchy* (Downers Grove, IL: InterVarsity Press, 2004), 120.

two or three passages that appear to restrict women ministers and overlook the significance of Paul's many salutations to female leaders in multiple epistles, it results in ignorance regarding his practices and relationships. The Apostle Paul embraced the divine call to live as "a servant of Christ Jesus" (Rom. 1:1) and, as a result, relinquished the right to incorporate his own cultural notions. Therefore, in reflection of Christ's words, actions, and relationships, the Apostle Paul continued the counter-cultural approach inaugurated by Jesus Christ.

Conclusion

God freely calls both men and women throughout Scripture. The study of God's call reveals that God personally summons individuals to intervene in situations and/or fulfill divine objectives on His behalf. God initiates the call with a redemptive mission and purpose. God's call to lead or proclaim His word is not based upon gender. Throughout Scripture God never rejects a willing person on the basis of gender, yet He knowingly selects males and females to accomplish specific purposes.¹⁷⁹

A focus on gender preoccupies fallen humanity. Most Christians agree the Bible elevated women's status above other cultures. God might have improved their position even more, but for a concession to human weakness.¹⁸⁰ Humanity's struggle with sin, weakness, and partial knowledge results in limited understanding—even blind spots regarding God's Kingdom purposes (1 Cor. 13:12). Despite these limitations, God continues to call people to accomplish His redemptive purposes regardless of gender.

¹⁷⁹Sometimes gender is directly related to the specificity of the call such as in the case of Mary, Mother of Jesus. See Appendix B "Females Called by God in Scripture" for examples.

¹⁸⁰Keener, 231.

The brief overview of the “Limited Participation” and “Full Participation” views reveals the opposing positions on this controversial topic. The “Limited Participation” stance presents a voice advocating restrictions for female leaders. The “Full Participation” view exposes the passion within ecclesiastical ranks for freedom for women to express ministry in all arenas. I conclude in this chapter that a “Limited Participation” interpretation and application bypasses what Jesus Christ and the Apostle Paul modeled through their words, actions, and relationships. Since the majority of theologians writing on this topic are not Pentecostal, a need for additional Pentecostal scholarship on this subject remains. A theology of women in church leadership that models Jesus Christ’s words, actions, and relationships and interprets Pauline writings in light of Christ’s model could free women leaders to minister without hindrance. Also, “Full Participation” theologians could focus on articulating a clearer understanding of the subject for lay people, thereby removing theological barriers for women at numerous leadership levels.

The trajectory Jesus Christ and the Apostle Paul launched, resulting in unrestricted freedom for women ministers, should continue. Three difficult passages providing temporary restrictions for women cannot erase the overwhelming amount of text in the Gospels and epistles supporting equality, respect, and freedom for women. Jesus Christ and the Apostle Paul did not concede to cultural restrictions; therefore, implementation of this Kingdom dynamic among cultures, which uphold derogatory and restrictive views toward women remains possible. Neither Jesus nor Paul propagated the ideology that female ministry is contingent upon culture. This ideology clearly represents

an ungodly concept which Church leaders ought not to nurture as the Kingdom of God expands to various cultures.¹⁸¹

Secular culture failed to dictate Jesus' kingdom values. Jesus Christ and the Apostle Paul modeled for Church leadership the responsibility of using their words, actions, and relationships to assimilate women into the ecclesiastical structure. Both Jesus and Paul advocated for the inclusion of women in ministry and visibly placed them in authority as a sign of their leadership capability within the Church. Godly leaders need to use words intentionally, as Jesus Christ did when He empowered women through His vocabulary (e.g., Luke 13:16, Matt. 15:28, 28:9-10). In a culture that treated women as property, Jesus' actions always remained respectful toward women of all socioeconomic levels. His countercultural approach toward women provides the ultimate example.

Jesus Christ and the Apostle Paul valued and cultivated relationships with the female leaders around them. Jesus spoke of the co-heirs in His kingdom as His family (Matt. 12:48-50). As a result, Church leaders should nurture healthy and respectful attitudes toward co-laborers of the opposite gender. The value Jesus Christ placed upon women should remain central as the gospel message embarks into cultures that view women as subordinates. In a world of competing world religions which restrict women with rules and regulations, enslaving them to inferior roles, Christianity glistens with freedom and equality for women.

¹⁸¹This complex concept requires further discussion based on the "already but not yet" dynamic of Christ's Kingdom. This concept is mentioned on pages 18 and 19 and footnotes two and three of this chapter. Although complications exist, Jesus Christ still exemplified the value and empowerment for women in ministry, and this should not be compromised due to secular culture.

CHAPTER 3

GENERAL LITERATURE REVIEW

Introduction

Stamped on a Starbucks cup is a quote from Madeleine K. Albright, former Secretary of State and Ambassador to the United Nations, “There is a special place in hell for women who don’t help other women.”¹ This hyperbolic expression communicates my haunting, underlying responsibility to help and inspire other women as I discover and engage in new leadership opportunities. The topic of women in leadership exists globally and transcends religion, economics, and cultures. Although sociologists, psychologists, and theologians wrestle with the nuances of this topic, still these experts endeavor to capture the unique development, irregular implementation, and unconventional style of women leaders.

The chapter 3 literature review investigates factors contributing to the formation of male and female leaders. This chapter reveals that female leadership expressions diverge from male leadership styles because social and psychological influences, interpersonal dynamics, and career patterns differ than those of men. Further, this chapter provides a raw and honest depiction of Pentecostal women leaders struggling to fulfill their call in the face of cultural, psychological, sociological, and theological barriers. By exposing differences in gender formation, I hope to broaden the definition of effective

¹Madeleine K. Albright, “The Way I See It, #287,” Starbucks, <http://www.starbucks.com/wayiseeit> (accessed March 15, 2008).

church leadership and confirm that gender dissimilarities provide a necessary balance for godly leadership expression.

The first section deals with the complex components of the social and psychological development of female leaders. The investigation of how biological (nature) and societal (nurture) factors contribute to the development of female leadership styles and the subsequent challenges, serves as the foundation for this study. Second, this chapter identifies the interpersonal dynamics of the female, which impacts a woman's approach to leadership.

Third, discovering the unique career patterns for female leaders contributes to the understanding of female leadership formation. This section reveals why females advance differently than males and identifies the pitfalls women naturally encounter but must successfully maneuver. Further, this study highlights key leadership characteristics commonly attributed to men that female leaders should imitate to improve their leadership style. Most importantly, this section reveals the distinct and valuable qualities women contribute to the leadership arena.

Fourth, this chapter exposes the continued prohibitive patterns in the Assemblies of God (AG) by surveying examples of female Pentecostal ministers and documenting the historical struggle for female ministers to gain equal standing with their male counterparts. Examples of historical female leaders reveal the strong foundation laid for current women leaders and encourage women to transcend cultural barriers to fulfill their calling. At the same time, the historical narrative confirms the need for progress and change in AG church culture.

Social and Psychological Differences of Female Leaders

A review of fundamental differences between men and women exposes how female leaders develop socially and psychologically. Generally, the study of the differences between the sexes surfaces with male traits as the point for comparison to woman. Even the word “woman,” derived from the ancient form “wif-man” or the “wife of a man,” eventually becomes “wim-man” and, ultimately, “woman.”²

The biblical view on the formation of male and female includes both sexes being made of the “dust of the earth” and “in the image of God.”³ Further, the Christian perspective believes “humans are not ‘mere products’ of nature and nurture and can partially transcend both by taking a hand in shaping themselves.”⁴

Most psychologists dismiss personality differences based on gender. However, biological differences influence tendencies toward certain behaviors or reactions contributing to personality formation.⁵ To write about gender differences is to wrestle with generalities, even stereotypes. When considering the formation of women leaders, however, these generalities provide valuable insights. Since a person’s culture profoundly

²Amram Scheinfeld, *Women and Men* (New York: Harcourt, Brace and Company, 1944), 4. “Others say the word came from “womb-man” or “wombed-man” insinuating woman exists as a modified man ultimately in reflection of the Genesis 2 account. Both terms impress that the woman stands in complimentary status to the more dominant male creation.”

³Mary Stewart Van Leeuwen, *Gender and Grace* (Downers Grove, IL: InterVarsity Press, 1990), 68.

⁴Ibid. “If persons are transcendent or autonomous, their transcendence is itself a gift from God, not a quality that human beings have achieved on their own. Freedom is limited by God’s sovereignty and is only made possible by the mystery in which God ‘steps back’ from his creation and gives to it a limited independence. Though human beings may have something to say about shaping themselves, from a Christian standpoint they play out this role in dialogue, not only with their fellow human beings, but with their Creator.”

⁵Scheinfeld, 94.

affects personality formation, the dominant Anglo Western culture of the United States serves as the primary focus for this study.

Psychologists identify certain thoughts and behaviors corresponding to gender. Biological dissimilarities direct males and females to different activity choices and, thus, to contrasting experiences. These diverse experiences result in patterns of behavior that influence personality and interpersonal interactions.⁶ The age-old debate between nature and conditioning rings true for the traits which serve as the foundation to the personality differences commonly associated with the sexes.⁷ In *Self-Care: A Theology of Personal Empowerment and Spiritual Healing*, Ray Anderson addresses the delicate balance to generalized gender traits, “Our individuality is derived out of relationship. Rather than losing our identity in a relationship, we are meant to discover it and have it affirmed.”⁸

Since evidence of deviation in functions and pursuits due to biological underpinnings exist, an awareness surfaces that behavioral characteristics and subsequent personality development continue to grow distinctly gender-biased as time progresses.⁹ Behaviors such as aggressiveness commonly surface in boys; nervousness is reportedly more evident in girls.¹⁰ Further, psychologists note unruliness as a maladjustment tendency for males and jealousy as more frequent in females.¹¹ At the same time, the

⁶Ibid., 210.

⁷Ibid., 96.

⁸Ray S. Anderson, *Self-Care: A Theology of Personal Empowerment and Spiritual Healing* (Wheaton, IL: Victor Books, 1995), 26.

⁹Scheinfeld, 211. For further discussion on gender differences see Appendix B, “Gender and Division of Labor.”

¹⁰Ibid., 95. For more information on this subject see Appendix C, “Women Leaders and Stress.”

¹¹Ibid., 96.

intentional nurturance of specific characteristics counterbalances biological and cultural predispositions.

The gender contrasts disclosed in this chapter are stereotyped generalizations; however, indications in personality development differences present possible insights into later leadership development, implementation, and societal perspectives on effective leadership. In *Gender and Grace*, Mary Stewart Van Leeuwen presents a Christian perspective to the sociological and psychological development of males and females and makes the following conclusions:

First, men and women are more alike than different; second, although biology sets limits on what learning can accomplish, learning also affects biology; and third, humans cannot appeal to any mechanical combination of nature plus nurture to escape responsibility for behavior.¹²

She challenges the tendency in church history to create an unhealthy gender role complementarity by either mandating “proper” sex roles or erasing all distinctions between the sexes.¹³

Fundamental differences between males and females relate to the formation and implementation of leadership. Although a painful investigation into how gender differences affect leadership effectiveness, a poignant reminder by poet Audre Lord

¹²Van Leeuwen, 76. The author expounds and wrestles with these three foundational principles in her book. She maintains, “I have found it useful to think of the Christian life as a series of ‘offices’ or vocations that nest inside each other like the progressively smaller boxes of a child’s stacking toy. The overriding office of all Christians, whether men or women, is that of the redeemed sinner, committed to building God’s kingdom and of justice and peace as members of Christ’s body. Like the largest box of the stacking toy, this office contains and overrides all others. Within it are nested other smaller ‘box offices’ which are also important, but progressively less so. That we are women and men created to express complementarity and mutuality is important, but not of supreme importance; the goals of the kingdom override it. That God calls some people to marriage is also part of the creation order, an important Christian office within the larger office of gender-complementarity. But again, it is not of supreme importance; the goals of the kingdom override it. That is why Paul can affirm the goodness of marriage, yet praise the office of singleness for the greater freedom it gives for kingdom work (1 Cor. 7:25-39),” (70).

¹³Ibid., 69.

highlights the value of this chapter, “What you know may hurt, but what you do not know will kill.”¹⁴ A perusal through variances in power, authority, subordination, personal relationships, group dynamics, communication, conflict, service, and performance provides a porthole into male and female leadership comparisons.

Male and Female Perspectives on Power

The word “power” comes from the Old French word *poeir* meaning “to be able” with the Latin derivative *posse*, translated as “potent” or “having or wielding force, authority, or influence.”¹⁵ The noun form also includes the “ability to act or produce an effect” and “possession of control, authority, or influence over others.”¹⁶

Power in leadership suggests many definitions. For the most part, power implies the ability to advance oneself over others—control serves as the dominant characteristic. Basically, to manifest power means to wield control over others before they gain control.¹⁷ Historically, this barbaric expression of power resulted in various groups dominating others; even so, the evolution of power parallels development of society.¹⁸ Psychologists predict “the greater the development of each individual in society, the more able and effective he or she becomes, with less need to limit or restrict others.”¹⁹ Both males and females face a redefinition of power and its application in leadership.

¹⁴Ibid., 83.

¹⁵*Merriam-Webster's Deluxe Dictionary*, 10th ed, s.v. “Power.”

¹⁶Ibid.

¹⁷Jean Baker Miller, *Toward a New Psychology of Women* (Boston, MA: Beacon Press, 1986), 115.

¹⁸Ibid., 116.

¹⁹Ibid.

For women, the leadership frontier provides new opportunities. As their scope of authority expands, how they handle power determines leadership effectiveness and longevity. The female definition of power includes “the capacity to implement.”²⁰ The presence of women in power positions requires men to revise their definition of power. The female leadership contribution nuances the concept of power to include an emphasis upon the common good and harmony among people groups rather than mere domination. In *Stress, Power and Ministry*, John Harris explains, “Power is a social process. In its best form, power is expressed as people speak and act together in a climate of mutual respect.”²¹

As society developed the constancy of the male fear of women in power remained. Over time the male’s influence upon society has induced the fear of female possession of power in both genders.²² Some interpret female power expression as negative aggression, labeling women leaders as “castrating women” or “witches.”²³ The fears exhibited by both men and women regarding female power are superficial yet deeply intermingled with human psychology. Jean Baker Miller explains this psychologically-based fear:

When women begin to move out of their restricted place, they threaten men in a very profound sense with the need to reintegrate many of the essentials of human development—the essentials that women have been

²⁰Ibid.

²¹John C. Harris, *Stress, Power and Ministry: An Approach to the Current Dilemmas of Pastors and Congregations* (Washington, DC: The Alban Institute, 1996), 48.

²²Miller, 119. “Males society as it has been so far constituted is afraid of women’s self-directed effectiveness. Because men are afraid, they have induced fear in women. But the dynamic is very different in each sex...It is important to separate these. Women certainly do not have the same reasons for fear that men believe they have, but it is *made to seem* that they should.”

²³Ibid. Additional derogatory terminology will not be included for the sake of the reader.

carrying for the total society...they look as if they will entrap men in 'emotions,' weakness, sexuality, vulnerability, and helplessness. ...Fear of female power stems from psychological predispositions and awakens great fears of vulnerability and exposes male weakness. A major reason females fear their own power relates to the negative response from males. This negativity often produces enough misery to dissuade females from exercising power.²⁴

Often, women view the exercise of power as negative and destructive because of the rejection or relationship stress they experience as a result.²⁵ The most highly developed and essential characteristics in women (such as relational harmony and insight) also serve as the very characteristics that challenge her ability for success as a leader in the world. At the same time, these female characteristics are not antithetical to the acquisition and display of true power.²⁶

Authority images beckon gender stereotypes. *Newsweek* published an article about former British Prime Minister, Margaret Thatcher's eleven-year stint. "Margaret Thatcher presided over the British government like a strong-minded headmistress. . . . Through it all, she thoroughly dominated the 'wets' in her own cabinet, clobbering them with a metaphorical handbag whenever they showed too little spine."²⁷ The concept that authority is associated with maleness permeates the general psyche when female authorities come upon the scene.

Although physical strength has been traditionally associated with males in authority, physical differences go beyond appearance. Language development provides

²⁴Ibid.

²⁵Ibid.

²⁶Miller, 124.

²⁷Deborah Tannen, *Talking From 9 to 5: Women and Men in the Workplace* (New York, NY: Avon Books, 1994), 166.

examples of this predisposition; for instance, female articles in the Japanese language connote politeness whereas male articles signify authority. “This means that women who want to sound authoritative must risk sounding male.”²⁸ The terms “abrasive” and “aggressive” bear more derogatory meanings for female leaders than when applied to male leaders. Studies show females in authority hedge beliefs as opinions, seek advice from others, and request politely in order to gain influence with coworkers.²⁹ Males do not abide by these same expectations. Further, the higher the authority position a female holds the less expectation for femininity.³⁰ The manifestation of power happens through the fusion of word and deed with a large range of expressions—from brutality and violation of humans to gently influencing relationships to create new realities.³¹

When it comes to female exercise of power and authority, a woman walks a tight rope. The challenge includes the interplay between her psychological predispositions, those of her male counterparts, and those of female and male subordinates.³² The female leader experiences multiple balancing acts—the maintenance of femininity, succeeding with leadership responsibilities, and wielding power without awakening the psychological giant who scorns her authority.

²⁸Ibid., 168-169.

²⁹Ibid., 170.

³⁰Ibid., 169.

³¹Harris, 77.

³²Tannen, 289. “This means that women in positions of authority face a special challenge. Our expectations for how a person in authority should behave are at odds with our expectations for how a woman should behave. If a woman talks in ways expected of women, she is more likely to be liked than respected. If she talks in ways expected of men, she is more likely to be respected than liked.”

The female leader of a church experiences these challenges along with the call to carry out the mission of Christ by spiritually leading people. The female leader's "ability to acquire power to lead is interwoven with her ability to act autonomously. True autonomy leads to more, not less, openness in relationship to people."³³ The followers' expectations for spiritual nurturance weigh upon the female minister as she struggles to balance successful leadership with careful spiritual nurturance. Her position of authority resides within a minefield of human complexities she carefully navigates, for she must lead without perceived misuse of power or authority in any way.³⁴

Authority and Subordination

The expression of authority over subordinates takes on different characteristics based upon gender. This is connected to the anticipated response by subordinates, particularly in a male-dominated field. Deborah Tannen states, "A man in a position of authority will be judged as a boss. When a woman is in a position of authority in a field mostly populated by men, then she is judged as a woman—and, in the minds of some, as Woman: all women are implicated by what she does."³⁵ Women in male-dominated fields represent all women with leadership aspirations. A woman's negative or positive behavior impacts female leaders in other arenas and shapes the journey of future women leaders.

James Hunter addresses the differences between power and authority, "Power is the ability to force or coerce others to do your will. ...authority is the skill of getting

³³Harris, 118, 130.

³⁵Tannen, 201.

others willingly to do your will because of personal influence.”³⁶ The use of power results in damaged relationships; the use of authority produces healthy organizations and strong relationships.³⁷ Thus, female leaders can convey their authority without compromising their natural tendencies to prioritize people and accommodate relationships.

Women relate to subordinates differently than males do. Studies reveal that when women criticize a subordinate, they use more tact than men. On the other hand, when men criticize a superior, they show greater concern.³⁸ In response, subordinates will frequently refer to female leaders by their first names more than their male counterparts do.³⁹ Although this tendency may suggest less status than her male counterpart, this expression of familiarity may not necessarily indicate disrespect for female leadership, rather a natural response to the friendlier female interaction.⁴⁰ The open relationship between the female authority and the subordinate reflects a healthy work environment benefiting both parties.

The gender mix of subordinates also contributes to the complex matrix of the female leadership style. Studies show that women reject female leaders with an authoritarian style, but accept male leaders with a similar method.⁴¹ Further, effective

³⁶James C. Hunter, *The World's Most Powerful Leadership Principle: How to Become a Servant Leader* (New York: Crown Business, 2004), 53.

³⁷Ibid., 54-56.

³⁸Campbell, 119.

³⁹Tannen, 208.

⁴⁰Ibid.

⁴¹Campbell, 119.

women leaders avoid authoritarianism and intentionally avoid domination in meetings and other assemblies.⁴² In contrast, however, successful female leaders unwilling to take on dominant traits such as assertiveness, ambition, risk-taking and self-assurance, were unable to progress to higher echelons where male dominance and fierce competition exist.⁴³ For most women, dominance remains dangerous since it incurs the wrath of the greater female society.⁴⁴ Even so, the female leader must embark onto new territories to develop skills, expand opportunities, and make a difference by forging new pathways. She develops character and strengthens her leadership influence by transcending the status quo and “winning repeated battles until her new responses become habits.”⁴⁵

Church trends reveal that the “institutional model of authority has weakened and

⁴²Ibid.

⁴³Ibid., “Top female executives possess the same qualities that top males do. In the corporate world, the very highest echelons are dominated by men and to make it in their ranks women must be willing to compete on their terms.”

⁴⁴Ibid., 116-120. The subject of females rejecting women who “stick out” or “dominate” is complex even for anthropologists and psychologists. Historical evidence proves throughout the centuries that dominance has been obtained and sustained by bloodshed. As a result, “females have good evolutionary reasons to stay out of it.” Further, “Anthropological surveys of traditional societies show that humans have generally favored patrilocal residence which means that females transfer from their home group and lose the advantages of living with genetic relatives.” Numerous studies conclude as a result of this condition women have “lower rates of aggression, agonistic support, and weakly express dominance.” Taken together, these facts suggest that women show less evidence of dominance hierarchies than do men” given the need to bond with those different than them. Further since females appear responsible for group bonding, “girls are more likely to influence others by suggestion rather than giving orders...their directive system...tends to minimize differentiation among group members.” In contrast to males who expressed dominance by “physically asserting themselves, arguing with others, and verbally and physically threaten...girls in authority were more likely to recognize the status of other girls, give unsolicited advice and information and express less concern about being a dominant figure.” Studies also reveal “Girls seem to actively resent other girls who see themselves as superior. Girls who ‘stick out’ attract a kind of negative halo effect—they are seen as egotistical and likely to betray friendships.” In the workforce “women downplaying superiority are looked upon by other women more favorably.” Psychologists do not present conclusions why women view dominance negatively; it appears to threaten cohesion and their self-imposed responsibility for group bonding. Generally, studies show women tend to be threatened by other women advancing in the face of the status quo. Female leaders embarking upon new frontiers in leadership face rejection by both genders. This societal pressure dissuades some from pressing forward.

⁴⁵Hunter, 144.

the discovery of collaboration—a shared power between pastor and people—contributes to the development of the local church ministry.”⁴⁶ The female tendency toward collaboration rather than hierarchal authority blends well with this emerging pattern. The expression of authority through service meets the needs of Christ’s Church.⁴⁷

Interpersonal Dynamics of Female Leaders

Personal Relationships

Women and men differ in the nature of their relationships with others. Women have communal relationships whereas males relate in an exchange-oriented style. Women refine behavior and emotionally engage to form relationships that create family-type connections, while men gradually move from a tit-for-tat exchange relationship to closeness.⁴⁸ Since women base selection of friends upon trust, they choose those close to them in a discriminating manner.⁴⁹ Women give emphasis to exclusivity for maintaining friendships while men give emphasis to reciprocity between friends.⁵⁰ Anne Campbell explains, “Because of the intensity of the relationship and what is at stake in terms of betrayal, when female friendships break up they often do so with acrimony and the split is long-lasting, sometimes irreparable.”⁵¹

⁴⁶Harris, 48.

⁴⁷Ronald Sisk, *Surviving Ministry* (Macon, GA: Smyth & Helwys Publishing, 1997), 96.

⁴⁸Campbell, 152.

⁴⁹*Ibid.*, 154.

⁵⁰*Ibid.*, 155-160. “David Geary (1998) offers a different proposal and one which is based on a very different reading of the sex difference data. He concludes that women are *more* characterized by reciprocal exchange than are men and that this results from women entering new groups as strangers without kin. He argues that the maintenance of friendships depends more heavily upon strict reciprocity than does the maintenance of kin relationships.”

⁵¹*Ibid.*, 155.

Women tend to develop intimate relationships at an early age by selecting a couple of close friends. In contrast, boys play in bigger groups.⁵² Both sexes engage personally with others; girls become exclusive—interacting and focusing upon a smaller group for a greater length of time. Boys behave inclusively and spend less time with any one person.⁵³ Generally, “relationships hold a central place in women’s lives; females tend to correlate their self-esteem with their personal relationships, while men remain less touched.”⁵⁴ As a female leader, the intertwined self-esteem with her personal relationships may prevent healthy conflict management. “The mark of maturity is the ability to handle conflict. This includes the ability to deal with realities as to what can and cannot be changed.”⁵⁵ The challenge for the female leader to prioritize relationships but not allow them to erode her esteem or effectiveness reveals the degree of emotional maturity and leadership strength.

Both sexes experience fear connected to maintaining intimacy in their relationships. The fear of enmeshment generally felt by men “is the emotional equivalent of being swallowed up by another person, losing one’s autonomy and even identity.”⁵⁶ The fear more often felt by women “is of abandonment, the experience of being left or rejected.”⁵⁷ The natural tendency for females to integrate the self-esteem with human

⁵²Ibid., 137.

⁵³Ibid.

⁵⁴Ibid., 139.

⁵⁵Ted Engstrom and Edward Dayton, *The Christian Executive* (Waco, TX: Word Books, 1979), 183.

⁵⁶Donald R. Hands and Wayne L. Fehr, *Spiritual Wholeness for Clergy: A New Psychology of Intimacy with God, Self, and Others* (Herndon, VA: The Alban Institute, 1994), 21.

⁵⁷Ibid., 22.

relationships creates the susceptibility to overreact when rejected. Ultimately, godly leadership, by both men and women, requires the willingness to face personal rejection.⁵⁸

Group Dynamics

Creating synergy among coworkers is directly related to the leader's ability to develop community within their organization. George Barna lists community building as one of the biggest challenges facing pastors.⁵⁹ He states that seminary training does not address how to build community within the church and concludes that a big difference exists between theological training and leadership preparation.⁶⁰

When it comes to community building, women generally recognize humanity's need for group cooperation. Females enlist in the growth and well-being of others, both individually and as a group.⁶¹ For women, group cooperation is based upon harmony in relationships with the common good at the heart of the endeavor. In *Behind the Masks*, Wayne Oates connects self-centered behavior, lust for power, and hardened hearts with the unwillingness to listen and learn from others.⁶² Whether male or female, teamwork eliminates self-centeredness and requires an openness of the heart, mind, and spirit to other people.

⁵⁸Engsrom and Dayton, 70.

⁵⁹George Barna, *Today's Pastors: A Revealing Look at What Pastor's Are Saying About Themselves, Their Peers, and the Pressures They Face* (Ventura, CA: Regal Books, 1996), 142.

⁶⁰Ibid., 143.

⁶¹Miller, 41.

⁶²Wayne E. Oates, *Behind the Masks: Personality Disorders in Religious Behavior* (Philadelphia, PA: The Westminster Press, 1987), 131.

Men view group cooperation as necessary for success when competing with other groups. Although men sustain alliances for the future, group cooperation breaks down after goal completion.⁶³ The female perspective on group dynamics provides mixed blessings for leadership. On the one hand, women will only advance when they join together in cooperative action; on the other hand, unlike male group dynamics, women leaders do not need outer forces wielding competitive threats to form healthy coalitions.⁶⁴ Group dynamics threaten the stability of female leadership due to the natural male tendency to compete for domination.

Group dynamics and communication marry in the workforce. Generally, females edit their communication in group settings yet fluently articulate thoughts and ideas outside meetings. Although editing communication arises in both males and females, studies indicate that females more often withhold communication in large group settings.⁶⁵ The female tendency to edit verbal contributions reveals her tendency to please others even as she leads others. She struggles with the temptation to abandon steadfast authority for approval by followers and relationship harmony.⁶⁶

⁶³Campbell, 142-143.

⁶⁴Miller, 96.

⁶⁵Tannen, 286-303. "The difficulty of getting heard can be experienced by any individuals who are not as tenacious as others about standing their ground, do not speak as forcefully at meetings, or do not begin with a high level of credibility, as a result of rank, regional or ethnic style differences, or just personality, regardless of whether they are female or male" (291).

⁶⁶Van Leeuwen, 44-46. Leeuwen defines "social enmeshment: "To use the preservation of those relationships as an excuse not to exercise accountable dominion in the first place." (46) She explains there is a tendency for women to endure the domination of the male to preserve the relationship and thereby relinquishing the God-given mandate and responsibility to exercise accountable dominion.

Communication

Nearly all major theories about brain organization include sex differences based upon brain lateralization.⁶⁷ Although overemphasized and generalized, men and women tend to have different verbal and spatial abilities. Women tend to favor verbal abilities, and men generally favor spatial abilities, creating the popular notion that “women are more right-brained” and “men more left-brained.”⁶⁸ Many psychologists challenge these generalizations, believing that these theories encourage “nonsensical inconsistencies” since “the left brain is specialized both for language (a supposedly female strength) and mathematics (a stereotypically male strength).”⁶⁹ In addition, the right brain specializes in both spatial ability (supposedly male) and intuitive, holistic thinking (stereotypically female) further eroding the theories “tortuously debated about biological origin of cognitive sex differences.”⁷⁰

Society influences male and female communication styles. Cultural conditioning teaches females to concentrate on the emotions and feelings of others, thereby inhibiting their own expression.⁷¹ This lack of emotional exploration contributes to anxiety, depression, dysfunctional relationships, psychological and emotional weaknesses.⁷² This deficiency in females may results in unhealthy relationships. In *Your Perfect Right*, Robert Alberti and Michael Emmons state, “Each of us has the right to be and to express

⁶⁷Ibid., 102.

⁶⁸Ibid., 103.

⁶⁹Ibid.

⁷⁰Ibid., 104

⁷¹Miller, 39.

⁷²Ibid., 40.

ourselves, and to feel good (not powerless or guilty) about doing so, as long as we do not hurt others in the process.”⁷³ Female leaders must counterbalance their natural tendency to deny their feelings and exercise their right of expression. Generally, the responsibility rests upon women to engage in conversation by reading non-verbal communication to assess social situations. Since women instinctively decode emotion, they gain more accurate insight into people than men.⁷⁴ In *The Tipping Point: How Little Things Can Make a Big Difference*, Malcolm Gladwell emphasizes the importance of nonverbal communication by prioritizing nonverbal cues as more important than verbal ones.⁷⁵ In their book, *Emotional Contagion*, psychologists Elaine Hatfield and John Cacioppo with historian Richard Rapson go one step further. “Mimicry is one of the means by which we infect others with our emotions. In other words, if I smile and you see me and smile in response, it’s not just you imitating or empathizing with me, it is a way to pass on happiness.”⁷⁶ The authors emphasize the contagious and intuitive nature of human emotion.⁷⁷

The natural ability of women to interpret emotional cues promotes leadership effectiveness and, if guided properly, gives an edge over her male counterparts. An attentive woman can detect the unstated thoughts of colleagues and competitors—intentionally decoding the mental status through reading verbal and non-verbal

⁷³Robert Alberti and Michael Emmons, *Your Perfect Right* (San Luis Obispo, CA: Impact Publishers, 1974), 19.

⁷⁴Campbell, 155-156.

⁷⁵Malcolm Gladwell, *The Tipping Point: How Little Things Can Make a Big Difference* (New York: Little, Brown and Company, 2000), 79.

⁷⁶Elaine Hatfield, John T. Cacioppo, and Richard L. Rapson, *Emotional Contagion* (Cambridge, MA: Cambridge University Press, 1994), 48.

⁷⁷*Ibid.*

interactions. Despite the vulnerability of female emotional engagement, “she benefits more than men from the pleasure of mental, emotional, and relational connections with other humans.”⁷⁸ In *The Christian Executive*, Ted Engstrom and Edward Dayton assert, “To identify with people, leaders must pay the price of taking time to know their people—to share in their emotions, victories, and defeats.”⁷⁹

Women, characteristically, tend to give verbal disclaimers when presenting ideas to colleagues or superiors. For example: “I don’t know if this will work, but...” or “You’ve probably already thought of this, but...”⁸⁰ In meetings, females commonly speak at a lower volume and attempt to be succinct in order to avoid consuming time.⁸¹ Many women falsely believe that assertiveness reveals a lack of self-respect and self-confidence in a leader.⁸²

The communication styles of men and women differ greatly. Males who dominate a meeting or discuss issues in an assertive manner are perceived as more masculine; females who mimic the same style experience an assortment of responses with a variety of consequences.⁸³ Encouraging assertive communication for both sexes promotes human

⁷⁸Miller, 40.

⁷⁹Ted Engstrom and Edward Dayton, *The Christian Executive* (Waco, TX: Word Books, 1996), 72.

⁸⁰Tannen, 279.

⁸¹*Ibid.*, 280.

⁸²Alberti and Emmons, 7.

⁸³Tannen, 289. “If she talks in ways expected of men, she is more likely to be respected than liked.” The communication tightrope female leaders must walk remains a complex matrix. Tannen concludes, “Many women try to adjust to the expectation that women not appear too assertive (which will be deemed aggressive) by modulating how often they take the floor... Even Margaret Mead, according to her daughter, Mary Catherine Bateson, judiciously chose the issues on which she would speak up, so as not to come across as dominant.”

equality and healthy, balanced relationships. Assertive communication provides opportunities for honest expression without denying the rights of others.⁸⁴

Balancing verbosity and silence benefits women leaders; although silence is commonly viewed as evidence of powerlessness and talking as domination, the association of volubility with dominance is not true in all settings. Studies reveal that effective leaders with slow pacing and pausing in conversation avoid the mistake of overrating verbal communication as the ultimate expression of power and authority.⁸⁵

Appropriate use of pacing and pausing, an important communication skill, encourages effective leadership because it provides opportunity for careful listening and contemplation. Silence, long pauses, and slow pacing become a way to control the conversation and thus serve as assertion of power over the subordinate or colleague. This skill of fluent communication, in combination with reticence, requires skillful use due to its potential to negatively impact the female leader. Ultimately, a woman leader must grasp God's vision for the organization and communicate it in a persuasive and compelling manner.⁸⁶

Conflict

Females usually deal with conflict indirectly and passively. "Women were supposed to be the quintessential accommodators, mediators, adapters, and soothers."⁸⁷ For females to gain entry into new frontiers in leadership, conflict becomes a necessity.

⁸⁴Alberti and Emmons, 6.

⁸⁵Ibid., 235.

⁸⁶Barna, 120.

⁸⁷Miller, 125.

As women enter new realms of authority, they encounter a new experience for the female psyche—direct lines of conflict.⁸⁸ At times, the conflict may appear emotionally insurmountable for a female, but as the esteemed writer, Anaïs Nin, asserts, “If a person continues to see only giants, it means she is still looking at the world through the eyes of a child.”⁸⁹

In contrast to the male counterpart with centuries of experience with overt, even crude conflict, this untried realm of increased, open conflict for female leaders violates the female psyche. She thereby suffers cognitive dissonance, which males avoid.⁹⁰ Conflict requires assertive behavior by the female leader. Recalling the difference between aggressive and assertive behavior coincides with female propriety. “It is common for assertive behavior to be confused with aggressive behavior. However, assertion does not involve the goal of hurting another person.”⁹¹

Conflict occurs whenever two or more people disagree regarding the solution to a problem or the significance of an objective.⁹² Conflict within an organization can produce positive outcomes such as new and creative solutions to problems or differences in perspective.⁹³ All relationships include conflict: subordinates and leaders, family members, church authorities and followers, and general human interactions in society.

⁸⁸Ibid.

⁸⁹Alberti and Emmons, 27. The authors quote Anaïs Nin, the prominent Parisian writer of the twentieth century, who is considered a cult figure of the early Feminist Movement.

⁹⁰Miller, 125.

⁹¹Alberti and Emmons, 22.

⁹²Engstrom and Dayton, 177.

⁹³Ibid., 178.

Consequently, females play on the field of conflict as they embrace leadership opportunities for greater influence. Conflict, an inevitable outgrowth of new ideas and change, provides multiple opportunities for personal and organizational growth.

Service and Performance

The art of giving highlights female social sensitivity. Psychotherapists state that women express concern over whether or not they give enough to others, and feel guilty if they do not meet their own standard.⁹⁴ On the other hand, while men generally do not allow giving to determine their self-image, the concept of doing clearly impacts their self-image.⁹⁵ Men face the question of whether their performance measures up to the expectations of society.⁹⁶ Because performance tends to directly relate to male accomplishment, Søren Kierkegaard astutely warned, “It is absolutely unethical when one is so busy communicating [or doing] that he forgets to be what he teaches.”⁹⁷ Regardless of gender, service and church leadership go together. Church leaders “are called to respond to people in need. That call is not limited by any biblical restriction. It is to love and work for the well-being of all people.”⁹⁸

⁹⁴Miller, 50. The author draws from her own experience as a psychoanalyst and psychiatrist for over thirty years. Additionally, she draws from the clinical evidence of other practitioners to provide substantial support for her theories.

⁹⁵Ibid.

⁹⁶Ibid.

⁹⁷William H. Willimon, *Calling and Character: Virtues of the Ordained Life* (Nashville, TN: Abingdon Press, 2000), 33. Søren Kierkegaard, a prolific Danish philosopher and theologian of the nineteenth century, contributed significant and influential writings to contemporary thought.

⁹⁸Sisk, 165.

The female pattern to serve others directly connects to the passion to give.

Although a central principle to the female worldview, service conflicts with society's definition of strong leadership.⁹⁹

In our [Western] culture “serving others” is for losers, it is low-level stuff... In fact, there are psychoanalytic data to suggest that men's lives are psychologically organized *against* such a principle, that there is a potent dynamic at work forcing men *away* from such a goal.¹⁰⁰

If left unattended, the integration of service and strong leadership produces the propensity for male superiority and female subordination: a complementary psychological positioning not in the best interest of either party. This depravity, the result of humankind's fall into sin, is described in Genesis 3. Adam and Eve, seduced by their desire to be like God, developed a craving for power, fame, and other self-centered attitudes and behaviors.¹⁰¹ Due to the lust for power, the curse of human domination came into existence. After decades of counseling, Jean Miller attests to the detrimental relational effects of falling into the subordinate and superior roles.¹⁰²

Serving others remains a premier quality for Christian leaders, whether male or female. Jesus Christ modeled this attitude and behavior to those He planned to charge with leadership responsibilities in His absence (Matt. 20:26-28). Scripture uses the kingly robe and servant's towel metaphors to describe two contrasting leadership philosophies. Although His disciples fought with one another and sought the kingly robe, Christ

⁹⁹Miller, 61.

¹⁰⁰Ibid.

¹⁰¹Oates, 130.

¹⁰²Miller, 70. “To put it all very simply: all we human beings have is ourselves and each other, but clearly it is enough. We all need both ourselves and each other. Our troubles seem to come from an attempt to divide ourselves so that we force men to center around themselves and women to center around ‘the other.’ From this division both groups suffer, but in very different ways.”

modeled and taught the servant's towel. In the kingdom of God, the attitude and action of a servant is the only valid model for leadership.¹⁰³

Unique Career Patterns of Female Leaders

Women contribute uniquely to leadership. An old Chinese proverb says, "Women hold up half of the sky."¹⁰⁴ In other words, half the work, half the thinking in the world is accomplished by women. "For the sky to be complete both halves must work together; nothing can be truly human that excludes one half of humanity."¹⁰⁵ However, with women assuming leadership positions in the public world, the differences between male and female leadership formation, values, and styles become pronounced.

This section identifies the unique career pattern for female leaders. Analyzing how female leaders navigate the terrain of male dominated fields provides insight into the challenges female church leaders face.¹⁰⁶

First, this section explores the distinctive development process of female leaders and what women can learn from their male counterparts. Studies of the female leadership journey suggest a unique pattern of differences (from that of the male journey), with subsequent implications. Researchers discovered three components unique to female leaders: (1) females tend to enter leadership later than males, (2) women respond to

¹⁰³Duane Elmer, *Cross-Cultural Servanthood: Serving the World in Christlike Humility* (Downers Grove, IL: InterVarsity Press, 2006), 23. See Appendix F, "The Christian Response to Human Need" for more information.

¹⁰⁴Sally Helgesen, *The Female Advantage: Women's Ways of Leadership* (New York: Doubleday Dell Publishing Group, Inc., 1990), xxi.

¹⁰⁵*Ibid.*

¹⁰⁶For further research see Appendix E, "Personality Type and Religious Leadership."

leadership opportunities with greater passivity than males, and (3) females emphasize individual “self-improvement as the motivating factor for career advancement.”¹⁰⁷

Second, this section includes pertinent values that female leaders possess that give them an advantage. Historically, in many professional fields, females who survive the leadership elimination process exemplify excellent leadership skills.¹⁰⁸ Identification of common characteristics exemplified in female leaders who rose to the top of their field assists in determining keys for a successful leadership journey.

Career Advancement

Females follow a different career path than men. Typically, a career path moves an individual from an initial experience in a specific role to a general role overseeing others; next, the person assumes broader decision-making roles, which eventually lead to problem-solving and high leadership levels. Progression in leadership comes through the application of specific skills acquired in the learning process. The transition from entry level specialist to the broader supervisory role is crucial because mastering supervision and management of coworkers reveals the competence for leadership advancement.¹⁰⁹

For most females, career advancement develops differently than described above.¹¹⁰ In her younger years, a woman tends to enter an organization with different

¹⁰⁷Margaret Hennig and Anne Jarden, *The Managerial Woman* (New York: Pocket Book Publishers, 1977), 30.

¹⁰⁸The leadership elimination process is a phrase used to encompass all methodology associated with termination of qualified and unqualified leaders from any managerial/leadership environments.

¹⁰⁹*Ibid.*, 55-58.

¹¹⁰As with all the generalities of this section, it is important to note that some women advance in the same way as men. Further, career fields with female domination such as nursing are exempt. This study addresses females in traditionally male dominated fields and is applicable to the focus of this study on female ministers.

aspirations than a man. In fact, many women at this stage merely focus on job acquisition, leaving career advancement to wander. Typically, a woman acquires an undergraduate degree and leaves college uncertain of her skills and goals. The confidence level for success, generally lower than that of her male competition, causes her to advance slowly.¹¹¹ Eventually, she gains confidence and enjoys competence and security in her job or career.

In contrast to the male, a woman's commitment level waivers regarding a long-term career. Her commitment tends to focus on current performance with an acute awareness of her personal life, the desire to marry, and establish a family. She may invest in skill development and even celebrate promotion. Yet, she finds in those she supervises a lesser degree of commitment to improved job performance and a higher expectation of advancement. Males do not reflect her commitment to job excellence since they set their eyes on quick advancement. This often prompts her to over function in an attempt to compensate for those who perform more poorly. She may react with distrust, micro-management, or the development of friendships outside her sphere of influence.¹¹² The female supervisor may be stuck without hope for further advancement and wander through her career years unfocused, with resentment building toward those who surpass her without merit.

The male tends to view career advancement with the "learn and move on" approach.¹¹³ "Act so that people will see you as having the ability to move on. Try to

¹¹¹Henning and Jarden, 58-59.

¹¹²Ibid.

¹¹³Ibid., 62.

influence the people who can help you move on. Be needed by those people, become necessary to them.”¹¹⁴ Thus, the male worker takes advantage of each transition point, obtains knowledge necessary to succeed, and avoids loitering. Harris responds to this male tendency, “An organization becomes unhealthy when preoccupation with promotion is more important to people than the achievement of the job they are in.”¹¹⁵

A female sees transition points as risky; she fears she will be cut off from what she knows by taking on something new. “Most organizations [churches] cannot sustain viability without leadership that is risk-taking, collaborative, and vulnerable to change.”¹¹⁶ Leadership advancement directly relates to male and female views on risk-taking. The female tendencies to over-train, entertain personal distractions, remain passive to opportunities, and avoid risk-taking due to fear of the unknown or fear of inadequacies, prevent her from leadership advancement. Unless she strategically responds to her environment, the female suffers from a lack of direction.¹¹⁷ Leadership development and advancement may accrue in later years when she is more likely to address these tendencies.

Leadership Passivity

As mentioned in the psychological and sociological formation section, females are not taught to compete to the same degree as males. Competition exists in a more subtle way for females while society rewards males for dominating the opponent. Despite

¹¹⁴Ibid.

¹¹⁵Harris, 100.

¹¹⁶Ibid., 94.

¹¹⁷Engsrom and Dayton, 65.

the development of competition at younger ages through female sports, a girl's predisposition to empathize with others serves as her Achilles heel. Generally, the aim to win remains stronger in males than in females, who have the presiding female mindset, "Do the best you can and hope someone will notice you."¹¹⁸

"Most people have a great desire to conform and their inclination toward risk fluctuates dramatically."¹¹⁹ Men view risk differently than females do. For men, risk coincides with winning and advancement; risk includes loss or gain, winning or losing, danger or opportunity. In contrast, females avoid risk because, for them, it includes loss, danger, injury, ruin, and hurt.¹²⁰ Since men see risk as affecting the future—to risk means possible career advancement, even economic gain. Conversely, women see risk as a potential danger to all they have achieved.

Female passivity surfaces in the way women fulfill their role in relationship to superiors. Men tend to alter their response according to their bosses' expectations; women fulfill their roles according to their self-concept. This critical difference suggests that men become more alert to cues and signals that females miss. These signals guide the subordinate in how to speak, what tone to use, how to dress, and the perception of the boss as to whether one is quick and clever or slow and reflective. Men determine what the boss expects while females distance themselves from their bosses due to less flexibility and awareness.¹²¹ Engstrom and Dayton confirm the prioritization of a superior's preferences: "Interpreting and acting on what your superior wants and needs

¹¹⁸Henning and Jarden, 46.

¹¹⁹Harris, 94.

¹²⁰Henning and Jarden, 47.

¹²¹Ibid., 50-51.

rather than what you believe the organization wants and needs results in extremely practical and important consequences.”¹²²

Males maintain flexibility with co-workers they may not like, whereas females become concerned with the quality of co-worker relationships. Men maintain alliances for the purposes of achieving their own means. By elementary school, boys recognize that success in playground sports depends on establishing alliances with peers outside the realm of friendship. This tendency translates into the workforce for effective leadership acquisition. The female’s psychological disposition places a high priority on relationship. In a sense, relationships become the most important factor for success. Because she prioritizes relationships, the female leader becomes a “connector.” Women provide access to opportunities, and their importance lies in the people they know. Connectors persuade others and are privy to confidential information.¹²³

High on relationship and connection with others, the female’s weakness becomes the inability to work with those she dislikes. She may respond in overly emotional ways to slights or offenses, or fall into the great trap of intolerance and, therefore, the inability to receive promotion and leadership advancement.¹²⁴ Engstrom and Dayton view uncooperativeness as a sign of leadership immaturity.¹²⁵ Corporate manners, in contrast to private life relationship interactions, rely on different expressions and rules. For

¹²²Engstrom and Dayton, 79. These consequences include, “First, the lines of responsibility are clear. Second, it makes communication must simpler. Third, it keeps loyalties from becoming divided. The result is a much more effective organization and much happier staff members.”

¹²³Gladwell, 38-62.

¹²⁴Henning and Jarden, 52-53.

¹²⁵Engstrom and Dayton, 59.

females to advance, an awareness of these rules, with subsequent alterations to their interpersonal skills, remains vital.

Advantageous Female Leadership Values

In her work, *The Female Advantage: Women's Ways of Leadership*, Sally Helgesen describes a significant study in 1968 by Henry Mintzberg, a management scientist, which identified the differences in how women and men work and what they value. Although Mintzberg did not think specifically in terms of men, the very word, “men,” implied manager and, therefore, the study only included men. He came up with a description—the patterns and similarities—of a male manager. These included eight characteristics: 1) the executive worked at an unrelenting pace, with no breaks in activity during the day; 2) his days were characterized by interruption, discontinuity, and fragmentation; 3) he spared little time for activities not directly related to his work; 4) he exhibited a preference for live action encounters; 5) he maintained a complex network of relationships with people outside his organization; 6) immersed in the day-to-day need to keep the company going, he lacked time for reflection; 7) he identified himself with his job; and 8) he had difficulty sharing information.¹²⁶

Researching corporate executives of non-profit and profit firms, Helgensen provided contrasting leadership characteristics to Mintzberg's study. She found eight similar characteristics—patterns and values—in successful women leaders: 1) the women worked at a steady pace, but with small breaks scheduled in throughout the day; 2) the women did not view unscheduled tasks and encounters as interruptions—they valued caring, being involved, helping, and being responsible; 3) the women made time for

¹²⁶Helgesen, 8-16.

activities not directly related to their work; 4) the women preferred live action encounters, but scheduled time to attend to mail; 5) they maintained a complex network of relationships with people outside their organizations; 6) they focused on the ecology of leadership; 7) they saw their own identities as complex and multifaceted; and 8) the women scheduled in time for sharing information.¹²⁷

Researchers conclude that female leaders desired to share information because they possessed a complex sense of their own identity. They kept their careers in perspective and maintained a broad picture—beyond their own organization—and contributed to the world by nurturing relationships outside their web of authority. They welcomed interruptions to maintain connection and continue the flow of communication. Words these corporate heads used to describe their leadership included: flow, interaction, access, conduit, involvement, network, and reach.¹²⁸

According to Helgesen's research, one of the most pronounced characteristics of successful female leadership is the web structure established in their organizations. Rather than a top down structure, female leaders usually referred to themselves as "in the middle of things." Not at the top, but in the center; not reaching down, but reaching out. Further, their centered location corresponded with their notion of connection to those around them. This team formation quickly addresses needs and gives people in the organization a wide variety of experiences. The research also showed cliques and fiefdoms were prevented, and transitions did not indicate demotion or promotion since up

¹²⁷Ibid., 19-28.

¹²⁸Ibid., 28-29.

or down did not exist. Female leaders maintained concern for the larger group—the group as a whole—the circle of inclusion.¹²⁹

Hierarchal structure abounds and generally matches male psychology—meeting “male needs for boundaries, achievement, competition, and valuing the end over the means.”¹³⁰ In contrast, the web structure women executives employ encourages not just a successful outcome but relationships that strengthen human bonds, the simplification of communication, and giving purpose to the way people work.

The significant point here is not that men need to become like women, nor that all organizations need the web structure but that females contribute positively to the leadership pool. They provide balance to an imbalanced structure described as the “dog eat dog world.” Therefore, women should contribute to leadership without compromising the values formed in their psychological and sociological development or in their leadership acquisitions in the private world of family. Women should embrace leadership skills learned as a mother such as “organization, pacing, conflict management, teaching, guiding, leading, monitoring,” and the list goes on.¹³¹ Ultimately strong leadership skills for both men and women are required; however, the acquisition and employment of these skills takes on different methods.

Advancing in Leadership for Growth and Improvement

¹²⁹Ibid., 48-50.

¹³⁰This general statement does not address the team leadership focus embarking upon the twenty-first century organizational structures. Although team leadership shines upon the horizon, hierarchy continues to dominate corporate structures. Further, I am aware that this is a broad statement that does not apply to every male in the corporate world. As mentioned previously, stereotypes and generalities are necessary for addressing overarching leadership issues relating to gender.

¹³¹Ibid., 31.

Women view their professional aspirations differently than men. They consider careers from a personal perspective with regard to growth, self-fulfillment, satisfaction, and making contributions to others. Their profession remains secondary to personal responsibilities. In contrast, males add to this list the desire to progress into higher levels of leadership with recognition and reward.¹³²

Males view their career as an integral part of their lives; they find it difficult to separate personal goals from professional goals. Females strive for a separation between personal and career goals. The separation may result from the need to interact differently at home or the psychological predisposition to believe career is secondary to family responsibilities. Although benefits arise from this separation, often it results in painful disadvantages for leadership advancement.¹³³

The disparity between interactions at work and home does not indicate character flaws or inconsistencies. Gladwell explains, “Character isn’t a stable, easily identifiable set of closely related traits. Character is more like a bundle of habits and tendencies and interests, loosely bound, together and dependent, at certain times, on circumstances and context. Consistent character is directly related to environment control.”¹³⁴ Female leaders live in two worlds and apply their values differently in each of these worlds.

Women need not abandon their values to blend professional advancement with personal growth. Females who believe they must rigidly embrace the values of males weaken their own contribution to more successful and purposeful organizations. John Naisbitt and Patricia Aburdene write in *Reinventing the Corporation*, “Women can

¹³²Ibid., 33.

¹³³Ibid., 33-40.

¹³⁴Gladwell, 163.

transform the workplace by expressing, not by giving up, their personal values.”¹³⁵ What women learned from the private world of home economics they bring to the public world of business and global leadership; this is the source of their strength. Rather than splitting their lives into two separate categories with values and practices relegated to their separate arenas, their integration produces a hybrid leadership style which is refreshing and empowering to the sagging leadership status quo.¹³⁶

By offering alternative leadership expressions and influencing corporate values, females provide a valuable contribution to the work force. Although “both genders leave a little of themselves when they choose to lead,” in order for a leadership culture shift to occur, women must embrace risk and step into positions to provide role models for others.¹³⁷ Further, female leaders do not need to check their female perspective at the door to engage in the male dominated leadership arena. By overthrowing the tendency to abandon opportunities due to fear of failure or risk to the status quo, females need to realize their contribution inspires others and provides a beneficial balance to leadership extremes.¹³⁸ The early Pentecostal Movement provides examples of women embracing risk and stepping into positions of authority in the church. At the impetus of the

¹³⁵John Naisbitt and Patricia Aburdene, *Reinventing the Corporation* (New York: Warner Books, 1986), 51.

¹³⁶Helgesen, xx-xxi. “These values include an attention to process instead of a focus on the bottom line; a willingness to look at how an action will affect other people instead of simply asking, “What’s in it for me?” a concern for the wider needs of the community; a disposition to draw on personal, private sphere experience when dealing in the public realm; an appreciation of diversity; an outsider’s impatience with rituals and symbols of status that divide people who work together and so reinforce hierarchies.”

¹³⁷Marie C. Wilson, *Closing the Leadership Gap: Add Women, Change Everything* (New York: Penguin Books, 2007), xv. See Appendix E “Advantageous Female Leadership Values” for further insights into the unique contribution of female leaders.

¹³⁸*Ibid.*, 102-103.

Assemblies of God (AG) Fellowship women exemplified courageous leadership by transgressing society's norms to preach the gospel and serve as church leaders.

Female Church Leaders and the Pentecostal Movement

Church historians continue to debate the impetus of the Pentecostal movement. In truth, many streams contributed to this global movement.¹³⁹ The Azusa Street Mission served as a significant hub for the Pentecostal revival.¹⁴⁰ During the Azusa Street Revival, Lucy Farrow, an African-American woman, became a respected female leader.¹⁴¹ Lucy introduced William Seymour, the father of the Azusa Street Revival, to the doctrine of the baptism of the Holy Spirit. Without her influence, he may have remained a Holiness preacher.¹⁴² Called to preach, Lucy traveled throughout Texas, Louisiana, North Carolina, Virginia, New York, and England where many received the baptism of the Spirit as a result of her ministry.¹⁴³

“From the outset, the leadership group that surrounded Seymour was racially mixed and included both women and men.”¹⁴⁴ Multitudes came to Azusa Street to encounter God. “The Azusa Street Mission served as an example for outreach to the marginalized—the poor, women, and people of color.”¹⁴⁵ For numerous women, Spirit baptism resulted in a call to reach people for Christ and preach Spirit baptism.¹⁴⁶ The

¹³⁹Gary B. McGee “The Future of Pentecostalism” (class notes PTH 909 at the Assemblies of God Theological Seminary, Springfield, MO, October 5, 2006), 3.

¹⁴⁰Cecil M. Robeck Jr., *Azusa Street Mission & Revival* (Nashville, TN: Nelson Reference & Electronic, 2006), 4.

¹⁴¹Estrela Alexander, *The Women of Azusa Street* (Cleveland, OH: The Pilgrim Press, 2005), 39.

¹⁴²*Ibid.*

¹⁴³*Ibid.*, 44-46.

economic and racial diversity of female ministers arising from the humble Azusa residence included white women—Florence Crawford, Clara Lum, Lucy Leatherman, Lillian Garr, Ivey Campbell, Rachel Sizelove, Ardella Mead, May Evans, Mabel Smith Witter Hall, Anna Hall, and Daisy Batman; black women—Neely Terry, Lucy Farrow, Julia Hutchins, Ophelia Wiley, Jennie Evans Seymour, and Emma Cotton; and Latino women—Susie Valdez and Rosa de Lopez.¹⁴⁷

Along with these Azusa Street attendees, Aimee Semple McPherson, a prominent Pentecostal preacher, shone as one of the most influential and dynamic female evangelists in the twentieth century.¹⁴⁸ Throughout her ministry, the number of females entering the clergy soared. After her passing, the void of her influence contributed to the decline in female ministers.¹⁴⁹ Other early Pentecostal pioneers included Alice Luce, Sunshine Marshall Ball, and Carrie Judd Montgomery, to name a few.¹⁵⁰ These female

¹⁴⁴Robeck, 14.

¹⁴⁵Ibid., 13.

¹⁴⁶Alexander, 179.

¹⁴⁷Ibid.

¹⁴⁸See Edith L. Blumhofer, *Aimee Semple McPherson: Everybody's Sister* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1993). A captivating preacher, "Sister" led Angelus Temple, the vibrant mega-church in Los Angeles, and subsequently launched the Four Square denomination. McPherson exemplified both the strengths and weaknesses of Christian celebrity. Twice divorced, plagued by family dysfunction, enduring a scandalous and questionable kidnapping, even influenced by Hollywood society, she still managed to inspire the culture within and outside the Church.

¹⁴⁹Sheri Benvenuti, "Pentecostal Women in Ministry: Where Do We Go From Here?" *Cyber Journal for Pentecostal-Charismatic Research*, <http://www.pctii.org/cyberj/cyberj16/welch.html> (accessed April 1, 2008).

¹⁵⁰Gaston Espinosa, "Liberated and Empowered: The Uphill History of Hispanic Assemblies of God Women in Ministry, 1915-1950," *Assemblies of God Heritage*, vol. 28 (2008): 44-48.

warriors transcended cultural and economic barriers to spread the good news of the Holy Spirit's power.¹⁵¹

The Assemblies of God and Female Ministers

Historic Struggle

Female leaders continued to surface with a call from God as the Assemblies of God Fellowship formed in the spring of 1914.¹⁵² As a fledgling organization, its inception came with mixed messages for females. Women could not vote on organizational matters nor serve as elders, but they could receive ordination as evangelists and missionaries.¹⁵³ Although officiating of the Lord's Supper was deemed too sacred for a female, still other ministry opportunities came with an "overall intent...to encourage women in some forms of public ministry but to exclude them from the most powerfully symbolic and publicly authoritative forms."¹⁵⁴

Over time, the role of female ministers in the AG became more complex. During the second General Council, females received a small increment of influence when the "'mature believers' could serve as advisory members of the Council."¹⁵⁵ The female status in the Council remained unaddressed until in 1917 when "Elizabeth Sisson delivered a powerful address to the General Council."¹⁵⁶ This initiated a long debate as to

¹⁵¹See Appendix G, "Female Church Leaders from the Second through the Nineteenth Centuries" for examples of historical female leaders.

¹⁵²Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge, MA: Harvard University Press, 2001), 165-166.

¹⁵³*Ibid.*

¹⁵⁴*Ibid.*

¹⁵⁵*Ibid.*

¹⁵⁶*Ibid.*

whether women could vote but resulted in an impasse.¹⁵⁷ During the sixth General Council, the inclusion of “assistant pastors” as a new voting category resulted in greater freedom for females since half of these were pastors’ wives.¹⁵⁸ Two years later, the women asked for ordination as evangelists—this included positions as assistant pastors and missionaries.¹⁵⁹

This voting issue refused to die. In 1919, the chairman reiterated that women could not vote although “they could speak on the floor.”¹⁶⁰ The circuitous path of freedom for females to vote and hold positions of authority continued. At the beginning of the 1920s, women “received permission to vote and speak on ‘all questions’ in business meetings (the same year, it is worth noting, that women gained suffrage rights under the U.S. Constitution).”¹⁶¹ Although the battle for women to receive equal opportunities and respect raged both publicly and privately, a key decision handed down in 1923 established that ordained women could “administer the ordinances, perform weddings and funerals, and of course preach.”¹⁶² However, the male leadership included the following statement with this new found freedom,

Nonetheless the Credential Committee cautioned that it did not wish to encourage women in this direction. The brethren said they meant to permit women to perform those tasks only when ordained men are not present to

¹⁵⁷Ibid.

¹⁵⁸Ibid.

¹⁵⁹Ibid.

¹⁶⁰Ibid.

¹⁶¹Ibid., 167.

¹⁶²Ibid.

do them or when some such real emergency makes its necessary for them to do so.¹⁶³

Subsequent Councils throughout the thirties and forties gave women opportunity then withdrew it. Women's ordination in the AG continued down its twisting pathway.¹⁶⁴

Women in early Pentecost suffered conflicting pressures. The nostalgic freedoms experienced by some women and perpetuated through oral history often did not exist in contemporary situations. From the inception of the Assemblies of God, female ministers experienced restrictions and struggled to gain the right to vote and hold official church leadership positions. Historical evidence reveals that by the end of the first generation, women faced "serious restrictions on public ministry."¹⁶⁵

AG Women Ministers Today

The demographics of the ministerial population within the Assemblies of God statistics reveal that females constitute only 9.5 percent of ordained ministers.¹⁶⁶ Further, statistics overwhelmingly demonstrate that men fill the primary ecclesiastical leadership roles within the Fellowship. These numbers

¹⁶³Ibid.

¹⁶⁴Ibid., 171. "We can summarize... when the primitivist impulse surged, both Scripture and the Holy Spirit seemed to authorize non-traditional roles for women... when prudence—the pragmatic impulse—began to take over, pundits of both sexes starting calling for a more thoughtful reading of Scripture. ...What most saints doubted ...was the right of women to speak officially, by virtue of prescribed position. ...it was easy to see what the problem was...the authority to speak officially carried with it the right to exposit scripture, which meant teaching men; the right to vote in business meetings, which meant adjudicating disputes among men and between men and women; and the right to administer Holy Communion, which meant putting men in a recipient role."

¹⁶⁵Ibid., 176.

¹⁶⁶"Statistics of the Assemblies of God (USA)." Assemblies of God USA. http://ag.org/top/About/Statistical_Report_Summary.pdf (accessed, April 19, 2008).

indicate a problem stemming from the past inability of the Assemblies of God to empower women without restriction.

In August of 2007, the General Council presented a proposal to allow women presbyters to serve on the General Presbytery. Those who opposed this appointment defeated those who supported it by a thin margin. Mirroring the Assemblies of God General Councils of the twenties, thirties, and forties, vigorous debate ensued regarding the role of women. When the proposal surfaced to appoint a female presbyter to serve as part of the Executive Presbytery, a higher position, the vote passed.¹⁶⁷ The voting patterns throughout General Council history reveal inconsistent support for women leaders, thus casting a shadow on the Assemblies of God.

Contemplating the Future

The paradox of inclusion and exclusion describes the experience of women within the Pentecostal movement. Although women play a significant role, they experience continuing restrictions in comparison to the current standards outside the Church. Originally, the Pentecostal movement provided women more freedom than their surrounding culture, thus attracting females to the movement. Currently, opportunities afforded by secular culture surpass the freedom women receive in the church. As a result, women feel discouraged and frustrated with their opportunities. Although Pentecost symbolized the freedom for ministry, when organizational structures and evangelical influences rooted themselves within the Assemblies of

¹⁶⁷“52nd General Council Resolutions: Resolution 4-Composition of General Presbytery,” Assemblies of God USA. http://ag.org/top/Events/General_Council_2007/Business/Resolutions/Resolution_04.cfm (accessed, May 5, 2008).

God, these gender-neutral freedoms dissipated, and a return to gender-based ecclesiastical roles surfaced.

The twenty-first century brims with opportunity for female leaders in the Church, but alterations within the Assemblies of God and other ecclesiastical organizations remain unclear. Courageous females, daring to make great inroads into higher levels of church ecclesiastical structures, stand upon the shoulders of females who endured and succeeded with lesser resources. Whether culturally acceptable or not, female church leaders shine throughout history, influencing the Church and the surrounding culture and penetrating the darkness found inside and outside the Church with the light of Christ's truth.

Conclusion

Chapter 3 reviewed the general literature relevant to the formation of women leaders. The chapter began with the complex components of social and psychological development, investigating how nature (biology) and nurture (society) contribute to female leadership styles. This study exposed the differences between male and female leadership based upon psychological and sociological formation. Distinct leadership qualities in females surfaced in the course of this chapter such as woman's predisposition toward prioritizing relational harmony and insight in her leadership environment. This investigation also revealed potential female leadership vulnerabilities such as allowing relationships to create emotional stress affecting maximum leadership effectiveness.

Combined with the historical and psychological components, an integration of the Christian perspective revealed how males and females are made in the image of God yet distorted by sin. Contemplating the sin factor assisted in wrestling with what components

of humanity remain distorted and what components still glorify God.¹⁶⁸ Ultimately, the sin factor influences human thinking and behavior. As a result, both genders take part in relationship dysfunction through domination and social enmeshment, and both require redemption. Further, understanding that God established the sociability characteristic in humanity as a reflection of the Trinity reveals the high priority God places upon relationships.

Further, this chapter exposed how males and females express leadership in a variety of ways. Some leaders align with gender stereotypes based upon biology and society, and others transcend those stereotypes. At the same time, this excursion contributed insights into challenges and vulnerabilities female leaders face by uncovering psychological and sociological differences. Distinguishing the interpersonal qualities females possess revealed valuable leadership characteristics. The intent of the first two sections of this chapter was to identify areas of possible psychological tension or problems with female leadership assimilation arising from gender dissimilarities.

The chapter also perused the unique journey for female leaders. It exposed commonalities in the female leadership journey suggesting a pattern of differences (from that of the male journey) with subsequent implications and described components unique to female leaders.¹⁶⁹ A review of these areas resulted in determining points of vulnerability in leadership advancement. Encouraging women to embrace new opportunities, take risks, work with those they do not personally like, as well as form their work style to the expectation of superiors, contribute to promotion and leadership

¹⁶⁸Determining these variables continues to be a complex challenge. Numerous factors beckon consideration, and in this section I merely addressed them with broad strokes.

¹⁶⁹Hennig and Jarden, 30.

success. At the same time, women need to remain confident in their female contribution, their values, and perspectives.

Finally, this chapter documented the existence of female leaders from the beginning of the Pentecostal movement and portrayed the historical struggle of the Assemblies of God to release women into full partnership with their male counterparts. This historical background suggests that the current challenges for female leadership assimilation into Assemblies of God church culture stem from entrenched patterns of proclamation without implementation.¹⁷⁰ Although history reveals an unhealthy pattern, the force of the call of God upon women's lives propels them to challenge the systems that prevent or hinder ministry opportunities. Women will penetrate the upper tiers of the church authority structure. Change has begun in a variety of venues within the AG structure and more change hovers over the horizon.

¹⁷⁰Argyris and Schön, 7. This statement refers to the "Espoused theory" versus the "Theory in Use" as discussed earlier in this chapter.

CHAPTER 4

DESCRIPTION OF FIELD PROJECT

Chapter 4 provides details regarding project procedures. This project addresses the assimilation of women ministers into the ecclesiastical structure of the Assemblies of God (AG) through (1) preparation of a survey for regional participation, (2) distribution and collection of survey, (3) objective assessment of survey results, and (4) interpretation of results for application.

Preparation of the Project

Selection of Assemblies of God Districts

I obtained ministerial ordination and spent much of my ministry career in the Northern California and Nevada District (NCN) and currently minister in the Northwest Ministry Network (NWMN); therefore, I decided to target these two arenas for survey participation. Further, my familiarity with the district officials provided inroads for approval and easy distribution of the survey. Both Dr. Jay Herndon, Secretary-Treasurer of the NCN district, and Dr. Mel Ming, Executive Director for the Division of Pastoral Care for the NWMN, provided recommendation letters accompanying the survey.

The NCN district includes the northern section of California from the city of Madera to the Oregon border and reaches into the entire state of Nevada. The NWMN covers all of Washington and the northern part of Idaho. As a result of this expanse, potential survey respondents included ministers from urban, suburban, and rural areas.

I met with Mel Ming on Wednesday, March 19, 2008, to review the survey process. He offered three suggestions for the survey procedure. First, that I hire Farrah Jaber from Organizational Development Consulting to input data results and run the numbers for ensuring objective statistical results. Second, he suggested that the survey remain confidential and the respondents anonymous. Third, he encouraged detailed demographics to determine perspectives influenced by respondents' backgrounds. He requested to review the survey prior to distribution.¹ The NWMN provided names and addresses for 250 women and 120 men. The NCN provided names and addresses for 58 women and 240 men. The officials approved contact information for nearly all female credential holders within their districts and provided a random sampling of males. This resulted in 668 names and addresses for survey distribution with approximately 54 percent, or 360, given to male ministers, and 46 percent, or 308, sent to women.

Demographic Information Determined

The demographic information for the survey assisted in deciphering whether similar perspectives on women leaders exist for people with like backgrounds. This portion provided insight into how geography, age, education, ministry exposure, and credential level influences perspectives on women leaders.²

“Women in Ministry” Survey Content

The four-page survey contained one demographic page and three pages covering ten specific areas. The first eight areas addressed current church culture and the

¹Both district officials reviewed and approved the survey prior to distribution.

²Please see Appendix H, “Survey: Women in Ministry” for survey and details on demographics.

assimilation of female leaders into the AG ecclesiastical structures. These questions prompted opinions on AG church culture rather than summoning the personal opinion of the respondent.³ The majority of the survey required a numeric response to statements through a five-point scale: strongly disagree, disagree, neutral, agree, and strongly agree. Respondents answered questions arranged according to eight areas: four general church culture statements, five questions on unique leadership traits, three addressing ministerial preparation, three on leadership and the family, three pertaining to staff relationships, three addressing the Assemblies of God denomination, and three relating to the secular community's perspective on women ministers. The survey presented the essay question, "What are the unique contributions female church leaders bring to the Body of Christ?" and provided the room for the respondents to expound. This section concluded with an opportunity to rank eight statements on the challenges women ministers encounter.

The last two sections of the survey addressed the personal views of the participant. After receiving their perspectives regarding church culture, it became significant to determine the personal views and experiences of the participants. Although participants presented their views on current church culture, their understanding of current church culture was influenced by discrepancies based upon gender, age, education, geography, credential level, and type of positions held.⁴

³This aspect to the survey was highly significant since I desired their assessment of the current church culture not a description of a desired ideal. In other words "what actually is" rather than "what should be."

⁴Survey results revealed significant differences in perspective according to geographic location. When respondents answered the question, "Female leaders should be aware of appearing overly emotional," people from the urban and suburban areas agreed with the statement more strongly than those from rural areas.

After the general section in which questions applied to both genders, the survey split into two sections where questions were gender-specific to the respondent. At this point, the questions turned to the respondent's personal experience rather than his or her perspective on the status of church culture. Most questions included "I" statements to indicate this transition. The male-specific questions included nine statements while the female-specific questions included eight statements. These questions also required a response on the five-point scale: strongly disagree, disagree, neutral, agree, and strongly agree.⁵

The end of the questionnaire summoned responses for two statements. First it asked respondents to answer "yes" or "no" to the question, "I have authentic relationships with other female leaders." The second part requested participants to provide their top three responses to seven options when replying to a statement about ministry discouragement. The survey ended with a note of appreciation and a directive to mail the survey to me, using the enclosed, addressed, stamped envelope.

Execution of the Project

Distribution and Collection of Survey

On Wednesday, April 2, 2008, I met with Farrah Jaber, my statistician from Organization Development Consulting. We perused the survey questions to determine the objectivity and wording of questions. We determined that some questions were repetitive, and that others needed rephrasing for objectivity. After threshing through seventy questions, we identified which would summon views on the status of AG church culture and measure the personal experience of both male and female ministers.

⁵Please see Appendix H, "Survey: Women in Ministry" for details on this section.

Before questionnaire distribution, I wanted to collect feedback at the grassroots level concerning the content of the survey. I presented it to my mixed gender church staff at Cedar Park Northshore Church on Monday, April 7, 2008. The staff includes three females and five males, counting my husband and me. I did not participate in the survey. Although not present while they marked the survey, after completion I arrived to receive a critique regarding survey questions and formatting. This assisted in necessary clarification for meaning and purpose of questions. This preliminary review created a refined survey for the participants. After the survey's final revisions, on Friday, April 11, 2008, I mailed the "Women in Ministry" survey to 668 male and female ministers. May 1, 2008 marked the due date of the survey. I granted an extension to May 9, 2008 for survey delivery, with all surveys arriving after that date discarded in order to not skew results.⁶

Survey Respondents' Demographics

Of the 668 surveys sent out, 190 responded, translating into a 28.4 percent response rate.⁷ One hundred and thirty-one females returned the survey, creating 68.9 percent of the respondents, and 58 males returned the survey making up 30.5 percent of participants. Nearly one-quarter of the respondents reside in rural areas, and just over a quarter live in urban areas. The remaining population identified themselves as residents of suburban areas.⁸

⁶Three surveys from female participants arrived after the deadline and were not included in the results. The inclusion of this data would not have altered results since no substantive differences in content existed.

⁷See Appendix MM for "Survey: Women in Ministry Demographics."

⁸See Appendix K, "Description of Population," graph one, "Urban vs. Rural Spread."

Nearly a quarter of respondents identified themselves as from the Western Washington region, while only 2.8 percent lived in Central Washington.⁹ Nearly one-half of respondents graduated from college. Almost 94 percent of pastors obtained more than a high school education and almost one-tenth earned a post-graduate degree.¹⁰ Ordained ministers made up nearly half of participants, and about one-third had a license to preach.¹¹ Almost one-half of the respondents' spouses also held ministerial credentials.¹²

Close to 75 percent of participants reported that they currently hold a paid position within the church with nearly 24 percent paid part-time and 15 percent serving as volunteer workers.¹³ Almost one-third of respondents serve as senior pastor; approximately one in five hold non-pastoral positions.¹⁴ Nearly 50 percent do not manage paid staff members.¹⁵ About one in twenty respondents do not preach or teach at all, and almost one-quarter preach or teach less than fifteen times per year.¹⁶

⁹The second page of the "Region" graph in Appendix K identifies the geographic breakdown of participants and significant findings in survey response related to geographic location.

¹⁰Appendix L, "Education Level," shows breakdown of participants' education.

¹¹For extended breakdown on credential level of participants and the affects upon the survey, see Appendix M, "Credentials."

¹²This was determined by the demographic data sheet at the beginning of the survey but did not necessarily mean the credentialed spouse participated in the survey. Appendix N, "Married to Another Minister" gives significant statistical findings regarding how this demographic item affected responses to survey questions.

¹³Appendix O, "Paid Position within the Church," reveals significant findings regarding how this demographic item affects response to survey questions.

¹⁴See Appendix P, "Position," regarding breakdown of participants' church positions and how each demographic influenced response to survey.

¹⁵See Appendix Q, "Staff Members Managed," for demographic breakdown and influence upon response to survey questions.

¹⁶Appendix R, "Times Speaking Yearly," presents demographic breakdown and influence upon response to survey questions.

Significant demographic findings surfaced in a variety of ways. As expected, disparity in response surfaced according to gender, but differences in perspective beyond gender revealed insights into AG church culture. Demographics exposing noteworthy diversity in opinions included the following: urban and rural, region, credential, paid and volunteer, staff managed, times speaking yearly, organization, and gender. Due to the magnitude of these findings, Appendix RR, “Significant Findings According to Demographics,” provides a detailed narrative and statistical breakdown.

Results of the Project

Interpretation of Survey Findings

The survey produced significant findings regarding AG church culture and the assimilation of female church leaders.¹⁷ Parts of the survey results revealed supportive attitudes toward female ministers, indicating a desire to see them succeed and flourish within the AG church culture. On the other hand, data also revealed the need for improvement in assimilation of female leadership within the ecclesiastical structures. I will first turn to survey results revealing support for female leaders then address survey evidence indicating areas requiring improvement for effective assimilation of women ministers into all aspects of AG ecclesiastical leadership.

¹⁷Not all survey questions produced noteworthy insights into this project’s subject matter. Only questions providing significant findings after statistical analysis are discussed in the following text. The one essay question in the survey did not provide significant data; this may have been due to the nature of the question. For statistical overview on the essay question, please review Appendix QQ, “Female Contributions to Leadership.”

Supportive Data for Female Ministers

Over half of the respondents disagreed with the statement, “Females can serve as staff, but not senior pastor.”¹⁸ The responses to this question come as a double-edged sword. On one hand, it surfaces the good news that over 50 percent of respondents believe women can serve in senior/lead pastor roles. Yet, at the same time these statistics deliver discouraging news. Thirty-eight percent agree or strongly agree with this statement while ten percent remain neutral.¹⁹ Further, this noteworthy statistic suggests that a hearty group of women ministers hold to the belief that women should remain in subordinate ecclesiastical positions. Statistical analysis did not indicate gender disparity. Female ministers made up two-thirds of the survey respondents; therefore it appears that two distinct camps exist within the borders of the AG female minister population. One camp holds to female minister subordination, and the other encourages women to progress into all leadership arenas.

Nearly 73 percent of respondents agreed with the survey statement, “Prominent male leaders placing qualified females in key positions would assist in removing cultural barriers.” Further, approximately 75 percent agreed with the statement, “Recognizing and advocating female leaders would assist in removing church culture barriers.” These statements reveal support for development of female ministers and provide a practical

¹⁸Statistical analysis revealed that no significant gender discrepancy is connected with this response. Where a person lived appeared to influence the response to this question more than gender. Respondents from Nevada disagreed most strongly with this statement while respondents from Central and Western Washington were neutral to positive in their responses.

¹⁹Appendix X, “Females Can Serve as Staff, but not Senior Pastor,” provides a graph revealing responses.

technique for assimilation.²⁰ Visibility of women leaders encourages the perpetuation of female leadership into new arenas. In *The Difference “Difference” Makes*, Eleanor Holmes Norton provides support for this technique:

It is important to press for women in leadership positions, not only for its own sake for the virtuous reasons of fairness and elemental equality... women leaders serve two unique functions...they are in a position to pave the way and clear the path for other women...the success of their example helps increase society’s acceptance of women in new roles.²¹

Eighty-four percent of the respondents supported the statement, “Female leaders are as visionary as male leaders,” yet more than three-quarters agreed with the statement, “Women ministers are less likely to take risks in leadership roles.”²² Although the first statement directly supports female leadership, the second statement erodes its impact. These statements appear to directly oppose one another. The differences in response to these two questions produce a paradox, an incongruity which summons a question. Can a visionary leader actually implement a vision without taking risks? In *Good to Great in God’s Eyes*, Chip Ingram writes, “Where there’s no risk, there’s no faith; where there’s no faith, there’s no power or joy or intimacy with God.”²³

The willingness to take risks remains a central component to visionary leadership; these statements appear to present conflicting views on the nature of women in leadership. The Bible provides examples of women leaders like Deborah and Esther

²⁰See Appendix Y, “Prominent Male Leaders Placing Qualified Females in Key Positions.”

²¹Eleanor Holmes Norton, “Elected to Lead: A Challenge to Women in Public Office” in *The Difference “Difference” Makes*, ed. Deborah L. Rhode (Stanford, CA: Stanford University Press, 2003), 109.

²²See Appendix Z, “Female Leaders as Visionary,” for graphs on these responses.

²³Chip Ingram, *Good to Great in God’s Eyes* (Grand Rapids, MI: Baker Books, 2007), 121.

who took risks to produce positive change for followers.²⁴ The need for safety and security may result in lack of progression in a female minister's ecclesiastical career. Further, the unwillingness to take risks may prevent the female minister from stepping out in faith to take on new ministry opportunities in advanced leadership positions. This solicits the question whether the female minister's perspective on herself provides the greatest challenge to her assimilation into advanced positions within the ecclesiastical structure.

The majority of respondents agreed women do not need to carry a greater workload if they work in a Christian organization; this majority also indicated that they believe opportunities for female leaders within the Church mirror those in the secular world.²⁵ There was demographic disparity for the answer to this question. Those holding positions within the church agreed opportunities for female leaders in the church mirrored those of the secular world while participants without paid positions remained neutral.

The survey surfaced the incongruity of support for women ministers. It exposed a tendency to erode support for female leaders through limiting opportunities for advancement. Survey results revealed professional and personal roadblocks peculiar to female ministers. I will now turn to survey questions revealing attitudes that perpetuate belief systems used to immobilize women leaders from advancing in the ecclesiastical structure.

²⁴See Appendix B, "Females Called by God in Scripture," for further information on this subject.

²⁵See Appendix AA, "Opportunities for Female Leaders," for graphs on these responses.

Areas to Improve Female Ministers' Assimilation and Advancement

The survey revealed key areas in need of improvement for the assimilation and advancement of female ministers within church culture. Questions receiving negative responses tended to lean toward the lack of opportunities afforded in the positions held by female ministers or the restrictions female ministers experienced in comparison to their male counterparts. One question participants responded to negatively appeared to fall into both categories. When asked whether they believed whether “Female and male leaders received equal respect,” over half of the respondents disagreed with the statement.²⁶ Although the reason for this disparity between the sexes remains undisclosed by the respondents, still it may connect to other survey questions relating to position and visible leadership opportunities. As mentioned previously, nearly 50 percent of the survey respondents supported the question, “Females can serve as staff, but not senior pastor.” The response to the question of respect remains loaded with speculation as to why both males and females believe that women do not receive the equal respect that male leaders do.

The response to the question of respect for female leaders connects to the survey results regarding female opportunities within their ministry positions. In light of the response to the lack of respect that female leaders experience, the survey assessment surfaced the possibility that respect for female leadership in contrast to male leadership may connect to position, experience, visible contribution, and potential for leadership advancement. Over half of the survey respondents disagreed with the statement, “Female staff members receive the same preaching opportunities as male members.” This

²⁶See Appendix BB, “Female and Male Leaders Have Equal Respect,” for graph details.

indicates the need for more visible opportunities for females to exert leadership through vision casting and verbal proclamation from the pulpit.²⁷

Visibility remains widely connected to leadership influence and respect. In her discussion on how to build power and influence over the course of a female leader's career, Linda Hill names "visibility" as an essential characteristic in "Are We Preparing Ourselves to Lead?"²⁸ Public recognition reinforces female leadership influence; thus the lack of preaching opportunities may undermine respect for female church leaders. Since the church world relies heavily upon proclamation for leadership influence, providing more opportunities for female leadership visibility through preaching in corporate gatherings and other significant settings may increase respect for female church leaders.

Combined with the lack of preaching opportunities female staff members receive, further evidence of frustration about limited opportunities within the ecclesiastical structure surfaced when 44 percent of respondents disagreed with the statement, "AG culture gives equal opportunity to male and female ministers."²⁹ This frustration swelled in the participants' response to the question, "AG culture encourages churches to consider women as senior/lead pastors." Over 50 percent (including both male and female ministers) disagreed with this statement although only 18 percent agreed, revealing that females still face challenges to leadership advancement within AG church

²⁷See Appendix CC, "Female Staff and Preaching Opportunities," for graph revealing statistical breakdown.

²⁸Linda A. Hill, "Are We Preparing Ourselves to Lead?" in *The Difference "Difference" Makes*, ed. Deborah L. Rhode (Stanford, CA: Stanford University Press, 2003), 155.

²⁹See Appendix DD, "AG Culture and Equal Opportunities," for graph indicating statistical results.

culture.³⁰ Respondents exposed further dismay regarding ecclesiastical advancement for women when less than 25 percent agreed with the statement, “AG culture encourages women to hold presbyter and executive positions.”³¹ This statistic revealed the respondents’ belief that AG leadership does not seriously consider female ministers as contenders for advanced leadership positions such as presbyters, district officials, and executive leaders. The survey results showed that the more advanced the position, the less hope respondents hold for females ever obtaining these positions. Further, respondents believe that AG leadership does not support an intentional endeavor to consider female ministers as qualified contenders for advanced positions.³²

A large majority of the respondents agreed with the statement, “Secular culture embraces female leaders more readily than church culture.” With 68 percent of respondents believing that more freedom and opportunity exists for women leaders in secular culture over church culture, the question arises as to why this reality exists, and whether church culture practices the model Christ set forth. In Christ’s ministry, women experienced more freedom than their culture afforded rather than less freedom and opportunity.³³ Can the Church function as the body of Christ when it does not exhibit His values and practice—whether countercultural or reflective of the predominant culture?

³⁰See Appendix EE, “AG Culture and Women as Senior Pastors,” for graph indicating statistical results.

³¹See Appendix FF, “AG Culture and Executive Positions,” for graph indicating statistical results.

³²Both the NCN district and the NWMN have instituted appointed presbytery positions for female ministers in their general presbytery. This, however, does not appear to squelch this belief.

³³See Appendix GG, “Secular Culture and Female Leaders,” for graph revealing statistical breakdown.

The second grouping of survey statements presents challenges for female leaders related to how women function in their ministry positions. An interesting split of opinion occurred when the survey participants responded to the statement, “Female leaders should curb bold speech and aggressive behavior when interacting with male colleagues and followers.” Nearly 36 percent disagreed, and almost 37 percent agreed with this statement while the remaining respondents stayed neutral.³⁴ In conjunction with the advocacy of curbing speech, over half of the respondents agreed with the question, “Female leaders should be aware of appearing overly emotional.”³⁵ It appears that most participants believe females should maintain an awareness regarding speech, behavior, and emotions. Whether this same standard exists for male leaders remains uncertain. Further, the overemotional, unsubmitive, aggressive stereotype haunting female leaders appears to peak in this survey.³⁶ The perspective that female ministers act aggressively and dominate appears in the respondents’ answers to two survey statements, “Women should serve as leaders, even when their husbands are not visibly involved in the church” and “Female leaders are perceived as being overbearing to their husbands.” In both cases, nearly a quarter of respondents agreed with these statements.³⁷ Although not in the majority, this clear opinion reveals female aggression and domination as a stereotype still exists within the ecclesiastical subculture. This perception connects with the respect for female ministers and the willingness to entrust them with advanced positions of authority

³⁴See Appendix HH, “Female Leaders and Bold Speech,” for graph revealing statistical breakdown.

³⁵See Appendix II, “Female Leaders and Emotions,” for graph revealing statistical breakdown.

³⁶The ambiguity of the terminology “bold speech and aggressive behavior” may contribute to the inconclusive results.

³⁷See Appendix JJ, “Women Leaders and their Spouses,” for graphs with statistical breakdowns.

within the ecclesiastical structure. This persevering viewpoint expressed in the survey results coincides with the struggle female leaders face to exert authority without dominance. I concluded in chapter 3 that female ministers navigate a complex matrix: they must remain effective leaders without appearing dominating.³⁸

The survey respondents revealed a final challenge for both male and female ministers when nearly half of the respondents disagreed with the statement, “I feel comfortable on a mixed gender staff.”³⁹ This revealed a foundational problem regarding both genders working in a ministry setting in collaborative harmony. Mental, emotional, spiritual, and subsequent relational barriers exist as a result of both genders’ fears of vulnerability and authenticity preventing the development of healthy team dynamics. Since team ministry has been shown to maximize performance and function, the “movers and shakers of postmodern culture...must become the dominant model for ministry and mission.”⁴⁰ In *Team Players and Teamwork*, Glenn Parker gives twelve characteristics of an effective team: clear purpose, informality, participation, listening, civilized disagreement, consensus decisions, open communication, clear roles and work assignments, shared leadership, external relations, style diversity, and self-assessment.⁴¹

³⁸In chapter 3, I concluded that female leaders must navigate a complex matrix to remain effective communicators. I quote Deborah Tannen in *Talking From 9 to 5: Women and Men in the Workplace* (New York, NY: Avon Books, 1994), 289. “If she talks in ways expected of men, she is more likely to be respected than liked...Many women try to adjust to the expectation that women not appear too assertive (which will be deemed aggressive) by modulating how often they take the floor.”

³⁹See Appendix KK, “Level of Comfort on a Mixed Gender Staff,” for graph with statistical breakdown.

⁴⁰J. Mel Ming, Martha Ming, and Steven R. Mills, *LDR Church Development Process Workbook, Ver. 6.1* (Duvall, WA: Leadership Development Resources, LLC, 2006), 242.

⁴¹Glenn M. Parker, *Team Players and Teamwork* (San Francisco, CA: Jossey-Bass Publishers, 1990), 33.

Therefore, lack of trust and the willingness to personally disclose will erode the confidence of individuals as well as the ministry team. The survey's striking statistic indicating the emotional status of most female and male leaders on mixed gender staffs reveals the need for help in overcoming this discomfort zone. The question arises why the gender of staff members stimulates discomfort in our culture and era particularly since it did not create discomfort for Jesus or the Apostle Paul who both functioned in a more restricted culture. Addressing the barriers preventing authentic relationship between male and female ministry co-laborers remains an essential task in order to remove the assimilation barriers for women in ecclesiastical structures.

Project's Contribution to Ministry

This project gave an opportunity for male and female ministers from four regions on the West Coast of the United States to voice their opinions and concerns regarding the effectiveness of the assimilation of female leaders into the AG ecclesiastical structure. Due to the substantial response, the survey produced significant findings identifying assimilation challenges in the AG ecclesiastical structure. As a result of the investigation of the general and biblical literature, answers to these assimilation challenges loiter at the doors of those who want to remove barriers for women leaders within the AG ecclesiastical structures. Further, through intentional words, actions, and relationship, assimilation barriers can be dismantled.

First, this project provided a voice for the female and male ministers to address an ongoing pattern within the AG ecclesiastical structure. Survey results identified possible reasons for the disparity between the proclamation of the AG women in ministry papers and the existing low percentage of women in full-time ministry in USA AG churches.

Typically, surveys receive less than a ten percent response rate. With nearly 30 percent of the mailed surveys returned, it revealed the relevancy of this topic for current AG church leaders.

Second, it identified the significant trend that gender does not play a significant role in perspectives on women leaders. Nearly all the discrepancies surfacing in the survey stemmed from other demographic differences. The results revealed both genders believe females can serve as senior pastors and both genders recognize deficiencies for female advancement into higher levels of leadership influence within the AG. Responses to this survey served as a litmus test for whether the AG church leadership assimilates female ministers successfully within its ecclesiastical structure. The survey did not produce overwhelmingly negative results but presented a poignant snapshot of current AG church culture.

Third, this project uncovered essential leadership differences based upon gender, but also gave AG church leadership ways to address these challenges in proactive, practical ways through providing survey results and recommendations to key leaders within both districts.⁴² After discussing with Mel Ming the findings and recommendations of this project, a presentation entitled “Positive Leadership Influence in

⁴²Survey findings and recommendations were sent to Dr. Jay Herndon of the Northern California and Nevada District and Dr. Mel Ming of the Northwest Ministry Network. Initially, Dr. Mel Ming invited me to present these findings at the Northwest Ministry Network’s Ministers Retreat, September 29-30, 2008. However, after discussion regarding the content of the findings, considering the attendees’ demographic and appropriateness of topic for retreat setting, together we decided this report should be dispersed and discussed at higher leadership levels within the AG ecclesiastical structure to be determined at a later date.

the Church” was given to the women attending the Northwest Ministry Network’s Ministers Retreat, September 30, 2008 to present these recommendations.⁴³

Fourth, this project clearly presented the examples of Jesus and the Apostle Paul as men navigating through culture assimilating female ministers within ecclesiastical ranks. The biblical precedent provides simple solutions for assimilation that transcends culture: use godly words, godly actions, and build godly relationships glorifying Jesus Christ. This makes the strategy for the assimilation of women in ministry simple and achievable.

Fifth, this project encourages a trajectory for female leadership assimilation. Intentionally creating this trajectory begins with ministerial preparation. According to the survey results, most females have not received preparation relevant to the challenges female ministers experience within the AG church culture.⁴⁴ Discussions on mixed gender staff settings and how to build inclusive teams should start during ministerial preparation. Both males and females training for ministry should learn about the unique challenges associated with their gender receive the soft skills for building ministerial relationships with opposite sex colleagues and staff in order to empower diverse populations called by God.⁴⁵

⁴³See Appendix OO, “Positive Leadership Influence in the Church,” for the PowerPoint presentation given to the women at the NWMN Ministers Retreat, September 29-30. This presentation was created in lieu of reporting the findings and recommendations of this project. The content of this presentation is based upon specific findings in this survey, focusing upon improving women ministers’ leadership effectiveness within AG church culture.

⁴⁴Survey statistics revealed that approximately one-third of respondents did not feel their pastoral education addressed church leadership and ministry challenges, and over half did not believe their education addressed the particular challenges female leadership face in the church. See Appendix LL, “Educational Preparation,” for breakdown of statistics.

⁴⁵Ministerial training should include more in depth study on gender issues in church leadership. Since the survey revealed most ministers did not receive adequate preparation in this area during their

The trajectory for assimilation of female leaders includes building coaching relationships with both male and female mature ministers, encourages visibility for women in the pulpit both at local and general events, and asks male and female ministers to prompt qualified women leaders to embrace high profile advanced leadership positions in AG pastorates, district offices, and executive offices.

This trajectory should not remain limited to the United States; rather it should transcend culture, for its foundation recognizes that Jesus Christ and the Apostle Paul exemplified unrestricted freedom for women ministers and did not concede to cultural restrictions. Therefore, world missions should implement this Kingdom dynamic in cultures that are much more derogatory and restrictive toward women than the United States. The suggestion that female ministry remains contingent upon culture is not a godly idea—it was not practiced by either Jesus Christ or the Apostle Paul as the gospel spread. AG ministers should not nurture this idea as the Kingdom of God expands to various cultures.⁴⁶ The beauty of Christ’s Kingdom glistens when all aspects of His endowed freedom remain available to all who enter it. This presents a stark contrast to the restrictions of the world religions upon women and serves as a testimony of His love and value for all humanity.

ministerial preparation, survey findings and recommendations were sent to Dr. Kent Ingle, Dean of the College of Ministry at Northwest University, and Dr. Steven Chandler, Dean of the College of Ministry at Bethany University.

⁴⁶This concept requires further discussion and remains complex based upon the “already but not yet” dynamic of Christ’s kingdom. This concept is visited in chapter 2 of this project. However, although complications exist, Jesus Christ still exemplified the value and empowerment for women in ministry, and this should not be compromised due to secular culture.

CHAPTER 5

PROJECT SUMMARY

Chapter 5 reflects on the process and subsequent outcome of this project. It focuses on recommendations for assimilation of women ministers into the ecclesiastical structure of the Assemblies of God (AG). Further, this chapter proposes topics for future study in order to continue on the recommended trajectory for effective assimilation of female leaders.

Evaluation of the Project

This project addressed the assimilation of female leaders into the AG ecclesiastical structure of the NCN and NWMN through the use of a confidential survey distribution in these two AG districts. One hundred and ninety respondents throughout these two districts helped identify the strengths and weaknesses for assimilation of women ministers within AG church culture. The survey findings identified challenges female ministers face as they attempt to integrate and highlights areas for improvement toward a more effective assimilation of women ministers into the AG ecclesiastical structure.

Keys to Project Effectiveness

First, this project provided an avenue for the investigation of the proverbial “elephant in the room” regarding the discrepancy between the philosophical support of women in ministry and the practical implementation and assimilation of women into

church positions. The confidentiality of the survey allowed both male and female ministers to give their viewpoints regarding the strengths and weaknesses of female leadership assimilation, as well as voice their opinions regarding the role of female leaders within the AG ecclesiastical structure. Nearly one-third of the returned surveys signified the relevance of this topic within AG church culture. Second, the use of Organizational Development Consulting helped provide objective statistical assessment of the surveys and, as a result, the project findings yielded respectable data on female leaders' assimilation challenges in AG church culture.

Third, this project exposed the need for intentional assimilation of women ministers into the ecclesiastical structure. An overwhelming majority of the survey respondents indicated that prominent male leaders should visibly recognize and advocate female leaders intentionally place qualified female leaders into key positions in order to remove church culture barriers. The vast majority of respondents also insisted that AG leaders should visibly recognize and advocate female leaders in order to remove church culture barriers.¹

Fourth, this research provided exposure and comprehension of this topic through sending the "Women in Ministry Survey" findings and recommendations as stated in chapter 4 of this project to the NCN and NWMN district officials and College of Ministry Deans at Northwest University and Bethany University. Availability for dialogue, presentations in any forum offered, as well as including a response sheet for the recipients to complete and return afforded opportunities to respond to this information.

¹See Appendix Y, "Prominent Male Leaders Placing Qualified Females in Key Positions." A clear method for more effective assimilation of female leaders, according to the survey respondents, includes intentional female leadership placement and displays of verbal advocacy.

Further, an opportunity to present to the women at the NWMN Ministers' Retreat leadership skills for increasing ministry effectiveness within AG church culture also helped to unearth this topic among ministers of this network. The survey revealed some negative views regarding the encouragement of females in advanced leadership positions within the AG ecclesiastical structure. Practical changes leaders make in response to this information will determine the effectiveness of this project.²

Fifth, this project opened opportunity for robust dialogue regarding an important and complex topic within the AG structure. Robust dialogue remains central to a healthy team, effective execution of vision, and longevity.³ Exposing the challenges women leaders face as they seek fulfillment of God's calling brought an important, and at times, emotional issue to the surface. This project opened the door to helping the AG achieve true unity in the midst of diversity so leaders can embrace the gender challenge and set aside fear, in a cohesive effort to reach the lost. Overcoming the challenges of the assimilation of women leaders into the AG ecclesiastical structure begins by acknowledging the proverbial "elephant in the room."

Sixth, this project presented biblical assimilation practices for women leaders transcending culture and era. Rather than proposing a program or strategy that wears thin with time, this project presented examples of biblical leadership implementing female leaders within the ecclesiastical structure in spite of culture and era. Secular culture failed to dictate the kingdom values of Jesus Christ. The biblical and survey data revealed that

²According to the survey, over half of the respondents did not believe AG culture encouraged women in advanced leadership positions. See Appendices EE and FF for statistical breakdown.

³Jim Collins, *Good to Great* (New York: HarperCollins Publishers, 2001), 77. "All the good-to-great companies had a penchant for intense dialogue...the process was more like a heated scientific debate, with people engaged in a search for the best answers."

the assimilation of women leaders begins with the person of the leader. Mandating an official strategy for assimilation of women leaders into the AG church culture would create resistance and division. More importantly, imposing policy bypasses individual responsibility to take an inventory of personal words, actions, and relationships. Jesus Christ and the Apostle Paul used their words, actions, and relationships to assimilate women into the ecclesiastical structure. They advocated for women and visibly placed them in authority as a sign of leadership capability to the members of the Church.

Keys to Project Improvement

This project addressed a broad and complex topic regarding the assimilation of women leaders into church culture. Due to the enormity of this topic, more study remains necessary in order to assist male and female leaders in effective assimilation. Since the questionnaire remained brief to ensure a larger response, no in-depth questioning existed. Thus, the survey touched on an array of topics pertaining to female ministers and laid a foundation for further research. These subjects are included in the following section, “Recommendations for Future Study.”

First, the survey results did not yield disparity in response according to gender as expected. Whether this occurred as a result of the survey design or questions remains an uncertain. The survey data may speak for itself: there exists no gender bias with regard to this topic. Additional research would either confirm or deny this. Since no significant gender disparity exists in the survey responses, the consideration surfaced whether separate surveys for the male ministers would yield clearer results regarding gender views. Another consideration included whether the scale for the “male only” response section should comprise a one to four rather than a one to five scale. The overwhelming

response of male neutrality in this section gave the impression that male respondents either did not feel comfortable disclosing their views or held no views on the topic. Overall, questions lingered whether gender issues actually play a greater role in assimilation of women leaders than exposed by the survey.

Second, the survey did not address how ethnicity influences perspectives on women in church leadership. Including a survey question in the demographic section asking for the respondent's ethnic background may determine whether discrepancies in perspectives on female church leadership exist based upon ethnic background.

Third, although the survey content met the approval of male district officials, input from female church leaders would have improved its effectiveness.

Fourth, a broader distribution of this survey to AG districts outside the West Coast would yield a greater understanding of AG church culture and the assimilation challenges for women in leadership. Disparity in opinions surfaced based upon geography within the four states studied; therefore, incorporating a larger geographic area would assist in the effectiveness of the project.⁴ Additionally, pronounced challenges for female leadership assimilation surface when respondents from diverse geographic locations give similar answers. This could help identify overarching issues within the AG church culture. Further, in order for implementation of recommendations regarding the assimilation of female ministers to occur at the advanced levels of leadership within the AG, a broader study of AG culture needs to take place. Creating an environment to nurture dialogue toward a "Win/Win" result for both male and female ministers remained the desired outcome for this study.

⁴Please see Appendix PP, "Significant Findings According to Demographics," for details on survey results.

Fifth, this project could benefit by surveying control groups of leaders in advanced leadership arenas within the AG. Possible groups include general and executive presbyters, district officials, and executive officers and directors at the General Council headquarters. This data could provide valuable insights into this study through gaining perspectives from different leadership angles. Identifying the perspective of those at the helm of AG leadership assists in understanding AG church culture and the assimilation challenges for women on a broader scale. For the vision of the AG to successfully move forward, leaders must listen to the voice of the people. In turn, leaders in the local church should listen to the perspective of those above them and, at the same time, not shrink back from making their voices heard. Female ministers, in particular, must see the connection contributing to the vision of the AG by making their voices heard.

Sixth, further opportunities for forum presentations of the survey findings would multiply the project's effectiveness. Although the survey results serve as a launching pad for future dialogue, more visibility will influence AG church culture on a broader level. Realistically, assimilation of female leaders into the AG ecclesiastical structure will gain deserved attention as high-profile leaders' model this assimilation through their words, actions, relationships, and decisions. As these leaders place outstanding women ministers in key positions of influence in the AG, the vision of assimilation of female leaders into church culture will grow. This growth will initiate discussion, which in turn will encourage further assimilation. In addition, the facilitation of the assimilation process can be enhanced as church leaders host pertinent seminars and encourage constitutional changes. Ministers can shift the philosophical stance toward assimilation through tangible

actions. It is one thing to espouse values and beliefs, quite another to apply them in practical ways.

Implications of the Project

This project addressed the disparity between the philosophical support of the AG, as presented in the Women in Ministry Position paper, and the actual assimilation of women ministers into the AG church culture. Survey results detected the challenges females face as they seek fulfillment of their callings within the AG ecclesiastical structure.

First, the results confirm the dissonance between the endorsement of women leaders and the assimilation of these females within the culture of the movement. Although the AG gives allegiance to women ministers through allowing them to receive an education and obtain credentials, barriers exist as women ministers proceed into advanced leadership arenas. Diminishing the disparity between the AG “espoused theory” and “theory-in-use” comes with changing language, actions, and relationships. Although assimilation of women leaders into church culture presents complexities, leaders should not forsake the challenge to align actions with verbal and written support.

Second, the response to this project reveals the relevancy of this topic to the local church. The survey response exceeded expectations. Although the responses by leaders remain confidential, the engagement of the information stirred leadership to address their practices beyond their philosophy.

Third, this project opened the door for dialogue and fearlessly addressed the proverbial “elephant in the room.” Encouraging robust dialogue within the AG leadership venues will assist in boldly addressing these barriers for women ministers. Discussion

with district leaders as to what advanced AG leadership venues best address the challenges this project exposes continue. I continue to dialogue with the district officials and College of Ministry Deans through verbal and written correspondence. This project's findings and recommendations will remain available upon request in order to expand the discussion on this topic.

Fourth, this project exposed and confirmed areas of weakness for assimilation of female leaders within the AG church culture. The districts chosen for this study already expressed concern for the assimilation of women leaders into the AG ecclesiastical structure within their districts. At their district councils in 2007, both districts sought to improve assimilation of female ministers through changes to their constitutions by including female representation on the general presbytery. Currently, both districts appointed two female presbyters to their general presbytery. Thus, the NCN and NWMN leadership sees the need for change and has already instituted constitutional changes to address this concern. In light of these efforts, this project gives additional information to launch continued dialogue and strategic outcomes for further implementation of female leaders into the AG church culture within these districts.

Fifth, this project presents a biblical, trans-cultural model for assimilation of female ministers into the ecclesiastical structure. This model, as expressed by Jesus Christ and the Apostle Paul, remains the central discovery of this project. Ultimately, this project reveals that neither culture nor era nullify the call of a female minister. Jesus Christ has already exemplified how to assimilate women into the church leadership arena. The assimilation begins with those already in authority empowering women in practical ways. Having leaders embody support of female leaders supplements denominational

legislation that supports women ministers. The central focus ultimately remains on how each person will use their resources to ensure that all people called of God receive a genuine opportunity to fulfill that calling and bring God glory through expansion of His Kingdom.

Recommendations for AG Ecclesiastical Structure

The “Women in Ministry” survey identifies challenges for female leadership assimilation into the ecclesiastical structure of the Assemblies of God. It remains important to bridge this survey with the biblical precedent provided in chapter 2 of this project. In the biblical-theological chapter, I presented conclusions about how Jesus Christ and the Apostle Paul assimilated women into leadership positions through their words, actions, and relationships. The examples given first by Jesus and then by the Apostle Paul provide a strategy for assimilation of women leaders that meets the challenges surfaced through this survey. A Christ follower will passionately pursue His example. The assimilation methods remain central to the recommendations to all leadership, whether influencing the AG ecclesiastical culture on a micro or macro level.

AG Leadership and Words

Words form ideas, and ideas influence people. Inclusive language and writing reveal the thoughts of the speaker and writer. Just as derogatory language reveals the heart of a person, complimentary, inclusive language also reveals a person’s intentions. Jesus said, “The good man brings good things out of the good stored up in his heart, and the evil man brings evil things out of the evil stored up in his heart. For out of the overflow of his heart the mouth speaks” (Luke 6:45). Truly, words reveal or betray the

heart of a person. Leaders of the Church of Jesus Christ should submit their speech to reflect Jesus' Kingdom values. Assemblies of God events and published documents need to mandate gender inclusive language.

The life of Jesus Christ and the example of the Apostle Paul reveal intentional use of words summoning women to partake of the freedom Christ offered them. Through the cross, Jesus Christ cancelled the curse brought on by sin, the curse that provoked women's eternal subordination to the male (Gen. 3:16). Those belonging to the body of Christ experience the covering of His work on the cross; therefore, the environment of the Church should reflect this covering by valuing what Jesus valued and exemplifying what Jesus exemplified. Consequently, an inventory of how both male and female leaders use their words and what they advocate remains significant. Jesus stood in the midst of crowds and directly spoke to women commending their faith (Matt. 15:28). He entrusted females with His mission and His message (Matt. 28:9-10). Therefore, those in AG leadership need to follow this example.

Words used regarding gender issues need to remain respectful in public and private settings, female-only and male-only settings. In order to reflect Christ, male and female ministers should refuse to engage in derogatory language with regard to the opposite sex including jokes, stereotypes, or exclusive language—particularly when addressing mixed groups. Male leaders need to advocate for women leaders by encouraging promotions and opportunities for advancement in the ecclesiastical structure.⁵ Godly leaders ought to advocate for women in front of others, even those who

⁵See Appendix Y, "Prominent Male Leaders Placing Qualified Females In Key Positions." Seventy-five percent of respondents believed this would help erode assimilation barriers into advanced leadership positions.

hold to contradictory viewpoints in order to influence them. Both Jesus Christ and the Apostle Paul functioned this way. Male leaders can promote advancement for women in positions within the ecclesiastical structure such as presbyter positions, district leadership, and executive opportunities, using words consciously and intentionally as Jesus Christ did when He empowered women through His vocabulary.⁶

Those in power positions ought to defend women with words just as Jesus did when a woman came to anoint Him (John 12:7). They need to defend their ministries, callings, and their right to glorify God through using their gifts and talents (1 Tim. 4:14). Women need the support of their brothers in Christ. Just as Junia, Priscilla, and Phoebe needed the support of the Apostle Paul, women still need the support of the influential male leaders around them to help open doors for ministry (Rom. 16:1).

The AG church culture remains largely one of verbal proclamation, although publications also contribute to the expansion of the Fellowship. Preaching and testimony laid the foundation for AG tradition.⁷ Verbal proclamation continues to characterize the overarching culture and perpetuate AG values; therefore, ample ministry opportunities for women to preach only enhance the tradition.⁸ The church body could benefit from a feminine perspective on scriptural passages. Further, AG leaders should intentionally

⁶An example of progress in this is the resolution passed in the 2008 Southern Missouri District Council to incorporate gender inclusive/neutral language into official documentation and district correspondence.

⁷Grant Wacker, *Heaven Below* (Cambridge: Harvard University Press, 2001), 112-120.

⁸Wacker, 158. Wacker explains that in early Pentecost the presence of well known female preachers promoted Spirit baptism and new opportunities. Some historians conclude that these “high-profile figures like Aimee Semple McPherson and Maria Woodworth-Etter were exceptions who proved the rule.” Others believe “the pentecostal revival afforded opportunities for women that they did not enjoy in most denominational contexts.” One might conclude that the subject of female preachers and ministers moved from a dormant position to an active discussion as a result of the Pentecostal revival.

ensure that female ministers appear on the speaker docket at district and general councils. This inclusion will complement male preaching and promote female assimilation—particularly with regard to the advanced positions within the AG ecclesiastical structure.

AG Leadership and Actions

Jesus' actions always remained respectful toward women of all socioeconomic levels in a culture that treated them merely as property. Although Jesus lived in a dramatically different culture than the United States, His countercultural approach toward women stands as the ultimate example for church leaders. AG leaders need to exemplify respectful behavior toward all people; however, they should encourage respect toward female ministers by exemplifying it in front of the larger church community. Further, AG leaders should encourage respect for female ministers by entrusting them with opportunities for public ministry. Continued visibility of female ministers creates opportunities to influence followers and colleagues toward accepting female leaders in other ecclesiastical spheres. Human nature drives people to value those similar to themselves, but in the body of Christ, diversity remains a necessary component for health and balance (1 Cor. 12). The leader who recognizes the need for complimentary staff carries the mark of spiritual maturity and Christ-likeness.

Actions that help remove barriers for women ministers within the AG ecclesiastical structures need to exist at the local church lay leadership level. These actions encompass pastors maintaining awareness of the female struggle within the larger society and responding to this struggle by providing resources to meet needs unique to women. Examples involve providing childcare for the single mom in order for her to attend leadership classes or complete her ministry leadership degree at a local Christian

university. Christ-like actions include encouraging women pursuing ministry callings through substantive actions such as providing financial scholarships to assist in education, presenting visible ministry opportunities, and advocating prayer on their behalf, both corporately and privately. Due to family and marriage limitations, some women called by God may never receive an opportunity to fulfill their callings unless this opportunity arises through the local church they attend. Leaders exemplifying Christ seek to provide opportunities for ministry development, recognition, and promotion within the local church so women can fulfill their ministry calls.

Christ-like actions go beyond the lay leadership level into the ecclesiastical profession. Modern examples of actions reflecting Jesus Christ include (1) inviting the lone female minister to sit at the table during sectional ministers meetings and other professional situations, (2) hiring female ministers at fair wages, (3) providing preaching opportunities for them, (4) ensuring visibility for female leadership, (5) encouraging leadership advancement for women by intentionally nominating women for advanced leadership positions and voting for these qualified women leaders as opportunities arise, and (6) boldly speaking at the district and general council floors to advocate for women ministers by contradicting those who advocate restricted roles for female ministers.

Female ministers carry the heavy weight of knowing they still maintain the minority within a male-dominated, AG ecclesiastical world. Discomfort and confusion still cloud the path to healthy interaction between the sexes in ministry. It is my hope that male ministers encourage inclusivity in ministerial social settings such as staff meetings, committee settings, sectional events, and district councils. In these matters, awareness and positive intervention reflect Christ-like behavior.

AG Leadership and Relationships

Jesus Christ and the Apostle Paul valued and cultivated relationships with the female leaders around them. Jesus spoke of His co-heirs in His kingdom as His family (Matt. 12:48-50). AG leaders should nurture such healthy working relationships. Leaders should seek to erode gender discomfort rather than nurture it by ignoring it or by maintaining an awkward relational distance.⁹

Resources in such areas as mentoring, coaching, or relationships can facilitate healthy, appropriate boundaries between men and women serving Christ.¹⁰ Senior pastors can implement coaching tools to successfully oversee staff and guide pastoral staff supervising lay ministers. Relationships occur in ministry; ensuring that these relationships remain healthy prevents dysfunction and traps that nurture inappropriate dynamics.¹¹ The sin nature resides in all humans. Prejudice, discrimination, chauvinism, and inappropriate motives exist as examples of this toxic nature. Refusing to entertain these sinful expressions remains vital to protecting godly ministerial relationships.

Identifying the differences in leadership styles based on psychological, sociological, and gender dynamics assists in understanding ministry colleagues of the

⁹David Willis, "God's Call and Practical Methodology for Establishing Longevity in Ministry, (D.Min. diss., Fuller Seminary, 2003), 121.

¹⁰Recommended coaching books include Gary R. Collins, *Christian Coaching* (Colorado Springs, CO: NavPress, 2001) and Jane Creswell, *Christ-Centered Coaching, 7 Benefits for Ministry Leaders* (St. Louis, MO: Lake Hickory Resources, 2006), and Robert Hargrove, *Masterful Coaching* (San Francisco, CA: Jossey-Bass Publishers, 2003), and Thomas G. Crane, *The Heart of Coaching* (San Diego, CA: FTA Press, 2001).

¹¹James M. Kouzes and Barry Z. Posner, *Credibility* (San Francisco, CA: Jossey-Bass Publishers, 2000), 96. The authors list four characteristics that make for good working relationships between people with differences in gender, ethnic, and/or racial backgrounds: (1) relationships involve the whole person; that is, we do not separate business from pleasure but include and acknowledge our personal sides; (2) a sense of shared history over time is developed; (3) relationships are collaborative rather than competitive; and (4) there is a strong sense that each person values and affirms the other.

opposite sex. Chapter 3 of this project highlighted potential leadership differences affecting the journey and worldview of the leader. Taking time to increase knowledge and improve emotional intelligence assists in healthy development of mixed-gender ministerial relationships. Hendrie Weisinger writes in *Emotional Intelligence at Work*, “You can maximize the effectiveness of your emotional intelligence by developing good communication skills, interpersonal expertise, and mentoring abilities. Self-awareness is the core of each of these skills.”¹² Spending time with others, asking about their journeys, and sharing stories of God’s calling grow and strengthen healthy ministerial relationships.¹³ Seeking to understand the other first before requiring understanding should serve as the rule. In *Cross-Cultural Servanthood*, Duane Elmer writes, “Seeing things as others see them is the way of the servant. Seeing things the way God sees them is the way of the disciple.”¹⁴ Further, understanding that past experiences can bleed into the present prevents contamination of current ministerial relationships.¹⁵ The desire to glorify Christ through obedience remains the greatest connection to one another; this central component stands as the capstone for the servant of the Lord (Rom.12:10).

¹²Hendrie Weisinger, *Emotional Intelligence at Work* (San Francisco, CA: Jossey-Bass Publishers, 1998), 4.

¹³Kouzes and Posner, 46. “Credibility is earned via the physical acts of shaking a hand, touching a shoulder, leaning forward to listen. By sharing personal experiences, telling their own stories, and joining in dialogue, leaders become people not just holders of positions.”

¹⁴Duane Elmer, *Cross-Cultural Servanthood* (Downers Grove, IL: InterVarsity Press, 2006), 143.

¹⁵Reggie McNeal, *Practicing Greatness* (San Francisco, CA: Jossey-Bass Publishers, 2006), 14-16. “Great leaders distinguish themselves by hitting the trail of self exploration early and being unrelenting in searching for clues to their own formation. They are not afraid to push into uncharted territory, even when the road seems fraught with danger. They are determined not to let their past govern their present. Intriguingly, the only way they can free themselves from the past is to explore it fully. Otherwise, leaders are dragging stuff around in their suitcases that they didn’t pack and may not even know is there” (15).

The words that AG leaders use in private and public settings, the behavior they exhibit in private and public arenas, and the relationships they develop between male and female ministers will break down the assimilation barriers for women in leadership. Mentoring younger ministers through words, actions, and relationships will pass this important pattern down to the next generation. This project will have met its goal when visible leaders within the AG: (1) persuade qualified women to run for visible leadership positions, (2) encourage voting for women leaders, (3) hire women to serve in visible positions, (4) advocate for women in public and private settings, (5) defend women when others attack their ministries on the basis of gender, and (6) place women preachers behind the pulpit in corporate forums to proclaim God's Word and vision cast for God's Kingdom.

Recommendations for Future Study

Since the topic of female assimilation into church culture remains broad, five significant areas for future study will receive emphasis: (1) female leadership development, (2) gender and team dynamics, (3) guidelines for coaching female ministers, (4) female ministers and cultural barriers, and (5) a required curriculum for credentialed ministers exposing gender and leadership issues.

The study of female leadership development helps to understand how a female leader expresses her authority. The survey results from this project indicated that females do not feel they receive the same respect as males. Further, findings revealed the perception that females do not take risks and express less vision than their male counterparts. Chapter 3 addressed the formation of female leaders; a study on the unique development of a female minister would benefit the subject of female leadership

assimilation into church culture. Few books document the journey of female ministers or address female leadership from a Christian worldview. Generally, publications wrestle with the theological precedent for female leadership or fall into the devotional genre concentrating on traditionally accepted female roles such as mother and wife. The plethora of leadership books used in advanced education emphasizes the male perspective and journey. More research remains necessary to clarify how women ministers obtain healthy, fulfilling leadership journeys.

The survey responses on how gender affects team dynamics assist in addressing the fears regarding a staff. The survey statistics reveal that forty-five percent of respondents feel uncomfortable on a mixed gender staff. This shows that people need the soft skills regarding how to relate effectively with those of the opposite sex without compromising boundaries. In the US, the secular emphasis on sex, coupled with the moral downfall of ministers, creates an uneasiness regarding how to nurture healthy, godly relationships as co-workers in Christ's Kingdom. Since Jesus Christ and the Apostle Paul could model this, the modern church should follow their example. Understanding the process of developing a healthy staff can enlighten senior/lead pastors about the value of hiring female ministers to serve on their teams. When leaders avoid the topic of church staff, both male and female leaders fail to obtain the necessary skills needed to build healthy teams. Out of fear and ignorance, church leaders will most likely take the path of least resistance and select candidates of their same gender.

A study on coaching a person of the opposite sex would greatly augment the assimilation literature. Even if a male senior/lead pastor desires to hire a female minister, he may feel ill-equipped to relate to her or bring out the best in her leadership. The senior

pastor's predicament reveals the need for expertise in building teams. An additional distinction surfaces with the relationship between the authority and a subordinate as a coach and the person being coached. This direct male-female relationship needs defined boundaries to ensure a healthy and godly relationship that provides leadership development for the female minister and professional reward for the senior/lead pastor. In the church world, this topic is taboo in reaction to the secular culture's overemphasis on sexuality. Failing to provide answers to this ministry dynamic ultimately undermines the ability for godly relationships to exist between males and females—particularly within ecclesiastical arenas.

How ethnicity affects female leadership opportunities within ecclesiastical structures would provide insights into the topic of the assimilation of women leaders. The question whether people's ethnicity affects their perspectives on leadership would expose valuable information. Some ethnic populations welcome matriarchal familial structures while others hold rigidly to patriarchal dynamics.¹⁶ A study on how familial structures within ethnic populations nurture opportunities for women leaders in the church would also contribute significantly to this topic.

More scholarship investigating the challenges women church leaders face in both the theological and practical arenas is vital. This hesitancy based upon poor theology, to affirm and promote female leaders continues to exist in Pentecostal circles. The AG universities and broader Christian academic arenas need more well written publications based upon excellent biblical exegesis promoting unrestricted freedom for women

¹⁶A list of matriarchal societies is included in the "Study of Matriarchal Societies World-Wide," Study of Matriarchal Societies World-Wide. <http://rdos.net/eng/matr-soc.htm> (accessed, August 18, 2008). An example of modern day matriarchal dynamics is also explored in the following book: James and Lillian Breckenridge, *What Color Is Your God?* (Grand Rapids, MI: Bridgepoint Books, 1997), 224.

church. Within the local church, lay leadership materials explaining difficult biblical texts and promoting women in church leadership could improve assimilation of women leaders.

Further study on how female ministers can overcome church cultural barriers would assist in expanding this project's impact. The project findings revealed that assimilation of female ministers should occur in all cultures for all times. The assimilation of female ministers remains a trans-cultural value as exemplified by Jesus Christ and the Apostle Paul. Assimilation practices through the use of words, actions, and relationships remain documented for the Church to follow. However, these examples do not nullify the complexities of the overarching culture as the Kingdom of God expands. The truth remains: cultural barriers conflict with Kingdom values, and this creates complexities for leaders. The Apostle Paul wrestled with these barriers for women leaders, at the same time assimilating them into arenas of influence within the Church. This topic remains crucial since assimilation of women leaders into the ecclesiastical structure needs to occur in the global Church—not just where egalitarianism remains acceptable.

Creating a curriculum addressing gender and leadership issues would benefit present and future AG ministers. Requiring this curriculum in AG training facilities for those seeking credentials and intentionally encouraging study among current ministers would help expose how these detrimental perspectives erode the vitality and potential of those called to serve as leaders in God's Kingdom.

Conclusion

This project opened the door for discussion and resolution of assimilation challenges for women leaders within the AG ecclesiastical structure. It identified areas for improvement and gave AG leaders simple, practical ways to erode barriers and assimilate women ministers into ecclesiastical leadership.

The project provided a picture of the current status of the assimilation of female ministers into the AG ecclesiastical structure by providing the perspectives of both male and female ministers within the NCN and NWMN. This picture provided areas to address. The response will depend upon the assessments and perspectives of those currently in leadership.

The AG remains a vibrant avenue for women ministers to fulfill God's calling. Support exists for females to begin and develop ministries. Females fill AG universities, many preparing for the ecclesiastical profession. This project confirmed the positive strides the AG fellowship has made, but also recognized the work necessary for healthy and God-honoring assimilation of women leaders into the AG ecclesiastical structure.

Empowering female ministers to fulfill their calling through leadership assimilation will create a more dynamic AG fellowship. Female ministers provide a unique and necessary contribution to leadership. Although most female leaders do not lead like a male, they still possess the ability to lead effectively. Recognizing female leadership styles as viable and effective options will encourage respect and acceptance of female leaders within church culture. According to the survey, respondents affirm female intuition.¹⁷ In other words, females provide a sixth sense, a spiritual sensitivity males may

¹⁷See Appendix NN, "Female Leaders and Intuition," for statistical breakdown.

not possess. Thus, female leaders' presence within decision-making spheres remains crucial. Further, their worldview based upon psychological formation and experiences provides a perspective necessary for balanced decision making. Leadership arenas containing diversity produce more effective and creative outcomes.¹⁸

The emphasis upon world missions continues as a core value for the AG fellowship. The apostolic calling to expand Christ's Kingdom to the ends of the earth persists. The value Jesus Christ placed upon women should stay central as the gospel message embarks into cultures that view women as subordinates. The competing world religions restrict women with rules and regulations, enslaving them to inferior roles. Christianity glistens with freedom and equality for women. Jesus Christ exemplified this freedom by His words, actions, and relationships. He instilled this practice into His Church. He purchased this freedom for women through His cross and resurrection and thereby ushered them into their inheritance. The Apostle Paul sums up this new worldview: "You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise"(Gal. 3:28-29).

As the Church expands into new arenas, growing and maturing, the issue of how to assimilate female leaders into church culture will continue. As the church empowers women, the workers for Christ's harvest multiply exponentially. Surrounding sin-filled cultures will either seek to erode gender collaboration through cloaked liberality creating

¹⁸Glenn M. Parker, *Team Players and Teamwork* (San Francisco, CA: Jossey-Bass Publishers, 1990), 33.

sexual confusion, or by rules and regulations creating gender inequality and subordination. Secular culture will always forbid healthy implementation of female leadership because it does not possess true freedom through the Holy Spirit. Jesus Christ and the Apostle Paul maintained keen awareness of this tendency and provided trans-cultural examples to follow. This biblical model begins with the hearts of people and proceeds into their words, actions and relationships. As Jesus and Paul exemplified, no rules, regulations, or cultural restrictions can prevent the powerful effects of the permeation of Christ-likeness as those in authority lovingly empower women to serve alongside them in Kingdom advancement.

APPENDIX A

OPPOSING VIEWS: LIMITED PARTICIPATION OR FULL PARTICIPATION FOR WOMEN IN MINISTRY?

The topic of the role of women in the kingdom of God divides into two general camps within Evangelical circles: “Limited Participation Views” and “Full Participation Views.” Limited Participation theologians represent the most pervasive position throughout church history and teach female subordination as a biblically accurate ideology.¹ Full Participation theologians assert Scripture grants unrestricted freedom for women in all areas within the ecclesiastical structure.²

Limited Participation Views

Two major subsections exist within the Limited Participation camp: “Traditionalists” and “Complementarians.” The traditionalist view functions as the dominant view of the Church for much of its history. Robert D. Culver presents his positive regard for church tradition in the book *Women in Ministry: Four Views*. “Tradition, in the rather strict sense of the New Testament is something precious, instituted by authority which has been delivered over for safekeeping, not to be changed or tampered with.”³ Culver asserts the Apostle Paul sets forth the parameters of this tradition for women.⁴ He summarizes this view with the mandate for men to exercise authority and function in all areas of leadership in the church. “Women should acknowledge that authority and support it in every Christian way, including how they dress and adorn themselves when they attend public worship.”⁵ This view proposes that

¹Robert D. Culver, “A Traditional View: Let Your Women Keep Silence” in *Women in Ministry: Four Views*, eds. Bonnidell Clouse and Robert G. Clouse (Downers Grove, IL: InterVarsity Press, 1989), 32. “Men are to exercise authority and take leadership in the church. Women should acknowledge that authority and support it in every Christian way, including how they dress and adorn themselves when they attend public worship.”

²Alvera Mickelsen, “An Egalitarian Response” in *Women in Ministry: Four Views*, eds. Bonnidell Clouse and Robert G. Clouse (Downers Grove, IL: InterVarsity Press, 1989), 59. “God calls women to every area of service. He called in Old Testament times, in New Testament times, in all times up to and including the present.”

³Culver, 26.

⁴*Ibid.*, 27-34. “These passages are 1 Corinthians 11:2-16; 1 Corinthians 14:34-37; and 1 Timothy 2:8-15.

⁵*Ibid.*

God fashioned women to depend upon male authority for spiritual nurturance and practical daily decisions like fashion and modesty.

Further, Culver interprets the Apostle Paul to say that the archetypal woman, Eve, demonstrated a susceptibility to deceit. As a result, women remain exempt from spiritual authority.⁶ Culver cites Clement, a father of the Early Church, to support this view.⁷ He concludes males possess greater spiritual insight than females and resist deception in comparison to their more gullible counterparts and therefore should hold all positions within ecclesiastical structures.⁸

Traditionalists tend to “rationalize female subordination on grounds related to either ability or expediency.”⁹ In her book, *Good News for Women*, Rebecca Merrill Groothuis elaborates,

Reasons given for why male authority is necessary include maintaining “God’s order,” preserving the family and traditional moral values, avoiding heresy and apostasy, and keeping men in the church or attracting men to the church. Reasons such as these seem to be grounded in a concern for expediency (that is, accomplishing a worthy goal through the means of subordinating women to men). Other purported reasons for gender hierarchy seem to be rooted in the implicit idea that a woman’s innate “difference” suits her to occupy the lower-status positions (thus strongly implying woman’s innate inferiority to man.) Traditionalist gender roles are said to be necessary if we are to steer clear of homosexuality and be true to the God-ordained nature of masculinity and femininity.¹⁰

While traditionalists impose restrictions, complementarians argue for limited freedom for women. Complementarians affirm male headship but convey the idea men and women are “equal in value and personhood, but different in marriage and the church.”¹¹ This argument maintains (1) affirmation of a “creation order” giving male authority over females; (2) defense of key “problem passages” in the Epistles; and (3) the critique of biblical feminist arguments supporting egalitarian gender roles.¹² Complementarians affirm traditionalists’ proof-text interpretations excluding women

⁶Culver, 37

⁷Ibid.

⁸Ibid., 35.

⁹Rebecca Merrill Groothuis, *Good News for Women* (Grand Rapids, MI: Baker Books, 1997), 43.

¹⁰Ibid., 44.

¹¹Wayne Grudem, *Evangelical Feminism & Biblical Truth* (Sisters, Oregon: Multnomah Publishers, 2004), 17.

¹²James B. Hurley, *Man and Woman in Biblical Perspective* (Grand Rapids, MI: Zondervan, 1981), 167.

from leadership roles.¹³ Further, the Complementarian view reinterprets passages such as Galatians 3:28 that support egalitarian relationships and 1 Corinthians 14:34 that assume women prophesy in the local assembly to harmonize with the creation order paradigm.¹⁴

Complementarians consider themselves in the middle in the debate over gender relationships. They conclude that women possess “equal value, but not equal roles” in relationship to men.¹⁵ Biblical examples like Phoebe and Junia, and the positions and influence these women held, become diluted to fit the subordinate roles so foundational to this ideology. In effect, complementarians simply re-package traditionalists’ views and essentially promote marginalization of women through asserting female subordination.

Full Participation Views

Full Participation views argue for full participation of women at all levels of the ecclesiastical leadership structures. Evidently, proponents of this view come to their conclusions in various ways. Three distinct views cover a general summary for this theological arena: Liberation Feminist View, Biblical Feminist View, and the Plural Ministry View.

The liberal feminist view provides the most extreme interpretation for full participation of women in the spiritual life of the Church. Schüssler Fiorenza asserts the biblical text remains androcentric in nature and must endure feminist revision through new sets of questions to the ancient texts to illuminate non-patriarchal ethos.¹⁶ Richard B. Hays comments in *The Moral Vision of the New Testament*, “Schüssler Fiorenza is willing to speak of revelation only selectively, only as something to be recovered by critical scrutiny.”¹⁷ Most evangelicals reject Fiorenza’s hermeneutic focusing on the liberation of women.¹⁸ The liberation feminists’ hermeneutic bent, with obvious motives for eradicating patriarchal power within Scripture, pushes away mainstream theologians. Hays observes Fiorenza’s lingering impact, “As a result of her work, many women have taken heat and discovered a new vision of their dignity as children of God and ministers of the gospel.”¹⁹ In contrast to Hays, Elizabeth Fox-Genovese predicts many women feel

¹³Ibid.

¹⁴Susan T. Foh, “A Male Leadership View: The Head of the Woman is the Man,” in *Women in Ministry: Four Views*, ed. Bonnidell Clouse and Robert G. Clouse (Downers Grove, IL: InterVarsity Press, 1989), 89. “Addressing an apparent conflict between 1 Corinthians 11:5 and 14:34 as to public ministry opportunities, the author differentiates between preaching and prophesying in order to harmonize effectively the restriction of women teachers and preachers.”

¹⁵Grudem, 220-224.

¹⁶Elisabeth Schüssler Fiorenza, *In Memory of Her* (New York: Crossword Publishing Company, 1984), 27.

¹⁷Richard B. Hays, *The Moral Vision of the New Testament* (New York: HarperCollins Publishers, 1996) p, 268.

¹⁸Pamela D. H. Cochran, *Evangelical Feminism* (New York: New York University Press, 2005), 82.

¹⁹Hays, 281.

uncomfortable with feminism because they desire to integrate new freedoms attained through this movement into their marriage and family.²⁰ This reveals conflicting perspectives existing within female spheres. See Appendix F, “Effects of Feminism on Christian Female Leaders” for further study on this topic.

“Biblical Feminists” or “Evangelical Feminists” support the infallibility of Scripture, at the same time challenging traditional perspectives regarding gender roles.²¹ “The most influential work in helping launch the Evangelical Feminist movement was Scanzoni and Hardesty’s *All We’re Meant to Be: A Biblical Approach to Women’s Liberation*.”²² Theologians Hardesty and Scanzoni coined the term, “Biblical Feminist” to communicate their “belief that the Bible, correctly interpreted, does have good news for women.”²³ Their approach includes gaining a thorough meaning of the text through examining the original language and cultural investigation rather than accepting translations of male exegetes influenced by patriarchal cultures.²⁴

Catherine and Richard Kroeger’s work, *I Suffer Not a Woman*, exemplifies the Biblical Feminist approach. The authors examine the background and culture of ancient Ephesus to provide insight into the Apostle Paul’s comments in the first book of Timothy restricting female roles in church gatherings.²⁵ Additionally, Craig Keener peers into the Corinthian context to diffuse limitations upon women set forth by other interpretations.²⁶ Stanley Gundry in *Women, Authority, and the Bible* summarizes the Biblical Feminist view with three concepts: (1) complementarity, (2) full humanity, and (3) equal opportunity and accountability.²⁷ Biblical feminists maintain a respect for the authority of Scripture while releasing women from the regulation of male oversight for their spiritual

²⁰Elizabeth Fox-Genovese, *Feminism is Not the Story of My Life: How Today’s Feminist Elite Has Lost Touch with the Real Concerns of Women* (New York: Doubleday, 1996), 16-17. “...many women who shudder at the mounting reports of sexual abuse and violence against women favor a strengthening of marriage and family rather than an increase in sexual permissiveness....Women who still see marriage and children as central to their sense of themselves have retreated from feminism because they do not believe that feminists care about the problems that most concern them.”

²¹Cochran, 25.

²²Ibid.

²³Letha Dawson Scanzoni and Nancy A. Hardesty, *All We’re Meant to Be: A Biblical Approach to Women’s Liberation* (Nashville: Abingdon Press, 1986), 21.

²⁴Ibid., 27.

²⁵Richard Clark Kroeger and Catherine Clark Kroeger, *I Suffer Not a Woman: Rethinking 1 Timothy 2:11-15 in Light of Ancient Evidence* (Grand Rapids, MI: Baker Book House, 1992), 181.

²⁶Craig S. Keener, “Learning in the Assemblies,” in *Discovering Biblical Equality: Complementarity Without Hierarchy*, ed. Ronald W. Pierce, Rebecca Merrill Groothuis, and Gordon D. Fee (Downers Grove, IL: InterVarsity Press, 2004), 171.

²⁷Stanley Gundry, “Response to Pincock, Nicole, and Johnston,” in *Women, Authority, & the Bible*, ed. Alvera Mickelsen (Downers Grove, IL: InterVarsity Press, 1986), 62.

growth. In their opinion, the declaration of Galatians 3:28 is not restricted to the coming echelon, rather remains central to the modern Church with expression in practical ways.²⁸

Walter Liefeld submits an alternative approach to Biblical Feminism identified as the “Plural Ministry View.”²⁹ Liefeld engages in the topic by discussing the nature of ministry and how it coincides with women’s roles.³⁰ He aligns ministry and spiritual authority with the biblical perspective of servanthood rather than the worldly perspective of authority. This view relies upon the historical precedent that when women pursued God’s purpose God frequently demonstrated divine validation in spite of cultural opposition.³¹ For the sake of evangelization, the Apostle Paul accommodated social norms of Jews such as cultural expectations for women.³² This view emphasizes the Apostle Paul’s concern for cultural relevance.

The Plural Ministry View takes into account three elements when addressing female subordination in God’s kingdom. First, it defines leadership as servanthood citing Christ’s example.³³ Whether under authority or functioning as the authority, a person maintains the heart and actions of a humble servant. Second, it concludes the gospel combined with culture produces practical and socially complicated ramifications with individual freedoms and new ideologies conflicting with old ways.³⁴ Third, it assumes the need for patience as transforming truth for female equality and unrestricted freedom permeates the new environment.³⁵

Advancing the cause of Christ happens only as his truth is recognized. Ronald W. Pierce and Rebecca Merrill Groothuis write, “Doctrine that falls short of truth not only impedes believers from walking in the full freedom of the gospel of grace and truth but also hinders unbelievers from coming to salvation.”³⁶ Pierce and Groothuis, along with other biblical egalitarians, establish “gender equality is foundational to God’s design for humanity (Gen. 1:27) and although equally sinful and equally fallen (Rom. 3:23), men and women equally participate in the new covenant community (Gal. 3:28) as equal heirs

²⁸Ibid.

²⁹Walter L. Liefeld, “A Plural Ministry View: Your Sons and Daughters Shall Prophesy,” in *Women in Ministry: Four Views*, ed. Bonnidell Clouse and Robert G. Clouse (Downers Grove, IL: InterVarsity Press, 1989), 127-153.

³⁰Ibid., 130.

³¹Ruth A. Tucker and Walter L. Liefeld, *Daughters of the Church: Women and Ministry from New Testament Times to the Present* (Grand Rapids, MI: Zondervan, 1987), 133.

³²Liefeld, 133.

³³Ibid., 146.

³⁴Ibid., 127-151.

³⁵Ibid.

³⁶Ronald W. Pierce, Rebecca Merrill Groothuis and Gordon Fee, eds. *Discovering Biblical Equality* (Downers Grove, IL: InterVarsity Press, 2004), 13.

to God's blessings (1 Pet. 3:7) and empowerment for ministry (Acts 2:17)."³⁷ Further, they believe biblical equality remains straightforward and gender does not give privilege nor does it prohibit a person from spiritual growth or advancing Christ's kingdom.³⁸

Although not in complete adherence to the egalitarians' view on full participation for women in ministry, David Yonngi Cho, pastor of one of the largest Protestant churches in the world, credits exponential church growth to releasing women to participate in leadership. Whether intentional or not, this South Korean church provides evidence supporting full participation for women in ministry. Cho confirms church growth happened when women used their spiritual gifts.³⁹ Further, Loren Cunningham, President of Youth with a Mission, commented foreign missions grew rapidly upon the release of women to use their gifts.⁴⁰ Releasing women into the fullness of freedom in Christ and encouraging full functioning in their spiritual gifts comes with a cost. Janice Shaw Crouse quotes psychologist Kenneth Keniston in *Gaining Ground: A Profile of American Women in the Twentieth Century*, "If we are to have new women...then they will require new men. If women move toward high levels of development from which they have in the past been blocked, then men will have to change, so as to be able to love such women without threat and without fear."⁴¹

³⁷Ibid., 14.

³⁸Ibid., 13.

³⁹Ibid., 488.

⁴⁰Ibid.

⁴¹Janice Shaw Crouse, *Gaining Ground: A Profile of American Women in the Twentieth Century* (Washington DC: Beverly LaHaye Institute, 2001), 33.

APPENDIX B

FEMALES CALLED BY GOD IN SCRIPTURE

Scripture provides numerous accounts of males called by God for a specific purpose. Fewer scriptural accounts exist of females called to accomplish specific objectives to perpetuate God's revelation to humanity. Most female stories appear subtly within the text, easily glossed over and dismissed. Still, they too provide rich understanding of the nature of God's call. Further, these episodes confirm the consistency of God's call to women. I will briefly survey the following women to reveal their call by God to serve in his redemptive purposes: Sarah, Deborah, Esther, Mary, Mary Magdalene, and Lydia.

Sarah

At first glance, Sarah appears to remain secondary to her husband. Abraham's presence and dialogue with God casts a shadow over his barren, aging wife. Looking closer, the text reveals she plays a significant role in God's unfolding drama. Abraham receives the promise and blessing from God and Sarah's stigma of barrenness combined with her aging body builds desperation for a child in this couple (Gen. 11:30, 17:17). Abraham and Sarah's relationship takes on twists and turns in the story. In two acts of self-preservation, Abraham gives Sarah first to Pharaoh (12:14-15) and then to King Abimelech (20:2). In an attempt to resolve the problem of childlessness, Sarah presents her Egyptian maid to Abraham (16:1-2). This act, intended to resolve their problem, eventually causes great pain (16:4-5). In response to this disastrous decision, God arrives on the scene, changes the names of both Abraham and Sarah, and reveals to Abraham the selection of Sarah as the mother of the promised child (17:5, 15, 19, 21). God's selection of Sarah confirms her divine calling. Abraham fathers both Ishmael and Isaac, but Isaac, the child of Sarah remains chosen for a covenant relationship with God. Before Sarah conceives, God does not waiver regarding his selection of Sarah. Sarah's calling surfaces subtly in the text, emerging as a secret agenda in God's overall plan.

A dramatic element of this story exposes God's countercultural approach to this patriarchal society. God directs Abraham to obey his wife and Sarah makes a decision that impacts the destiny of the entire Hebrew nation.¹ The writer of Hebrews describes the heroes of the Christian faith and provides an insightful passage regarding Sarah's role

¹E. Margaret Howe, *Women and Church Leadership* (Grand Rapids, MI: Zondervan Books, 1982), 56.

in redemptive history.² “And by faith even Sarah, who was past childbearing age, was enabled to bear children because she considered him faithful who had made the promise (Heb. 11:11).”

In the final stages of this story Abraham negotiates with the Hittites for Sarah’s burial plot laying the foundation for the Israelites tie to the Hebron region.³ “Even in her death, Sarah continues to play a role in securing her people’s inheritance.”⁴ Through the faith and obedience of both Abraham and Sarah, God’s people came to existence resulting in a global spiritual posterity.

Deborah

Judges chapters 4 and 5 tell the story of Deborah, Judge over the Israelite nation. A “Judge” was a “charismatic leader, raised up by Yahweh, on whom His Spirit came to empower to deal with a certain situation.”⁵ Although the term “call” does not exist in the text, her expert leadership at the very least matches and arguably transcends the quality of leadership in the other judges.⁶

After taking possession of Canaan, Scripture reveals that Israel acquiesced to the oppression of surrounding nations. Following a considerable time of misery, God raised up a “Judge” to deliver His people. Deborah in concert with Barak, Israel’s military leader, defeated Canaanite enemies and regained authority over their territory.

Contemplating this narrative, four important aspects require consideration. First, the text does not relate the details of Deborah’s call by God. She simply appears in the story holding court under a palm in the hill country of Ephraim (Judg. 4:4-5). Second, the text presents important insights about her leadership. She functions as a prophet and a Judge; she leads during a difficult period of oppression. Israelites seek her out for conflict resolution (vv.1-4). Third, Deborah acts wisely as a leader, forming a team to defeat the enemy by approaching Barak, a military leader with ten thousand men (vv.6-10). Deborah’s wisdom proves influential in her interactions with Barak. She does not force him to function in a specific way but considers his desires. At the same time she does not

²Richard Coffelt, “The Transformational Narrative as a Primary Method in Activating the Divine Calling of the Emerging Woman Leader: Curriculum Design and Assessment” (D.Min. dissertation, Regent University, 2006), 202.

³Sharon Pace Jeanson, *The Women of Genesis* (Minneapolis: Fortress Press, 1990), 29.

⁴Ibid.

⁵William LaSor, David Hubbard, and Fredric Bush, *Old Testament Survey* (Grand Rapids: Eerdmans, 1982), 215.

⁶Judy L. Brown, *Women Ministers According to Scripture* (Kearney, NE: Morris Publishing, 1996), 104-105. “And yet a woman was put in position by God to be the final authority in their disputes. Her judgments would have affected entire families and entire tribes. Just as the people took their difficulties to Moses and later to Samuel, they sought Deborah’s decisions in the same way. All indications are that her judgments were met with full acceptance and obedience. As a judge, then, this woman exercised military, political, and judicial power. She was appointed by God to lead a nation out of servitude and into freedom, which she did. She was the leader in battle and the ruler in peace.”

compromise her own faith in God's commands by conforming to his fears. Her leadership exemplifies obedience to God but flexibility with humanity and results in Barak losing the honor of the victory, and Deborah continuing on task with God's directives (vv. 8-10).

Deborah provided quality leadership to the people of Israel. She exemplified wisdom, spiritual sensitivity, courage, humility, emotional intelligence, and honesty.⁷ She functioned as a premier leader ushering in a forty-year period of peace for her people (5:31).

Esther

Esther epitomizes leadership and bravery as a woman instrumental in saving her people from annihilation. The words "God" or "call" do not appear in the story. Still the subtle theme of Esther's divine calling to intervene on behalf of her people hovers like an eagle over its nest (Esther 4:12-14). In partnership with her uncle Mordecai, Esther exposes Haman's diabolic plan to exterminate the Jews (3:5-6). The story results in Mordecai receiving position and honor (10:3). Esther maintains discernment, wisdom, and righteousness while exemplifying strong leadership through remaining committed to her principles and God's mission.⁸ Her story reflects components similar to Deborah, the Judge. Like Deborah, Esther's story does not begin with a specific call to a divine task. Esther's arrival to the palace results from the King's edict for beautiful young virgins to be sent to the palace to replace Queen Vashti (2:8). Second, Esther fulfills her task in partnership with another; she displays a team approach.⁹ Third, Esther displays emotional intelligence by persuading both her ally and her enemy.¹⁰ She relies on wisdom to persuade key people in the right moments; she embodies a situational leader.¹¹ Esther does not seek nor receive the glory for the victorious outcome (9:4). Ultimately Esther fulfilled the definition of a godly leader, "A person with a God-given capacity and with God-given responsibility to influence a specific group of God's people toward God's

⁷Hendrie Weisinger, *Emotional Intelligence at Work* (San Francisco: Jossey-Bass Publishers, 1998), xvi. "Emotional intelligence is the intelligent use of emotions: you *intentionally* make your emotions work for you by using them to help guide your behavior and thinking in ways that enhance your results."

⁸Stephen R. Covey, *Principle-Centered Leadership* (New York: Simon & Schuster, 1992), 249. "A strategic leader can provide direction and vision, motivate through love, and build a complementary team based on mutual respect." Esther 5:2; 7:2-3.

⁹Jon R. Katzenbach and Douglas K. Smith, *The Wisdom of Teams* (New York: HarperCollins Publishers, 2006), 22. The authors list "personal discomfort and risk" as a characteristic that prevents teambuilding. Esther was an "extra-ordinary" team member overcoming self preservation to produce victory for her people.

¹⁰Weisinger, xvi.

¹¹Paul Hersey, *The Situational Leader* (New York: Warner Books, 1984), 16, 117. "Leadership is any attempt to influence the behavior of another individual or a group....By timing interventions appropriately and treating people where they are currently performing, leaders can begin to take a proactive approach to problem solving as opposed to just reacting to each new crisis."

purposes for the group.”¹² Like Deborah, Esther’s obedience to God ushers in a time of victory for the people (9:23, 28).

Mary, Mother of Jesus

The term “call” does not exist in her story; Scripture illuminates the concept of “calling” when referencing Mary as the “favored one” (Luke 1:28). The angel Gabriel approaches Mary announcing that God chose her to become the mother of Jesus Christ.¹³ Divine intervention transforms Mary’s life in one instant. She voices praise for her calling and reflects upon this in her song (vv. 1:46-55). Mary’s role as mother now becomes a sacred duty because of the redemptive objective.¹⁴ Her encounter with the Holy One changes her life forever. Mary’s influence upon men and women continues today.¹⁵

Mary Magdalene

Although the term “called” is only used of the disciples James and John (Matt. 4:21-22), every disciple experienced Christ personally when recruited (Matt. 9:9; John. 2:42, 48).¹⁶ A raging dispute continues regarding the status of Mary Magdalene in relationship to Jesus Christ.¹⁷ Along with the other women following and supporting Christ during His ministry, Mary Magdalene appears to fulfill the defining characteristics of disciple.¹⁸ The Gospel writers communicate the prominent presence of women during Christ’s suffering, with Mary Magdalene among them (Matt. 27:55-56, cf. Mark 15:40 and John 19:25). Further, the affectionate response of these women toward Jesus reveals their loyalty and His impact on their lives (Mark 15:41). Luke’s Gospel provides particular insights into the role of women traveling and supporting Christ’s ministry. Luke’s depiction of the women following Jesus includes the indication that they traveled

¹²J. Robert Clinton, *The Making of a Leader* (Colorado Springs, CO: NavPress, 1988), 202.

¹³Coffelt, 90.

¹⁴Ibid.

¹⁵Clinton, 127.

¹⁶Coffelt, 90.

¹⁷Stanley J. Grenz and Denise Muir Kjesbo, *Women in the Church, A Biblical Theology of Women in Ministry* (Downers Grove, IL: InterVarsity Press, 1995), 73-75 “Jesus not only warmly received women who came to him, he considered women such as...Mary Magdalene among his close friends....Jesus perhaps most notably departed from cultural norms by including women among his followers. The Evangelists clearly indicate that throughout most of his ministry, Jesus was accompanied by several women, some of whom he had healed. (Luke 8:1-3).” Some views restrict Mary Magdalene to a follower of Jesus Christ and others interpret her activities to include ministry as in alignment with the portfolio of Christ’s male disciples.

¹⁸Theologians such as J. R. Karris believe Luke’s writing indicate Christ’s female followers did not only support him financially but also engaged in ministry activities.

with Him, financing supported His mission, and performed duties of a disciple (Luke 8:1-3).¹⁹

The term *diedonoun* described these women and seventy-five percent of the New Testament usages referred to “herald” or “messenger” indicating these women in Luke 8:1-3 financially supported Christ and participated in His ministry.²⁰ Mary Magdalene holds a prominent position among the female followers of Christ and therefore general statements regarding these female followers directly apply.

Jesus highlights Mary’s calling when He chooses to appear to her after His resurrection. His appearing results in Christ “commissioning” Mary to proclaim “a specific mission and message (John 20:17).”²¹ The resurrected Christ’s precise selection of this female follower provides keys to His perspective on her integrity and character.²² This appointment revealed that Jesus viewed Mary Magdalene as worthy to impart His message to other leaders. Theologians cannot deny this privileged and specific request, for it reflects upon her status within Christ’s circle of followers. Mary Magdalene epitomizes strength of character as she proclaims Christ’s message in a male dominated society. She serves as an example of a female disciple “sent” on a specific mission to communicate the gospel message.

Lydia

Although a modest figure in the Early Church, Lydia’s role in Acts identifies a major shift as the gospel advances into Europe.²³ A surprising turn of events takes place in this male-dominated story when Lydia becomes Paul’s first convert as kingdom expansion begins in Macedonia.²⁴ Luke describes Lydia as a “worshipper of God,” language revealing her religious devotion.²⁵ Lydia’s name revealed that she lived in a territory within the ancient kingdom of Lydia and

¹⁹Coffelt, 210.

²⁰R. J. Karris, “Women and Discipleship in Luke,” *Catholic Biblical Quarterly* 56 (1994):1-20.

²¹Ibid., 91.

²²Stanely J. Grenz and Denise Kjesbo, *Women in the Church, A Biblical Theology of Women in Ministry* (Downers Grove, IL: InterVarsity Press, 1995), 72, 76. “Jesus not only warmly received women who came to him, he considered women such as...Mary Magdalene among his close friends...The risen Lord apparently appeared first to the women (Matt. 28:1-10), or to one of them, Mary Magdalene (John. 20:10-18). The Gospel writers agree that the women were the first to receive the command to proclaim the resurrection gospel and that they obeyed that command (Matt. 28:7; Mark 16:7; John. 20:17-18). For the Evangelists this meant that in God’s new economy, men and women are credible witnesses and capable messengers of the risen Lord.”

²³Coffelt, 212.

²⁴Ivani Richter Reimer, *Women in the Acts of the Apostles* (Minneapolis: Fortress Press, 1995), 71.

²⁵Coffelt, 212.

operated a textile dyeing wholesale business—a common occupation for women in that region.²⁶

The fact that Lydia not only personally responds to the message of the gospel, but includes her household in this transforming event, and provides a location for team missionary endeavors, reveals her excellent character and leadership (Acts 16:15).²⁷ It remains likely that Lydia served as a leader in the Philippian church.²⁸ Strategically placed in a prominent and influential position to propagate the gospel message to her surroundings, Lydia serves as a prime example of female leadership. Persuasive, hospitable, and influential, these combined characteristics produced powerful results for Christ's kingdom.

Evidently, scriptural accounts exist of females called specifically by God with a divine mission to further God's revelation to humanity. Some female leaders remain central to the biblical text while others appear subtly yet strategically placed. These women illustrate how God uniquely packages His call—sometimes conducive to the cultural context and other times transcending cultural norms. These episodes confirm the consistency of God's call to women throughout revelation history.

²⁶F. F. Bruce, *The Book of Acts* (Grand Rapids, MI: Wm. B. Eerdmans, 1988), 61.

²⁷Coffelt, 213.

²⁸*Ibid.*, 213.

APPENDIX C

FEMALE LEADERS AND STRESS

Women generally internalize stress, and men typically externalize it through antisocial behavior and hostility. Since women highly regard relationships and this penetrates psyche, they become predisposed to interpersonal depression resulting in general anxiety and depression.¹ Although depression also occurs in men, it appears more frequently in females since it is directly related to relationship disruption and the loss of connection with others.² Due to their psychological make-up women leaders are prone to the negative effects relationships produce. Women wrestle with a vulnerability that males do not necessarily possess. Jean Baker Miller expresses a different perspective on female relationships in *Toward a New Psychology of Women*:

Men are encouraged from early life to be active and rational; women are trained to be involved with emotions and with the feelings occurring in the course of all activity. Out of this, women have gained the insight that events are important and satisfying only if they occur within the context of emotional relatedness. They are more likely than men to believe that, ideally, all activity should lead to an increased emotional connection with others.³

The female psychological starting point is different than that of the male. Hence, in a male-dominated culture, the female predisposition toward relational sensitivity translates as weakness. Although past norms neglected relational sensitivity, a more developed and advanced culture emerges when people make human need and relationship priorities.⁴ Ultimately “a wise leader will try to find a balance, a change of pace to reduce stress” to produce a healthy lifestyle.⁵

¹Anne Campbell, *A Mind of Her Own: The Evolutionary Psychology of Women* (Oxford: Oxford University Press, 2002), 139.

²Jean Baker Miller, *Toward A New Psychology of Women*. (Boston: Beacon Press, 1986), 83.

³Ibid., 39.

⁴Ibid., 83.

⁵Ted Engstrom and Edward Dayton, *The Christian Executive* (Waco, TX: Word Books, 1996), 71.

APPENDIX D

DOMINANCE AND COMMUNION

For Christians the subject of dominance and its effect upon the male and female relationship as a result of the Genesis 3 curse requires consideration.¹ At the same time, the secularized view provides helpful insights as it wrestles with how history and biology intersect with the topic of domination. First, I will consider the subject of domination in the historical and biological arenas. Subsequently I will wrestle with two significant scriptural principles and how they relate to domination and human relationship.

Domination in Human History and Biology

Historically, domination of males over females exists due to the physical strength of males. Further, it coexists with the need for independence, autonomy, and competition.² In the most primitive sense, the natural position of males in the animal kingdom is domination. In contrast, the concept of communion includes expressiveness and nurturance, with the value for intimacy and mutuality in relationships.³ Whereas dominance exists as a primarily masculine trait, communion reigns foremost in the feminine mind. Humans encompass a mix of these traits, but reliable studies reveal sex differences in relationship to them.⁴ Dominance in males goes beyond physical involvement in rough housing, fighting, and physical assertion; boys use speech to assert their dominance through giving orders, calling people names, threatening, boasting, refusing to obey orders, and winning arguments.⁵ For the male, “the content of the speech is not as important as the resulting achievement of domination.”⁶ Sanders and Malony confirm both overt and subtle aggression results in negative relationships. “The latest research shows that expressing aggression in the venting mode leads to more, rather than

¹Genesis 3:15-16 says, “‘And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.’ To the woman he said, ‘I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you.’”

²Anne Campbell, *A Mind of Her Own, the Evolutionary Psychology of Women* (Oxford: Oxford University Press, 2002), 104.

³Ibid.

⁴Ibid.

⁵Ibid., 107.

⁶Ibid.

less, need to do so in the future.”⁷ Further they add, “Subtle aggression is one of the most harmful styles of interacting. People who use it aren’t communicating clearly and are often misunderstood by others.”⁸

At the very core of female and male interaction in the animal kingdom, domination exists; yet, the brute strength of the male is restrained. Chivalry initiated through nature restrains the male from destroying the female. The males’ sexual need is not the only component to prevent female destruction, rather a deep-rooted instinct within nature that regards own species females in a class apart from other groups.⁹ On a more humane level, dominance includes traits such as self-reliance, assertiveness, and risk taking.¹⁰ Men tend to rate themselves higher in these areas. In contrast, the feminine trait of communion includes loyalty, affection, and sensitivity with an overall higher rating for women.¹¹ In *Emotional Intelligence at Work*, Hendrie Weisinger lists similar characteristics as central to the development of emotional intelligence: “Reciprocity is generally the basis of any solid relationship. These are mutually motivational, supportive relationships, part of team means you are there for your fellow members as much as they are there for you.”¹² The female emphasis upon communion provides a foundation for vulnerable, mutual relationships central to leadership development.

“By adulthood, men more than women describe themselves as competitive, independent, dominant, and characterize themselves in terms of self-sufficiency and power. Men rank personal relationships as less central to their sense of identity than do women.”¹³ Further, men are more concerned with status and shun self-disclosure with other men; they inhabit a pervasive and implicitly competitive world.¹⁴

In the animal kingdom, females periodically express dominance over other females, typically in relationship to attracting males for procreation, pillaging for food, or defending those she nurtures.¹⁵ Studies in the animal kingdom reveal females living peacefully with others and bonding with those around them. Competition is unnecessary

⁷Randolph K. Sanders and H. Newton Malony, *Speak Up! Christian Assertiveness* (Philadelphia, PA: The Westminster Press, 1985), 19.

⁸Ibid., 23.

⁹Scheinfeld, 336.

¹⁰Campbell, 105.

¹¹Ibid., 104-105. “Dominance and nurturance are highly correlated with Bem’s (1974) dimension of Masculinity and Femininity. Bem asked 200 judges to rate the desirability of 200 adjectives in men and women. From the data, she selected the 20 items that were most stereotypically associated with men and with women and used them to form the Bem Sex Role Inventory (BSRI).”

¹²Weisinger, 86.

¹³Campbell, 108.

¹⁴Ibid., 109.

¹⁵Scheinfeld, 337-339.

to gain status and if it is required, the risk is not worth it.¹⁶ Further, studies show females reject girls who “stick out” and those who appear self-confident.¹⁷

Christians believe Scripture teaches that sin distorted God’s intended design for humanity and as a result pain and suffering exist. This fallen world exposes the negative affects of domination in the animal kingdom and subsequently in human behavior. Human suffering includes the mistreatment of one another through domination and misuse of power. The focus of this paper is not to argue whether domination originated from a “natural” or “unnatural” status but merely to recognize the existence of this behavior in mixed gender leadership arenas. I will now wrestle with two significant scriptural principles and how they relate to domination and human relationship.

God’s Image and Sin’s Distortion

Multiple Scriptures espouse that both male and female were made “in the image of God” (Gen. 1:26-27; 5:1; James 3:9) before and after the fall into sin.¹⁸ The Bible does not give an exact list of characteristics to define what “image of God” means, and debates continue whether humans structurally contain anything setting them apart from other species.¹⁹ Some Christian psychologists define “made in God’s image” as “chosen for a special relationship to God at his initiative, a relationship which in no way requires God to have made us discontinuous with the animals.”²⁰ This unappealing definition excuses sinful behavior and leaves humans relegated to determined biology rather than spiritually responsibility for sinful behavior.²¹ In *Beyond the Curse, Women Called to Ministry* Aída Besançon Spencer adds, “By having the one ‘Adam’ represent the two ‘male and female,’ the emphasis is upon the essential unity and diversity of Adam and Eve. Their relationship is foundational; to understand God’s nature, males and females are needed to reflect his image. The image of God is a double image.”²²

¹⁶Campbell, 116.

¹⁷Ibid., 117-118. “This avoidance of appearing more decisive or more knowledgeable than others may explain why studies of leadership reveal that women are much more likely to become social leaders, responsible for maintaining and supporting good relationships in the group by expressing agreement and showing solidarity... This may also explain why women who assume leadership roles prefer to use a democratic style that downplays their own authority in favor of engaging all group members on an equal footing.” She summarizes, “When women lead in an autocratic way, they are evaluated less favorably than autocratic men, and women leaders are devalued more by other women rather than by men.”

¹⁸Mary Stewart Van Leeuwen, *Gender and Grace* (Downers Grove, IL: InterVarsity Press, 1990), 38.

¹⁹Ibid.

²⁰Ibid., 39.

²¹Ibid.

²²Aída Besançon Spencer, *Beyond the Curse, Women Called to Ministry* (Peabody, MA: Hendrickson Publishers, 1989), 21.

Scripture informs humans regarding their history from both biological and spiritual perspectives and then provides a framework for God honoring behavior and beliefs. Since humans are made in the image of God, they maintain a special relationship to God and reflect His nature. “Two significant characteristics of God need emphasis. First, God exists in ongoing relationship—Father, Son/*Logos*, and Holy Spirit—humans reflect this experience as they function within society.”²³ Second, in reflection of God’s authority and power over the universe, both male and female live with delegated, accountable dominion over the earth.²⁴ “Empowerment means you have the freedom to act; it also means you are accountable for the results.”²⁵

First, when God speaks of making humanity in Genesis 1:26-27 He refers to himself in the plural (Gen. 1:26-27). For most Christian theologians this plural form provides a hint to the existence of the Trinity.²⁶ This initial introduction provides a foundation for an intrinsically social God: “Creator, Redeemer and Holy Spirit working in cooperative interdependence throughout the whole of the biblical drama.”²⁷ By referencing the Trinity, God highlights ongoing, mutually honoring relationships as a central component for reflection of his image.²⁸ “Whereas male theologians tended to think of God in terms of hierarchy, ruler-ship, and top-down authority, female theologians pointed out that these images of dominion need to be balanced by an understanding of God in more emotional and relational terms.”²⁹ Therefore, like God, men and women reflect God’s intrinsic sociability. “In a broader sense, relationship in itself between different people reflects God’s nature.”³⁰

Apparent in Genesis 1, accountable dominion surfaces as an additional component for males and females reflecting God’s image.³¹ Both receive the mandate to exercise dominion over creation. Some theologians arguing for stereotypical gender roles include Genesis 1:26 with their argument failing to recognize the context.³² This text

²³Van Leeuwen, 40.

²⁴*Ibid.*, 41.

²⁵Ken Blanchard, John P. Carlos and Alan Randolph. *Empowerment Takes More Than a Minute*, 2nd Ed. (San Francisco, CA: Berrett-Koehler Publishers, 2001), 90.

²⁶Van Leeuwen, 40. “The Trinity—the God/*Logos*/Spirit through whom all things are created and sustained.”

²⁷*Ibid.*

²⁸*Ibid.*

²⁹*Ibid.*

³⁰Spencer, 21.

³¹Van Leeuwen, 41.

³²*Ibid.*, 41. “Some Christians (who claim to have a great reverence for authority of Scripture) have actually argued for male headship on the basis of Genesis 1:26, stating that it gives dominion to Adam.” An example of this ideology is highlighted in the book *Recovering Biblical Manhood and Womanhood*. Editors

commands both man and woman to fill the earth, subdue it, become fruitful, multiply, and exercise dominion over every living thing. Theologians refer to this as the “cultural mandate.”³³ Nothing in the creation account reveals that man should take the lead. Further the use of Eve as a “helper fit” for Adam does not place her in a secondary role, as some theologians argue; rather when considering the original Hebrew language, gives her a place in the very least equaling the man.³⁴ This argument does not sustain female or male superiority rather the female functions as a “helper corresponding to the man.”³⁵

Although God originally designed both male and female to live in respectful relationship and exercise accountable dominion, the ramifications of the curse distorted these reflections of God’s image. Spencer states, “God’s original intention for women and men is that in work and in marriage they share tasks and share authority.”³⁶ Van Leeuwen determines that as a result of the curse the male now abuses his dominion through domination, and the female sociability turns into social enmeshment.³⁷ She does not oppose all hierarchical structures, rather emphasizes the loss of power and freedom to exercise accountable dominion. In its place “the propensity in men to let their dominion run wild, to impose it in cavalier and illegitimate ways not only on the earth and on other men, but also upon the helper corresponding to his very self.”³⁸ Spencer concludes regarding the curse, “Adam and Eve were to be fruitful; however, now Eve would bear children in ‘toil’ (*’eseb*). Now the fulfillment of God’s command is hard work. Eve had been created to be a ruling helper to Adam, her curse now is to be ruled and to perversely long for her husband.”³⁹

Distortion by sin affects the male and female social relationship. Genesis 3:16 states that woman will desire her husband, and he will respond by ruling over her. In other words, the woman will endure the domination of the male to preserve the relationship and relinquish the God-given mandate and responsibility to exercise

John Pier and Wayne Grudem present a series of essays by leading evangelical thinkers arguing the woman’s role is to support men, who have been designed by God for leadership in both the home and the church.

³³Ibid., 42.

³⁴Ibid., “The Hebrew word for ‘helper,’ as used in Genesis 2, is used overwhelmingly in the Old Testament of the person of God. It is the word we use when we speak of God as ‘our help and deliverer’ (Ps. 70:5), or affirm that our ‘help comes from the Lord.’ (Ps. 121:2). Yet we would never dream of suggesting that in referring to God as ‘our help’ we are making him secondary to ourselves.”

³⁵Ibid. Van Leeuwen quotes Phyllis Trible’s conclusions regarding “helper” from her book *God and the Rhetoric of Sexuality* (Philadelphia: Fortress Press, 1978), 100.

³⁶ Spencer, 29.

³⁷Van Leeuwen, 44-45.

³⁸Ibid. “Legitimate, accountable domination all too easily becomes male domination. The results of this have been with us throughout history.”

³⁹Spencer, 36.

accountable dominion.⁴⁰ “The woman’s analogue of the man’s congenital flaw, in light of Genesis 3:16, is the temptation to avoid taking risks that might upset relationships. It is the temptation to let creational sociability become fallen ‘social enmeshment.’”⁴¹ Women insist on “peace at any price, avoid risk, and settle for a quietism that ignores evil and fails to exhibit the fruit of the Spirit.”⁴² “They are sinning just as surely as the man who rides roughshod over relationships in order to assert his individual freedom.”⁴³

Spencer adds regarding humanity’s fallen condition, “Eve’s curse is to desire to be ruled or to desire to rule. Women want to dominate men and they want to be subservient to men. Women even want to dominate men by insisting men take on apparent commanding roles which the women then secretly manipulate.”⁴⁴

Just as dominion in the form of domination should no longer run wild for men, Christian women should no longer use relationship-maintenance to excuse them from the responsibilities God initiated in Genesis 1. Women can no longer avoid the risks accompanying the expansion of God’s kingdom. Ultimately, the restoration of the male and female from the distorted state to God’s original design includes accountable dominion for both genders with mutually respectful, loving relationships as exemplified by the Trinity.⁴⁵

Research on the animal kingdom also exposes some toxic human traits. Further, the interplay between male dominance and the biblical statement regarding the curse presents questions whether this dominance factor serves in the best interest of the male and female relationship. Additionally, Jesus overturns the co-existence of leadership and dominance through teaching and modeling servant leadership. He provides the perfect example of godly authority (Matt. 20:25-28).

Male dominance occurs in the animal kingdom and results from the entrance of original sin. Whether dominance should prevail in the kingdom of God remains

⁴⁰Van Leeuwen, 46.

⁴¹Ibid.

⁴²Ibid.

⁴³Ibid., 49. Recognizing the equal sin of the female acquiesce to social enmeshment over kingdom purposes demands consideration. Van Leeuwen cites Jesus confronting the female tendency toward social enmeshment and redirecting females toward His kingdom priorities. “Jesus tells Martha of Bethany that being busy in the kitchen over good is not as good a choice as sitting at the master’s feet learning. He chides his mother for trying to make him place blood ties before kingdom ties. To the woman in the crowd who cries out to him, ‘Blessed is the womb which bore you, and the breasts which nursed you!’ he quickly replies, ‘Blessed rather are those who hear the word of God and keep it’ (Luke 11:27-28). Jesus does not disparage relationships; he affirms the created sociability of persons, and he uses homey illustrations from family and village life in his parables. He also affirms parenthood as an important calling for both men and women and a role that deserves respect from children. But he does not allow these roles to take precedence over the kingdom of God. He does not allow them to be idolized.”

⁴⁴Spencer, 37.

⁴⁵Van Leeuwen, 50.

questionable and highly suspect given careful scriptural exegesis. Advocating any form of dominance in Christian leaders, male or female, requires soulful consideration.

APPENDIX E

PERSONALITY TYPE AND RELIGIOUS LEADERSHIP

A published study on the clergy by the Alban Institute, *Personality Type and Religious Leadership*, reveals that personality type may coincide with gender.¹ For those selecting ministry as their profession, two personality types dominated according to gender. The researchers concluded, “We are both surprised and curious that the majority of male clergy were J (Judging), but the majority of female clergy in this small sample were P (Perceiving). Do women in ministry need to be more open and flexible in order to survive in a male-dominated profession?”² These researchers present the central question about whether unique traits for female ministers exist.

According to the Alban Institute, the most common personality type in parish ministry is the ENFJ.³ “This type combines the NF spirituality and human relations skills with the EJ administrative/management skills.”⁴ Due to the male dominance of this field, the researchers conclude for women to survive in parish ministry they need to become more EJ than IP “unless the congregation needs a resident holy person.”⁵ Throughout their study the researchers indicate the strengths and weaknesses of each personality type and ministry proclivity. One significant discovery in this study highlights another gender difference—the ability for women ministers to more ably deal with sexual ramifications in the pastoral role. “Many have learned early how to draw clear boundaries around their personhood. Some have been harassed sexually in the workplace—or even in seminary.”⁶ They conclude that although the personality type most inclined toward seduction (NF and SP) had contained a significant female population—within the ranks of female ministers the vast majority fell into either personality grouping—the researchers concluded, “We do not see indications that clergywomen tend to be involved in sexually acting out.”⁷

¹This study was based upon the Myers-Briggs Type Indicator assessment.

²Roy M. Oswald and Otto Kroeger, *Personality Type and Religious Leadership* (New York: The Alban Institute Publication, 1996), 40.

³*Ibid.*, 53.

⁴*Ibid.*, NF reveals intuition and feeling; EJ reveals extraversion and judging.

⁵*Ibid.*

⁶*Ibid.*, 133.

⁷*Ibid.*, The NF personality type emphasizes intuition and feeling. The SP personality type leans toward sensing and perceiving.

APPENDIX F

EFFECTS OF FEMINISM ON CHRISTIAN FEMALE LEADERS

Feminism casts a shadow on Christian female leadership in the broader evangelical arena and the more specific AG denomination. Barbara Cavaness lists feminism as one of the three menacing external threats perceived by evangelicals, “My survey of AG mission leaders clearly showed that the decline in numbers and increase of negative views of women in missions resulted in part from a leadership backlash against trends of radical secular feminism.”¹

Although unnoticeable from the surface, there exists a connection between what Pentecostals emphasize and feminist theology. Few recognize how both movements share and employ similar principles although applied differently. The exploration and understanding of common values between Pentecostals and feminists disables the menacing overtones of feminism upon Christian female leaders.

Feminist Theology

Feminist theology arose out of the sixties’ Women’s Liberation Movement. At this time theology suffered under the negative effects of the “God is dead” faction. Liberation theology came upon the theological horizon giving hope to oppressed people groups. Liberation and feminist theologies maintain a strong correlation. Both stem from an “experience based” theology emphasizing the immanence of God, abandoning aspects of traditional theology believing it serves the white, western perspective while ignoring the experiences and needs of other people groups in the world. Even in light of this overarching stereotype, like liberationists, feminist theologians contribute significantly to theological study through providing a unique perspective with enlightening truths.

Feminist theology includes three distinct branches: liberal, social, and radical.² Liberal feminists directed their emphasis to political rights; the socialist feminists highlighted economic rights; and the radical feminists focused on sexual rights. As a result of these branches and their headway into politics, economics, and sexuality, modern or contemporary feminism surfaced as a viable contender in the theological arena; the stream of Christian feminism arose out of contemporary feminism.³

¹Barbara Cavaness, “Factors Influencing the Decrease in the Number of Single Women in Assemblies of God World Missions,” (Ph.D. dissertation, Fuller Seminary, 2002), 318.

²Valerie Rempel, “Contemporary Theology” (class notes TS-600 at the Mennonite Brethren Seminary, Fresno, CA, November 22, 1996), 3.

³Ibid.

In many cases, feminists pity women committed to the Church and what it traditionally represents. “Most feminists [believe] the Church signifies oppression. The Church is beyond redemption. It is that institution which has in the past contributed most soundly to subduing women, and has provided divine justification for doing so.”⁴ Wendy Collins writes regarding the Church, “Male religious authority reinforces male secular authority, and gives it a mystical unquestionable basis.”⁵ For the more fanatical, radical feminist, goddess worship and priestess cultures continue as the only relevant worship for females. These feminists believe that the image of God and man is deeply entrenched; God envisioned as male becomes oppressive and completely masculine.⁶

In contrast to these radical feminists, theologians Elisabeth Schüssler Fiorenza and Rosemary Radford Ruether reinterpret the androcentric texts to challenge the feminist theologians’ proclamation of radical discontinuity between patriarchal religion and women’s experience. Fiorenza and Ruether claim the “discontinuity does not lie between Christianity and feminism but between Christianity and patriarchy.”⁷ Consequently, these new theologians vigorously hold to the possibilities of reform with an unwillingness to relinquish Christian tradition.⁸ A wide range of approaches within feminist circles exist. The voices of Christian feminists who hold to a conservative scriptural interpretation often get lost in the midst of the more extreme liberal declarations.⁹

Church history reveals its sad contribution to the oppression of women; even those who do not consider themselves feminist theologians recognize this. The refusal or limitation for female church leadership provides evidence of oppression. For centuries, common interpretation of problematic, biblical texts perpetuated the denial of women in leadership roles. This practice based upon an erroneous ideology that Scripture advocates female subservience laid the foundation for feminist reaction. Many feminists rejected the Church and categorically opposed all scripture traditionally used to support these practices. Some Christian feminists desire to create change through the structure of the church, holding to the good but not denying the tradition of oppression.¹⁰

⁴Elaine Storkey, *What’s Right with Feminism* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1986), 46.

⁵Ibid., 46.

⁶Ibid.

⁷Linda Hogan, *From Women’s Experience to Feminist Theology* (Sheffield, England: Sheffield Academic Press, Ltd, 1995), 12.

⁸Ibid., 12.

⁹Mary Stewart Van Leeuwen, *Gender and Grace* (Downers Grove, IL: InterVarsity Press, 1990), 36. Van Leeuwen advocates the Christian feminist approach and defines it as “a person of either sex who sees women and men as *equally* saved, *equally* Spirit-filled and *equally* sent.” She adds, “Please note that this does not imply that there are no differences between men and women. The notion of justice between the sexes does not have to mean that men and women must always do exactly the same things in exactly the same way.”

¹⁰Storkey, 53.

Feminist theology provides a significant and relevant contribution to female church leaders. Listening to theological insights and societal concerns enriches the theological dialogue and challenges the minds of even the most conservative female ministers. Further, the feminist voice keeps at the forefront the past and present suffering of females as they struggle to understand Scripture and seek to enjoy an intimate relationship with the God of Scripture.

Feminist Theology and Hermeneutics

The art of interpreting Scripture considers cultural awareness and human understanding because people receive Scripture through their language and experience.¹¹ With this thought in mind, many feminist theologians associate Scripture with the biases and prejudices of patriarchal-sexist cultures. However, they fail to recognize the spiritual truths for life application arising from the biblical text transcend culture, time, and even gender. Other feminist theologians view the text as redeemable, although refute the patriarchal cultural context. Most feminist theologians believe interpreters depend upon the presuppositions of the male historian and this endeavor, although true to the male experience, does not depict female experience. Thus, the term *his-story* created, the andocentric form of history producing misconceptions about women's roles in Scripture, church, and life. Some feminist theologians believe that for women to get in touch with their roots, a rewrite of history, *her-story*, must take place.¹²

Radical Christian feminists point out that the history of Christianity serves as a tool for victimizing women. This view challenges the hermeneutic approach to Scripture that reaches beyond understanding; it promotes the constant need for renewal within the Christian community. Providing women both an understanding of Scripture and a channel for spiritual renewal remains the central theological challenge; otherwise, Scripture serves merely as a tool in continuation of historical female suppression.¹³ Culturally-determined renewal naturally connects with women's needs; it addresses female oppression and restrictions to wholeness. The following feminist theologians, Rosemary Radford Ruether, Nadine Frantz, Letty M. Russell, Elisabeth Schüssler Fiorenza, Katherine Sakenfield, and Elizabeth Johnson, contributed to the integration of scriptural understanding and renewal.

Experience and Authority

Feminist theologian Rosemary Radford Ruether comments, "Human experience is the starting point and the ending point of the hermeneutic circle."¹⁴ She defines experience to include the divine, oneself, the community and the world. In her view, the systems of authority take experience and try to reverse the relationship so the symbols

¹¹Ibid., *Woman: New Dimensions* (New York: Paulist Press, 1977), 35.

¹²Ibid.

¹³Ibid., 36.

¹⁴Rosemary Radford Ruether, *Sexism and God-Talk* (Beacon Press: Boston, MA: 1993), 12.

dictate to the recipient what identifies and interprets human experience.¹⁵ Ruether concludes, “If a symbol does not speak authentically to experience, it becomes dead or must be altered to provide a new meaning.”¹⁶ In this approach, experience supersedes the authority of Scripture. The result provides a subjective view to Scripture regarding all topics and negates certain portions of Scripture not applicable to woman’s experience.

Conversely, Nadine Frantz presents the question, “How does one glean a message for the future out of a rejected paradigm of the past?” By seeking faithful ways to recover, reinterpret, and discern God’s way in the tradition handed down in the Bible.¹⁷ This tension exists as Christian feminist scholars wrestle with the biblical text as authoritative.

Feminist theology includes a variety of perspectives on how to interpret Scripture. Whether a person agrees or disagrees with their conclusions, or views their contribution positively or negatively, their desire for females to relate and experience God through the biblical text shines through.

Revelation

Feminist theologians use *revelation* in four ways. First, some view it as “truth experienced in the community.”¹⁸ Ruether defines “revelatory” as “breakthrough experiences beyond ordinary fragmented consciousness that provide interpretive symbols illuminating the means of the whole life.”¹⁹ Her premise shows revelation as an experience of an individual within a community framework. She believes revelation can not occur in a “cultural vacuum;” thus revelatory ideas and symbols should apply to current culture. Individual revelation combined with the historical community produce emergent leaders perpetuating the teachings arising out of it. Ruether concludes revelation occurs based upon experience and cultural worldview. Therefore, the male’s experience and revelation in a patriarchal society does not apply to female experience in the same society; it is definitely not applicable to females in a different culture and era, for it would not address their spiritual needs. Therefore, revelation given to men in yester-year does not apply to revelation given to women in today’s community.

Theologian Letty M. Russell provides a second alternative by interpreting revelation as occurring outside the biblical context. The historical context remains “only accidental knowledge and that is has no shaping power to what is known and experienced.”²⁰ In other words, revelation is only fully realized when one steps outside

¹⁵Ibid.

¹⁶Ibid., 13.

¹⁷Nadine Pence Frantz, *Theological Hermeneutics: Christian Feminist Biblical Interpretation and the Believer’s Church Tradition* (Chicago, IL: University of Chicago Press, 1992), 25.

¹⁸Ruether, 13.

¹⁹Ibid.

²⁰Frantz, 187.

the context with truth revealed through two avenues: docetic or “transcendent truth only appearing in contextual form” or pessimistic Gnostic defined as “truth trapped in the historical.”²¹ Humans acknowledge the divine “when liberated from the encasement of embodiment.”²² Revelation therefore arises from an ahistorical message.

Third, Elisabeth Schüssler Fiorenza views revelation as profoundly contextual. She holds revelation as not abstract truth but “revelation as incarnation.”²³ History exists as the “stuff” of revelation, and truth is not an abstract kernel for discovery while sorting through the context, but is part of knowing Christ. Truth discovery occurs as the text influences, engages, and affects the reader. Understanding surfaces as the person seeks the meaning of the text. This approach aligns closely with the classical approach to biblical interpretation.

Finally, some streams of feminist theology view revelation divine action defined through manifestation. God is known “through the world that proposes or projects (manifests).”²⁴ As a person reads Scripture and the divine unfolds, the affects of Scripture change his or her relationship with the world. This view emphasizes the reader’s experience, whether the text coincides with this experience, and centers upon the outer world of Scripture tested by the inner world of the believer.²⁵

Prophetic

Conservative subsets of feminist theologians, biblical or Christian feminists, acknowledge that God generated Scripture by speaking to humans through his Holy Spirit.²⁶ They rally around the prophetic technique used by biblical writers to confront the injustices of society with a spiritual message. Feminists parallel this *modus operandi* by using spiritual truth from Scripture to denounce the patriarchal culture oppressing women for centuries.

Most feminists agree upon three central themes pertaining to a woman’s biblical faith: God’s defense and vindication of the oppressed; the critique of the dominant systems of power and power holders; the vision of a new age to come in which God’s

²¹Ibid., 187.

²²Ibid., 188.

²³Ibid., 190.

²⁴Paul Ricoeur, *Hermeneutics and the Human Sciences: Essays on Language, Action, and Interpretation* (Cambridge, England: Cambridge University Press, 1980), 102.

²⁵Frantz, 193.

²⁶“Some Things Biblical Feminists Do Not Believe.” The CBE Scroll, Blog Voices from Christians for Biblical Equality. <http://blog.cbeinternational.org/?p=145> (accessed April 19, 2008). Christians for Biblical Equality list five elements that differentiate Biblical or Christian Feminists from other Feminist Theologians. 1. We do not want to see women usurp authority over men. 2. We do not seek equality so that women can eventually rule and dominate the men in their lives. 3. We do not believe that equality means ‘sameness’ or ‘androgyny.’ 4. We do not deny male and female biology as created by God as ‘good.’ 5. We do not believe that to be equal is to be identical. 6. We do not believe that people have to choose between feminism and the Bible.

intended reign of peace and justice overcomes the present system.²⁷ Feminist theology focuses on God's defense of the oppressed, and this element anchors all scriptural interpretation; the emphasis upon women sets it apart from liberation theologies.

Androcentrism: Symbols, Images, and Myths

There exists a large continuum regarding the use of androcentrism in the biblical text. Some approach religion and Scripture by categorically rejecting all scriptural interpretation centering around the patriarchal role, while others simply re-interpret it. Feminist theologians believe that male-centered terminology, symbols, images, and myths retard the function of the biblical text. When androcentrism exists throughout the literary and verbal communication, it sanctions social structure and justifies abuse, oppression, and the misuse of power. As a result some feminist theologians see the need to demythologize certain portions of Scripture in order to make them relevant and liberating to the modern woman.

Feminist theologians use two approaches for application of the biblical text. First they apply the text to the contemporary situation only. The text has a fluid meaning, and the reader interprets the text through the contemporary experience without representing or carrying past situations.²⁸ The result is the belief that the patriarchal messages become inserted by past interpreters with the patriarchal composition not inherent and tradition or prior interpretation not intruding upon contemporary interpretations. This perspective makes truth relative to the interpreter.

The second more conservative approach presents the text as testimony, "The text stands as an expression of a faith of a people that must be interpreted, tested, and appropriated in the contemporary setting."²⁹ Every generation **possesses** the responsibility to interpret and apply the truth of Scripture. The oppressive texts for women remain the weakness in this approach; the danger lies in the need to set aside the text when appropriate interpretation is undetermined. "False witness" texts promote the oppression of women. "This is why testimony requires interpretation....It needs to be tested....We must always decide between false witness and the truthful one for there is no manifestation of the absolute without the threat of a false testimony, and without the decision that separates the sign from the idol."³⁰

Identifying with the text as testimony approach, Letty Russell submits three ways feminists apply androcentric biblical texts to the female experience. These approaches further developed by Katharine Sakenfeld in Russell's book, *Feminist Interpretation of the Bible*.³¹ First, the texts about women counteract famous texts "against" women.

²⁷Ibid., 24.

²⁸Frantz, 196.

²⁹Ibid., 198.

³⁰Ibid., 200.

³¹Letty M. Russell, *Household of Freedom: Authority in Feminist Theology* (Philadelphia, PA: The Westminster Press), 28-41.

Second, the Bible generally gives a theological perspective offering a critique of patriarchy. Third, learn from the texts describing stories and history about women.³²

1 Peter 2:11-5:11, a likely candidate for the first approach, contains the *Haustafeln* or the cultural “Household codes.” This passage describes injunctions to wives which feminists find problematic; common statements historically used to encourage oppression.³³ With this approach, interpreters recognize the past use of these texts to justify oppressive behaviors—however feminists assert these texts do not support these institutions.³⁴

Sakenfeld’s third usage emphasizes learning from history and stories—metaphorical theology. An example of this method is described in *Slavery, Sabbath, War and Women* concerning the story of Jephthah’s daughter in Judges 11:29-40. The theologian introduces God as friend to humanity through this text and gives a modern application.³⁵

Feminist theologians contribute to the theological discourse by challenging historical scriptural exegesis. Their hermeneutics accentuate human experience and how it assists in understanding the biblical message, the prophetic ambience and its relationship to society’s spiritual and physical perils, leaving revelation dependent upon the experience of the believer. The hermeneutics practiced are by no means identical to those of the Pentecostal theologian, yet at the same time, their hermeneutic style is not entirely alien to the Pentecostal exegesis.

Assemblies of God Tradition and Feminist Theology

The introduction to this section suggested that the values and practices within the Pentecostal tradition overlap with feminist theology. An association exists even though determining what ideology technically influenced the other may be difficult. First, the emphasis upon experience affecting interpretation of Scripture coincides with the Assemblies of God’s foundational phenomenon of speaking in tongues as evidence of the infilling of the Spirit.³⁶ The Pentecostal experience produced females emboldened to preach, evangelize, and function in the Holy Spirit’s power; this caused theological wrestling and presented new ideas about women in contrast to society’s existing paradigm.³⁷

³²Ibid.

³³Gayle Gerber Koontz and Willard Swartley, *Perspectives on Feminist Hermeneutics* (Institute of Mennonite Studies: Elkhart, IN, 1987), 82.

³⁴Ibid.

³⁵Koontz and Swartley, 83.

³⁶“The Baptism in the Holy Spirit: The Initial Experience and Continuing Evidences of the Spirit-Filled Life,” General Council of the Assemblies of God, http://ag.org/top/Beliefs/Position_Papers/pp_4185_spirit-filled_life.cfm (accessed April 21, 2008).

³⁷Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge, MA: Harvard University Press, 2001), 162 and 176. “In a variety of ways, then, women maintained a conspicuous place in the early Pentecostal movement. If the primitivist impulse drove them to defy worldly

Feminist theologians parallel Pentecostals since they view Scripture as not only something to understand, but as a tool for renewal within the Christian community. Further, their emphasis upon experience echoes the Pentecostal mantra. During the turn of the century, spiritual experience influenced Pentecostal understanding of Scripture creating their tool for renewal.³⁸ Thus, both groups rank the human experience as vital to the interpretation of Scripture. Although vast differences exist, both stances prioritize experience and understand the effects of it upon theological understanding. The central difference requires mentioning: Pentecostals regard scripture as the ultimate, infallible authority while many feminist theologians view scripture as secondary to experience.³⁹

Some feminists view human experience as judge over Scripture rather than Scripture judging human experience. But not all feminist theologians fit into this category. For example Elizabeth Johnson, among other biblical feminists, maintains a high authority of Scripture and delicately balances the feminist approach with biblical authority.⁴⁰ Feminist theology enhances the female Christian leader without “throwing the baby out with the bath water.” Many biblical feminists apply the message of Scripture to modern women but reject the cultural paradigm encasing the message. God’s message transcends culture; it declares to each generation hope of deliverance and liberation for people everywhere.⁴¹

Both feminist theologians and Pentecostals highly regard revelation. Unlike feminists, for Pentecostals revelation regarding life in the Spirit, reverence for God, consecration and dedication for God’s work, and love for Christ, His Word, and the lost comes from the baptism of the Holy Spirit.⁴² Further, unlike feminists, this revelation

conventions, the pragmatic impulse reminded them that defiance was costly. Everywhere the struggle raged back and forth between traditions, within traditions, and inside the hearts and minds of individuals. First-generation saints rarely admitted to themselves, let alone to outsiders, that conflicting attitudes battled for dominance.” Grant Wacker describes the pendulum swing from the primitivist to the pragmatic impulses as women engaged in new opportunities during the early years of the Pentecostal movement. On one hand females struggled to penetrate cultural barriers that dictated they remain in subordinate positions. On the other hand, the Pentecostal movement and fervor swelled and inspired female involvement as preachers, missionaries and church leaders.

³⁸Ibid., 5-6. The Assemblies of God Pentecostal denomination stemmed from the spiritual activity at Charles F. Parham’s Bethel Bible School in Topeka, Kansas on January 1, 1901 and the Azusa Street Revival of 1906-1909. “The fact that Parham soon connected Holy Ghost baptism with tongues was hardly surprising in itself, since every time Acts mentioned the former it spoke of the latter too, either explicitly or implicitly. Still, to insist, as Parham did, that tongues *always* accompanied Holy Ghost baptism and that the baptism-tongues experience formed a third distinct event in the order of salvation.”

³⁹“The Inerrancy of Scripture.” Assemblies of God General Council.
http://ag.org/top/Beliefs/Position_Papers/pp_4175_inerrancy.cfm (accessed April 21, 2008).

⁴⁰Elizabeth A. Johnson, *She Who Is* (New York: The Crossroad Publishing Company, 1992).

⁴¹Hogan, 12.

⁴²“16 Fundamental Truths of the Assemblies of God,” Assemblies of God General Council.
http://ag.org/top/Beliefs/Statement_of_Fundamental_Truths/sft_full.cfm#7 (accessed April 21, 2008).
 Accompanying the baptism of the Holy Spirit is “an overflowing fullness of the Spirit (John 7:37-39), a deepened reverence for God (Acts 2:43, Heb. 12:28), an intensified consecration to God and dedication to His work (Acts 2:42), and a more active love for Christ, for His Word and for the lost (Mark, 16:20).”

uncovers truth already present in scripture.⁴³ Pentecostals interpret revelation within scriptural context and then apply the message to their community. For example the prophet Ezekiel's message to Israel in chapter thirteen described Israel's foundation like unmixed mortar or slimy cement. God symbolically refers to the faith of the people and their need to return to Him. He wants them solid in their faith and love. Keeping Ezekiel's message in context effectively speaks to the modern community. Maintaining the cultural context and mining the truth from it coincides with the feminist stance of "revelation as incarnation."⁴⁴ However, rather than advocating seeking truth, it corresponds more with discovering truth.

The feminist emphasis upon the prophetic coincides with the Pentecostal admiration for verbal utterances given by God to the church.⁴⁵ Feminists view the prophetic as vital to interpretation but their prophetic emphasis takes on a nontraditional application. Feminist theologians apply this tool to combat patriarchal oppression in Scripture and society; they intersect with liberation theologians at this juncture.⁴⁶ The God of Scripture fights for the oppressed and His mission brings freedom and deliverance to all peoples. Pentecostals believe the prophetic application includes defending the oppressed, yet it goes way beyond this realm.⁴⁷ Further, the feminist priority to relieve earthly oppression over obtaining spiritual deliverance becomes a point of departure. Pentecostals participate globally in relieving physical needs of people, however spiritual deliverance continues as the number one priority.⁴⁸

Both positive and negative aspects of feminist theology affect Christian female leaders.⁴⁹ The overemphasis upon the radical feminist approach continues to produce a

⁴³Ibid.

⁴⁴Frantz, 190. Elizabeth Schüssler Fiorenza views revelation as profoundly contextual. She holds revelation as not abstract truth but "revelation as incarnation." Truth discovery occurs as the text influences, engages, and affects the reader; understanding surfaces as the person seeks the meaning of the text.

⁴⁵Gary B. McGee, *This Gospel Shall Be Preached, Vol. 1* (Springfield, MO: Gospel Publishing House, 1989), 19. [Pentecostals believed] "The gifts of the Spirit, including tongues, interpretations, prophecies, miracles, faith, and divine healings, were given to aid in the advancement of the gospel."

⁴⁶Ruether, 23-24.

⁴⁷Byron Klaus, "Biblical Perspectives and Issues of Social Justice" (class notes MCS 920 at the Assemblies of God Theological Seminary, Springfield, MO, December 10, 2007), 1. Byron Klaus, President of the Assemblies of God Theological Seminary, states Christians are to promote *shalom community* on earth. "Shalom Community is defined as a comprehensive community concerned with wholeness. This includes bodily health, security and strength, long life ending in natural death, prosperity and abundance. It is abundant life inaugurated by the Spirit that addresses the physical and spiritual needs in the present as well as preparation for eternal life."

⁴⁸Ibid., Byron Klaus quotes J. Roswell Flower regarding the evangelism and social justice matrix, "The Pentecostal commission is to witness, *witness*, WITNESS...It is so easy to be turned aside to do work which is very good in itself, but which is short of the Pentecostal standard."

⁴⁹Wacker, 166. Wacker links the opportunity for credentialed women ministers to vote at the General Council with the year women gained suffrage rights under the U.S. Constitution.

negative reaction toward female leaders by many conservative Christians.⁵⁰ Keeping a balanced approach that continues to view Scripture as the final authority but recognizes the historical occasion, society, and culture, serves only as an encasement for the message, giving a more accurate understanding and interpretation. Although numerous Pentecostal ministries birthed by females survive to date, the struggle for female ministry recognition and promotion into higher leadership levels continues. Even though at times feminists appear to disregard scriptural authority, their concern regarding the effects of androcentrism within Scripture should not fall off the radar of the Christian female leader. The weaknesses of scriptural misinterpretation (particularly in Old Testament patriarchal culture and the culturally-immersed, problematic passages penned by the Apostle Paul) continue to negatively affect female leadership development in the Church.⁵¹ Christian female leaders do themselves, and following generations, a disservice when they refuse to engage the feminist theologians' insights and arguments.

⁵⁰Cavaness, 318. In her Ph.D. dissertation, Cavaness lists radical secular feminism as one of the three menacing external threats perceived by evangelicals.

⁵¹Ibid., 214-249. Cavaness cites multiple articles written by Assemblies of God leaders who used Scriptures to support restrictive views for women ministers.

APPENDIX G

FEMALE CHURCH LEADERS FROM THE SECOND THROUGH THE NINETEENTH CENTURIES

The presence of female church leaders is attested to in every century although the expression of leadership varies according to culture and situation. After the apostolic age grew to an end with the death of John, preserving the teachings and apostolic traditions became the priority. The second century burgeoned with apologists and sporadic persecution of pronounced male and female Christian leaders. Perpetua of Carthage, a woman from societal prestige and wealth, and prominent leader in the Church, died as a Christian martyr. Known as one of the most revered martyrs in church history, her name is included in the First Eucharist Prayer.¹

In the third century, Apollonia of Alexandria, a deaconess in the Church, anointed and instructed women baptismal candidates and performed pastoral duties in the order of widows. She served as a well known female leader and a Christian martyr.² Tertullian stated “the blood of martyrs is the seed of the church.”³ The powerful leadership displayed by the martyrs of the second and third centuries remains unmatched.

Pursued by numerous suitors prior to her vows, the beautiful nun of the fourth century, Macrina of Cappadocia, lived in a monastery that became known for peaceful surroundings and rescuing dying women. Macrina served as a pioneer for connecting social welfare to monasticism. In Roman monastic circles, women did scholarly work, but these works were apparently discarded. Even so traces of her intellectual prowess and spiritual influence cast a shadow on the writings of her famous brothers, Gregory and Basil of Cappadocia.⁴

Brigid of Kildare, abbess of a flourishing monastery in Ireland, not only influenced, but fought to establish the foundations of education for laity through monastery schools, later developing into universities. She rallied women in her time to use their intellect in new ways.⁵

¹Joanne Turpin, *Women in Church History, 21 Stories for 21 Centuries* (Cincinnati, OH: St. Anthony Messenger Press, 2007), 22-24.

²Ibid., 28-31.

³Ibid., 24.

⁴Ibid., 41.

⁵Ibid., 59.

In the eighth century, Lioba, her name meaning “loved one,” participated in one of the most important apostolic works of her century.⁶ Along with Boniface, Lioba helped bring a civilizing effect on a primitive society and used education to defeat a hostile environment. She encouraged the arts among the people and assisted in laying the groundwork for the Carolingian Renaissance. “Some say the spread of monasteries had a more lasting impact on Europe than Charlemagne’s empire building.”⁷

In the tenth century, peace loving Adelaide, Empress of the Holy Roman Empire, shaped the Christian culture of Western Europe through the aesthetic realm and spiritual reform. She supervised the spiritual condition of the Roman Empire with the desire to make it God’s kingdom on earth.⁸ She led Europe both politically and artistically; the artistic achievements of this Ottonian Renaissance “set the tone for art all through the Middle Ages.”⁹ Her leadership extended beyond the Church into areas not traditionally Christian.

Hildegard of Bingen, nun, mystic, and writer of the twelfth century, left a legacy of prophecies, music, and inspired writings. Called the “conscience of the Church,” Hildegard boldly presented prophecies of admonition and correction to the clergy of Cologne—men with the highest educational achievements.¹⁰ A woman beyond her time, this leader left an indelible mark upon the Church with the essential message, “What the individual heart needs is to be flooded with love, and what the Church needs is to be holy.”¹¹

The Church of the thirteenth century wrestled with the extremes of wealth and consequential worldliness. A spirited age that included soaring cathedrals, feudal wars, and Crusades, also grew with merchants and artisans. Clare of Assisi, a devout nun and sister to Francis, joined other clergy with great dissatisfaction regarding the spiritual state of the people. Clare embraced a life of poverty, seclusion, and ultimate service to her sisters in the Abby. She lived a life of love, purity and prayer; a humble nun visited by popes and queens who came to obtain her spiritual counsel.¹² Her writings reveal the “Franciscan ideal—preserving the heart of the gospel through loving service.”¹³

Catherine of Genoa, a spiritual mystic, served as a layperson in the fifteenth century. Free from ecclesiastical affairs, she led a full life of prayer and Christian charity. In contrast to the Popes of her era who concentrated on the business of the Italian

⁶Ibid., 72.

⁷Ibid., 77.

⁸Ibid., 89.

⁹Ibid., 94-95.

¹⁰Ibid., 112.

¹¹Ibid., 115.

¹²Ibid., 116-126.

¹³Ibid., 126.

Renaissance, Catherine's humanitarian response to nurse plagued victims and meet the needs of the city's poor, presented a glimmer of Christian beauty during a time of great darkness. Her concern for the spiritual drought of the people fell on deaf ears of church leadership. The luxuries and indulgences continued; ecclesiastical offices sold, and the people grew ripe for reform.¹⁴

During the Reformation of the sixteenth century, females did not experience more freedom, but exceptions surfaced. John Calvin closely associated with politically powerful women: Marguerite of Navarre, Jeanne d'Albret, and Renee of Ferrara.¹⁵ Still women of public action, rather than cloistered prayer, came on the scene: Katherine Zell, an active participant in the parish ministry of her husband (former priest, turned Protestant Reformer) became a shining example of women in Christian leadership. After her husband's death, she continued to preach, declaring herself to follow the steps of Mary Magdalene. Although harshly criticized for her public zeal and leadership, Zell launched a massive refugee program in Strassburg, ministered as an evangelist, wrote tracts, edited a hymnbook, and served as hostess to traveling ministers like Ulrich Zwingli and John Calvin. Zell reflected the Reformation spirit in her own right.¹⁶

The seventeenth and eighteenth centuries presented significant changes in religious life. The fluidity of religious ideas offered new outlets for women. Due to the post-Reformation sectarian streams, numerous beliefs and subsequent expressions, both positively and negatively plagued the religious atmosphere for women. Elizabeth Hooton, a Baptist preacher turned Quaker, illustrated a courageous spirit. "She believed all men and women were equal before God, and thus did not hesitate to challenge a priest on doctrinal matters or to refuse to kneel before King Charles II."¹⁷ Beaten numerous times due to her beliefs, this woman displayed unparalleled bravery to stand for her convictions. Hooton later served as missionary to Jamaica.¹⁸ Other fascinating female Quakers echoed similar cries against bigotry and gender discrimination.¹⁹

The great awakenings of the eighteenth century produced a great work of God in Great Britain and the United States. John and Charles Wesley served as figureheads for this movement, raised by Susanna Wesley, the mother who instilled spiritual fervor in the hearts of her sons. Susanna spent twenty years instructing her sons six hours every day in good learning and the basic principles of the Christian faith. "Little question can be raised that John and Charles were not tremendously influenced by their mother's

¹⁴Ibid., 147.

¹⁵Ruth A. Tucker, *Women in the Maze* (Downers Grove, IL: InterVarsity Press, 1992), 163.

¹⁶Ibid., 164.

¹⁷Tucker and Liefeld, *Daughters of the Church* (Grand Rapids, MI: Zondervan Publishing House, 1987), 227.

¹⁸Ibid., 228.

¹⁹Ibid., 228-230, "Margaret Fell argued for the right of women to preach and speak at public meetings."

faithfulness.”²⁰ A spiritual giant, the mother of the awakenings, courageous yet quiet, full of self control and devotion, provided practical direction to these great leaders.²¹

Susannah Spurgeon, wife of Charles Haddon Spurgeon, the “Prince of Preachers,” shared pastoral ministry over the largest evangelical church in the world of the nineteenth century. Susannah stood beside Charles more than behind him and established ministries such as the Book Fund, Poor Pastor’s Fund, and the Westwood Clothing Society. Further, Susannah developed the Home Distribution of Sermons Ministry which later circulated abroad. Although plagued with sickness as her husband traveled extensively, she saw creative ways to minister—recognizing her own special anointing to meet the felt needs of people.²²

Catherine Booth serves as a shining example of female leadership in the nineteenth century. “Catherine was a strong advocate of equal rights and a legitimate place in Christian ministry for women. This became a very important part of her understanding of herself and the Christian experience.”²³ Catherine established a speaking ministry and believed through the study of Scripture that no prohibition existed for women to teach, speak, bring addresses, preach, or any other terminology to express public speaking.²⁴ She, along with her husband William, established preaching in chapels, churches, and open-air meetings in conjunction with meeting humanitarian needs, counseling, and personal work. This established the pattern later to become common in Salvation Army circles.²⁵

²⁰Lewis Drummond and Betty Drummond, *Women of Awakenings: The Historic Contribution of Women to Revival Movements* (Grand Rapids, MI: Kregel Publications, 1995), 86.

²¹*Ibid.*, 79-80.

²²*Ibid.*, 139-176.

²³*Ibid.*, 186.

²⁴*Ibid.*, 199.

²⁵*Ibid.*, 177-213.

APPENDIX H

SURVEY: WOMEN IN MINISTRY

Please return in enclosed envelope by May 1, 2008

Survey: Women in Ministry

Demographics

Please check the box that best describes you. All responses will be confidential.

Gender:

☐ Female

☐ Male

Age:

☐ 18-28

☐ 29-42

☐ 43-61

☐ 62+

Area:

☐ Rural

☐ Urban

☐ Suburban

Region:

☐ Eastern Washington

☐ Central Washington

☐ Western Washington

☐ Seattle Area, WA

☐ Northern Idaho

☐ Western Peninsula, Washington

☐ Nevada

☐ Bay Area, California

☐ Central Valley, California

Education (mark highest level completed):

☐ High School Graduate

☐ A.A. Degree/Some College

☐ College Graduate

☐ Graduate/M.A., M.S. or M.Div.

☐ Post Graduate/Doctorate

Credential Level

☐ Certificate of Ministry

☐ Specialized License

☐ Licensed to Preach

☐ Ordained

Are you married to a Credentialed Minister? Yes No

Do you have a paid position in the church/Christian organization? Y or N

Is it: Full time (paid) Part time (paid) Volunteer

Organization:

___ Church ___ Christian Organization ___ Missionary ___ Other (specify): _____

Position:

___ Senior/Lead Pastor ___ Executive Staff Pastor ___ Administrative Pastor

___ Youth Pastor ___ Worship/Music Pastor ___ Children's Pastor

Associate Pastor (specify): _____ Other (specify): _____

Non-pastoral position (specify): _____

How many paid staff members do you manage? None 1-2 3-4 5+

Estimated number of times preaching or teaching per year: 0 1-5 5-15 16+

Type of speaking engagements—approximate number per year:

___ Sunday school Teacher

___ Women's Bible Study

___ Small Group

___ Children's Ministries

___ Sunday/Weekend Service

___ Mid-Week Service

___ Retreats/Conferences/Seminars

___ University Professor/Teacher

___ Other

Review the following statements and check the box that best describes current church culture:

CHURCH CULTURE STATEMENTS	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
General Church Leadership					
Female and male leaders have equal respect.					
Females can serve as staff, but not as senior pastor.					
Prominent male leaders placing qualified females in key positions would assist in removing cultural barriers.					
Recognizing and advocating female leaders would assist in removing church culture barriers.					
Unique Leadership Traits					
Female leaders should curb bold speech and aggressive behavior when interacting with male colleagues and followers.					
Female leaders are more intuitive than male leaders.					
Female leaders should be aware of appearing overly emotional.					
Female leaders are not as visionary as male leaders.					
Women ministers are less likely to take risks in leadership roles.					
Ministerial Preparation					
I am adequately prepared to discuss Scripture relating to female leaders (i.e. 1 Timothy 2).					
My pastoral education addressed church leadership challenges in ministry.					
My education addressed female leadership challenges.					
Leadership and Family					
Women should not serve in full time ministry when they have small children.					
Women should not serve as leaders when their husbands are not visibly involved in the church.					
Women leaders are perceived as being overbearing to their husbands.					
Staff Relationships					
I feel uncomfortable on a mixed gender staff.					
There are equal workload expectations of male and female staff.					
Female staff members get the same preaching opportunities as male staff members.					
Assemblies of God Views					
AG culture gives equal opportunities to male and female ministers.					
AG culture encourages churches to consider women as senior/lead pastors.					
AG culture encourages women to hold presbyter and executive positions.					

Please respond to the following statements by checking the box that best describes current church culture.

CHURCH CULTURE STATEMENTS (CONT.)	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Secular Community					
The un-churched questions female leadership in churches.					
Secular culture embraces female leaders more readily than church culture.					
Opportunities for female leaders are as limited in the church as they are in the secular world.					
Essay Question – Feel free to answer briefly or to attach additional pages. What are the unique contributions female church leaders bring to the Body of Christ?					

Challenges for Women in Church Culture

Please rank the following challenges in order of importance from 1 to 8, with 1 being most important and 8 being least important.

- _____ Psychological discomfort with females as leaders
- _____ Awkward dynamic for males on staff
- _____ Barrier to church growth
- _____ Theological confusion based upon problematic scriptural passages
- _____ Awkward dynamic for males in congregation
- _____ Doubt whether females possess leadership skills
- _____ Negative experiences with female leaders
- _____ Other (Please specify) _____

If you are male, please use your personal opinion when responding to the statements marked in green below. If you are female, please proceed to the next section (blue).

MALE ONLY STATEMENTS	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I believe male staff members are easier to lead than female staff members.					
I fear moral downfall when a female staff member gets too close.					
It is easier to communicate with male staff.					
I have had negative experiences with female leaders that affect hiring decisions.					
I distance myself more emotionally from female staff than from male staff.					
I have higher expectations for female pastoral staff.					
I have lower expectations for female staff.					
I believe female staff should edit their statements in order to not appear too domineering.					
I believe female staff members should be aware of not appearing too emotional in front of other staff.					

If you are female, please use your personal opinion when responding to the statements marked in blue below.

FEMALE ONLY STATEMENTS	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
As a female, sometimes I feel lonely when I attend ministerial outings (i.e. sectional meetings).					
I have healthy female leadership examples to follow.					
As a female staff member, I need to do more than male staff members to keep my job.					
As a female staff member, I need to curb my opinions/contributions during staff meetings.					
If I feel I talked too much during a group meeting, I will purposefully withhold future comments.					
I control my emotions in front of staff members.					
In staff social settings, I am aware of my gender.					
As a female leader, I am caught between two worlds: male leadership and traditional female roles.					

Please mark the answer that best describes you.

I have authentic relationships with other female leaders.

☐ Yes

☐ No

Please choose your top three responses to this statement and label your answers 1, 2, and 3.

I have felt discouraged in ministry because:

_____ Bad experiences in leadership positions

_____ Conflict with leaders/staff

_____ Personal reasons – family related

_____ Personal reasons – self-esteem, confidence

_____ Spiritual reasons – warfare

_____ Theological uncertainty – scriptural precedent

_____ Other (please specify) _____

Thank you for participating in this survey.

APPENDIX I
SURVEY GLOSSARY

Survey Scale

- 1 – Strongly Disagree
- 2 – Disagree
- 3 – Neutral
- 4 – Agree
- 5 – Strongly Agree

Abbreviations: letters refer to the section in survey and number refers to the question within the identified section.

G - General Church Leadership

- G1 – Female and male leaders have equal respect.
- G2 – Females can serve as staff, but not as senior pastor.
- G3 – Prominent male leaders placing qualified females in key positions would assist in removing cultural barriers.
- G4 – Recognizing and advocating female leaders would assist in removing church and Culture barriers.

U – Unique Leadership Traits

- U1 – Female leaders should curb bold speech and aggressive behavior when interacting with male colleagues and followers.
- U2 – Female leaders are more intuitive than male leaders.
- U3 – Female leaders should be aware of appearing overly emotional.
- U4 – Female leaders are not as visionary as male leaders.
- U5 – Women ministers are less likely to take risks in leadership roles.

M – Ministerial Preparation

- M1 – I am adequately prepared to discuss Scripture relating to female leaders (i.e. 1 Timothy 2).
- M2 – My pastoral education addressed church leadership challenges in ministry.
- M3 – My education addressed female leadership challenges.

L – Leadership and Family

- L1 – Women should not serve in full time ministry when they have small children.
- L2 – Women should not serve as leaders when their husbands are not visibly involved in the church.
- L3 – Women leaders are perceived as being overbearing to their husbands.

AG – Assemblies of God Views

- AG1 – AG culture gives equal opportunities to male and female ministers.
- AG2 – AG culture encourages churches to consider women as senior/lead pastors.
- AG3 – AG culture encourages women to hold presbyter and executive positions.

SC – Secular Community

- SC1 – The un-churched questions female leadership in churches.
- SC2 – Secular culture embraces female leaders more readily than church cultures.
- SC3 – Opportunities for female leaders are as limited in the church as they are in the secular world.

MO – Male Only

- MO1 – I believe male staff members are easier to lead than female staff members.
- MO2 – I fear moral downfall when a female staff member gets too close.
- MO3 – It is easier to communicate with male staff.
- MO4 – I have had negative experiences with female leaders that affect hiring decisions.
- MO5 – I distance myself more emotionally from female staff than from male staff.
- MO6 – I have higher expectations for female pastoral staff.
- MO7 – I have lower expectations for female staff.
- MO8 – I believe female staff should edit their statements in order to not appear too domineering.

FO – Female Only

- FO1 – As a female, sometimes I feel lonely when I attend ministerial outings (i.e. sectional meetings).
- FO2 – I have healthy female leadership examples to follow.
- FO3 – As a female staff member, I need to do more than male staff members to keep my job.
- FO4 – As a female staff member, I need to curb my opinions/contributions during staff meetings.
- FO5 – If I feel I talked too much during a group meeting, I will purposefully withhold future comments.
- FO6 – I control my emotions in front of staff members.
- FO7 – In staff social settings, I am aware of my gender.
- FO8 – As a female leader, I am caught between two worlds: male leadership and traditional female roles.

S – Staff Relationships

S1 – Yes: I have authentic relationships with other female leaders.

S2 – No: I have authentic relationships with other female leaders.

C- Challenges in Church Culture

C1 – Psychological discomfort with females as leaders

C2 – Awkward dynamic for males on staff

C3 – Barriers to church growth

C4 – Theological confusion based upon problematic scripture passages

C5 – Awkward dynamic for males in congregation

C6 – Doubt whether females possess leadership skills

C7 – Negative experiences with female leaders

C8 – Other (specify)

D – Reasons for Discouragement

D1 – Bad experiences in leadership positions

D2 – Conflict with leaders/staff

D3 – Personal reasons – family related

D4 – Personal reasons – self-esteem, confidence

D5 – Spiritual reasons – warfare

D6 – Theological uncertainty – scriptural precedent

D7 – Other (specify)

Tot – Denotes average in category

APPENDIX J

OVERVIEW OF SURVEY RESULTS

CHURCH CULTURE STATEMENTS	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
General Church Leadership					
Female and male leaders have equal respect.	3.8	50.0	8.9	25.8	11.3
Females can serve as staff, but not as senior pastor.	21.7	29.3	10.3	29.3	9.2
Prominent male leaders placing qualified females in key positions would assist in removing cultural barriers.	1.6	10.5	13.2	48.4	23.9
Recognizing and advocating female leaders would assist in removing church culture barriers.	2.0	8.0	16.0	49.0	25.0
Unique Leadership Traits					
Female leaders should curb bold speech and aggressive behavior when interacting with male colleagues and followers.	7.5	28.0	28.0	29.0	7.5
Female leaders are more intuitive than male leaders.	3.8	22.6	34.4	33.9	5.4
Female leaders should be aware of appearing overly emotional.	2.7	18.6	23.9	46.3	8.5
Female leaders are not as visionary as male leaders.	2.7	3.2	9.2	49.2	35.7
Women ministers are less likely to take risks in leadership roles.	15.5	45.5	17.6	18.7	2.7
Ministerial Preparation					
I am adequately prepared to discuss Scripture relating to female leaders (i.e. 1 Timothy 2).	3.8	8.7	9.3	59.6	18.6
My pastoral education addressed church leadership challenges in ministry.	5.9	23.8	17.8	39.5	13.0
My education addressed female leadership challenges.	11.4	40.0	16.8	23.8	8.1
Leadership and Family					
Women should not serve in full time ministry when they have small children.	4.9	12.9	22.6	40.9	17.7
Women should not serve as leaders when husband is not visibly involved in the church.	3.7	15.4	18.1	46.8	16.0
Women leaders are perceived as being overbearing to their husbands.	15.7	37.8	22.2	20.5	3.8
Staff Relationships					
I feel uncomfortable on a mixed gender staff.	23.2	24.3	7.0	21.1	24.3
There are equal workload expectations of male and female staff.	2.7	21.2	17.9	41.3	16.8
Female staff members get the same preaching opportunities as male staff members.	19.9	44.6	10.8	16.7	8.1
Assemblies of God Views					

AG culture gives equal opportunities to male and female ministers.	8.0	36.9	20.9	27.3	5.7
AG culture encourages churches to consider women as senior/lead pastors.	15.6	42.5	24.2	15.6	2.2
AG culture encourages women to hold presbyter and executive positions.	12.8	36.4	26.7	19.3	4.8

CHURCH CULTURE STATEMENTS (CONT.)	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Secular Community					
The un-churched questions female leadership in churches.	3.8	27.0	19.5	36.2	13.5
Secular culture embraces female leaders more readily than church culture.	2.7	15.1	14.0	50.0	18.3
Opportunities for female leaders are as limited in the church as they are in the secular world.	3.7	28.3	14.4	41.2	12.3

MALE ONLY STATEMENTS	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I believe male staff members are easier to lead than female staff members.	11.9	39.0	25.4	20.3	3.4
I fear moral downfall when a female staff member gets too close.	19.3	42.1	14.0	17.5	7.0
It is easier to communicate with male staff.	10.5	42.1	26.3	17.5	3.5
I have had negative experiences with female leaders that affect hiring decisions.	16.1	48.2	19.6	12.5	3.6
I distance myself more emotionally from female staff than from male staff.	8.8	26.3	28.1	33.3	3.5
I have higher expectations for female pastoral staff.	17.5	56.1	21.1	3.5	1.8
I have lower expectations for female staff.	17.5	56.1	21.1	3.5	1.8
I believe female staff should edit their statements in order to not appear too domineering.	11.9	39.0	25.4	20.3	3.4
I believe female staff members should be aware of not appearing too emotional in front of other staff.	12.3	28.1	21.1	33.3	5.3

FEMALE ONLY STATEMENTS	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
As a female, sometimes I feel lonely when I attend ministerial outings (i.e. sectional meetings).	3.3	18.3	18.3	46.7	13.3
I have healthy female leadership examples to follow.	7.3	14.6	13.0	44.7	20.3
As a female staff member, I need to do more than male staff members to keep my job.	12.5	39.2	24.2	20.8	3.3
As a female staff member, I need to curb my opinions/contributions during staff meetings.	12.3	44.3	18.9	20.5	4.1
If I feel I talked too much during a group meeting, I will purposefully withhold future comments.	7.4	23.1	14.9	45.5	9.1
I control my emotions in front of staff members.	1.7	14.0	18.2	57.0	9.1
In staff social settings, I am aware of my gender.	5.0	25.8	17.5	40.0	11.7
As a female leader, I am caught between two worlds: male leadership and traditional female roles.	11.3	25.0	12.1	33.1	18.5

I have authentic relationships with other female leaders. Yes 84% No 16%

Please choose your top three responses to this statement and label your answers 1, 2, and 3.

“I have felt discouraged in ministry because...”

D1 Bad experiences in leadership positions

1st choice – 8.9%

2nd choice – 6.8%

3rd choice – 4.2%

D2 Conflict with leaders/staff

1st choice – 4.7%

2nd choice – 8.4%

3rd choice – 7.4%

D3 Personal reasons-family related

1st choice – 8.9%

2nd choice – 4.7%

3rd choice – 4.7%

D4 Personal reasons—self-esteem, confidence

1st choice – 10%

2nd choice – 11.1%

3rd choice – 7.9%

D5 Spiritual reasons-warfare

1st choice – 7.9%

2nd choice – 7.4%

3rd choice – 8.9%

D6 Theological uncertainty

1st choice – 3.2%

2nd choice – 6.3%

3rd choice – 2.6%

D7 Other

1st choice – 5.3%

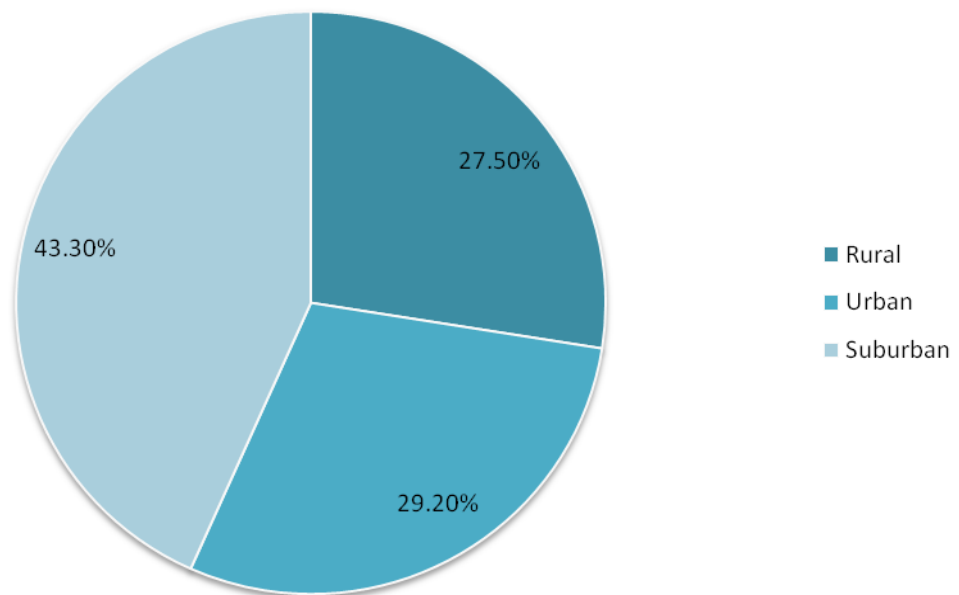
2nd choice – 3.2%

3rd choice – 6.8%

APPENDIX K

DESCRIPTION OF POPULATION

Urban vs. Rural Spread

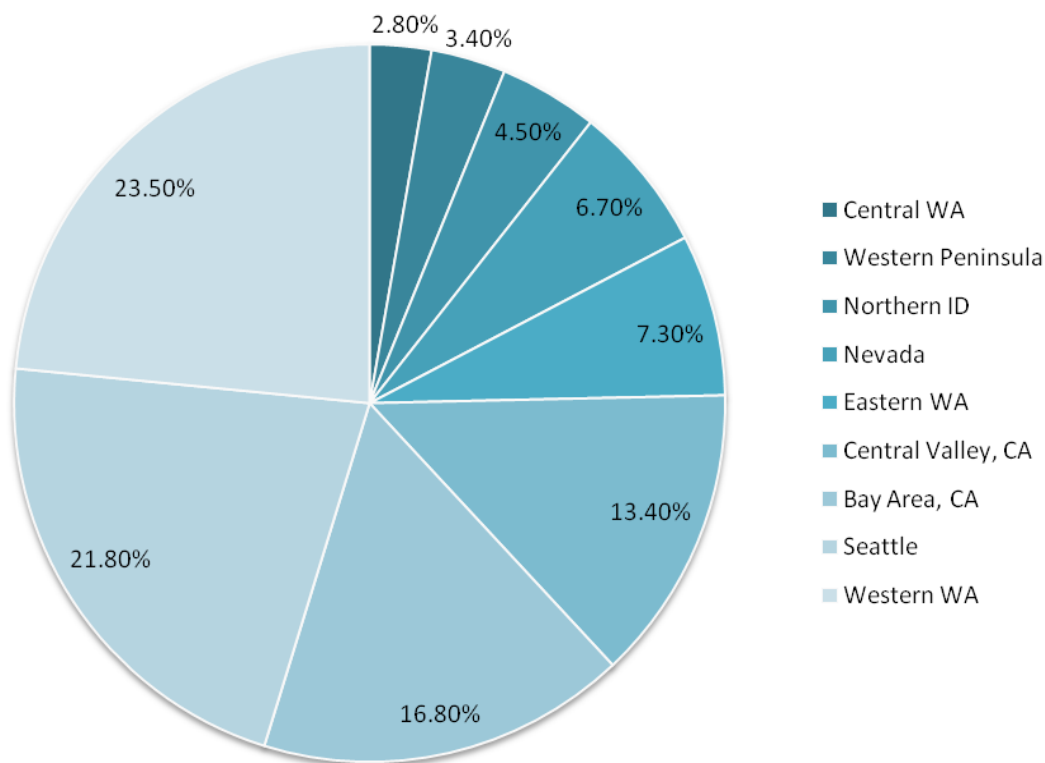


Statistically significant results - U3: Female leaders should be aware of appearing overly emotional. The differences between area and responses to this question were significant as $p < .05$. People from urban and suburban areas agreed with this statement much more strongly than those from rural areas ($F[2,171] = 4.015$, $p < .05$).

AG2: AG culture encourages churches to consider women as senior/lead pastor. The differences between area and responses to this question were significant as $p < .05$. People from rural areas agreed with this statement much more strongly than those from urban and suburban areas ($F[2,171] = 5.781$, $p < .01$).

SC3: Opportunities for female leaders are as abundant in the church as they are in the secular world. The differences between area and responses to this question were significant as $p < .05$. People from urban and suburban areas agreed with this statement much more strongly than those from rural areas ($F[2,171] = 3.255$, $p < .05$).

Region



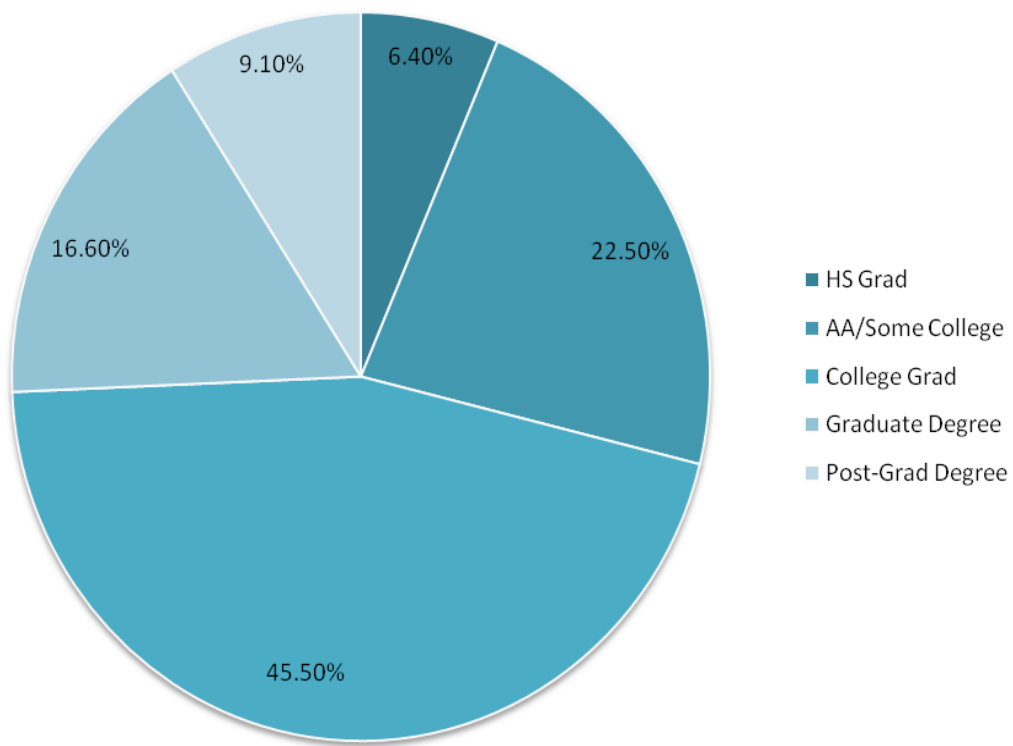
Statistically significant results were related to region - G2: Females can serve as staff, but not senior pastor. The differences between regional responses to this question were significant as $p < .05$. Respondents from Nevada disagreed most strongly with this statement while respondents from Central and Western Washington were neutral to positive in their responses ($F[2,171] = 2.533$, $p < .05$).

The differences between regional responses to this question were significant as $p < .05$. Mean responses for all groups ranged from disagree to strongly disagree, but those in Eastern Washington, Western Washington, the Seattle area and the Bay area disagreed most strongly ($F[2,171] = 2.172$, $p < .05$).

APPENDIX L

EDUCATION LEVEL

Education Level



Nearly one half of respondents graduated from college. Almost 94% of pastors who responded to the survey have more than a high school education, and almost one-tenth have a post-graduate degree.*

6.40% graduated from high school

22.50% had their Associate of Arts degree or some college

45.50% graduated from college

16.60% earned a graduate degree

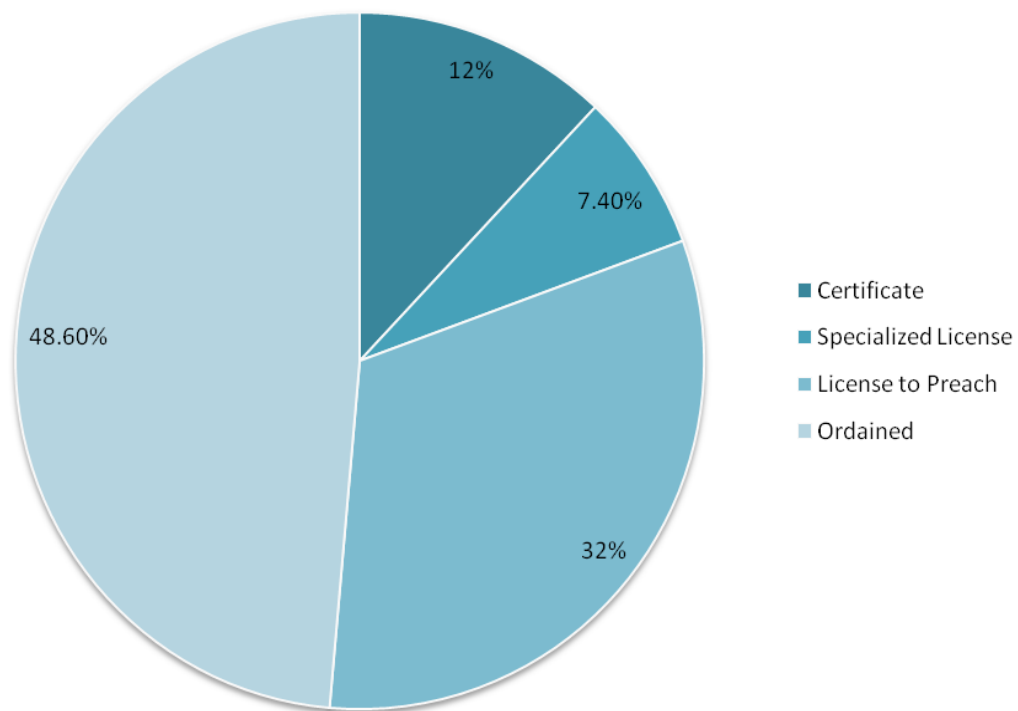
9.10% held a post-graduate degree

**No statistically significant results found.*

APPENDIX M

CREDENTIALS

Credentials



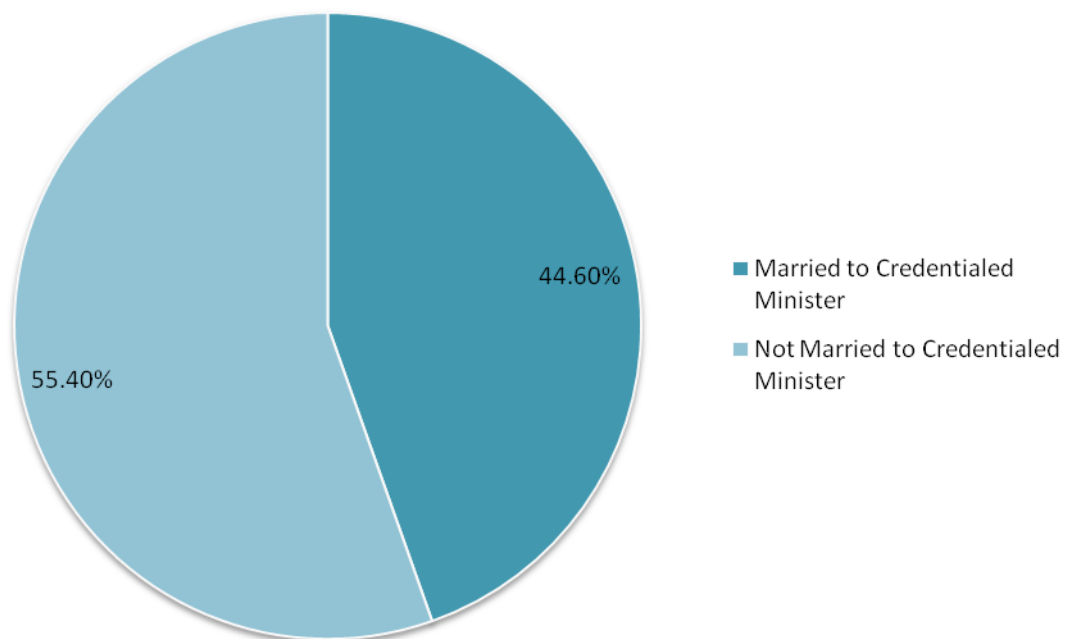
Almost half of the respondents are ordained ministers and nearly a third are licensed to preach. Just over one in ten respondents is certified to preach, and only 7.4% hold a specialized license.

Statistically significant results related to credential level - M1: I am adequately prepared to discuss scripture relating to female leaders. The differences between credential level and responses to this question were significant as $p < .01$. Mean responses between those with a certificate of ministry were significantly less likely to agree with this statement than those with higher credential levels ($F[3,169]=4.816, p < .01$).

APPENDIX N

MARRIED TO ANOTHER MINISTER

Married to Another Minister



Just under one half of the respondents are married to another minister.*

Statistically significant results - G1: Female and male leaders have equal respect. The differences in responses between those who are married to another minister and those who are not were significant as $p < .05$. Those who are not married to a minister tended to disagree with this statement while those married to a minister tended to be neutral toward this statement ($F[1,181]=4.870, p < .05$).

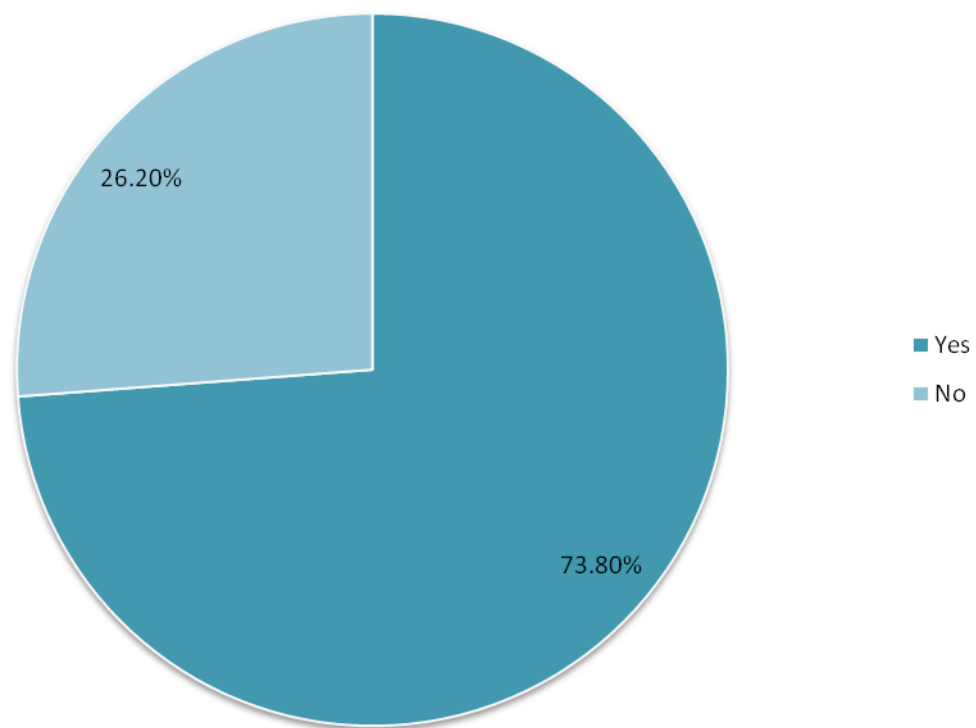
SC1: The un-churched are accepting of female leadership in churches. The differences in responses between those who are married to another minister and those who are not were significant as $p < .05$. Those who are not married to a minister tended to slightly agree with this statement while those not married to a minister tended to be very neutral toward this statement ($F[1,180]=4.227, p < .05$).

**This does not necessarily mean both husband and wife participated in the survey.*

APPENDIX O

PAID POSITIONS WITHIN CHURCH

Paid Position Within Church



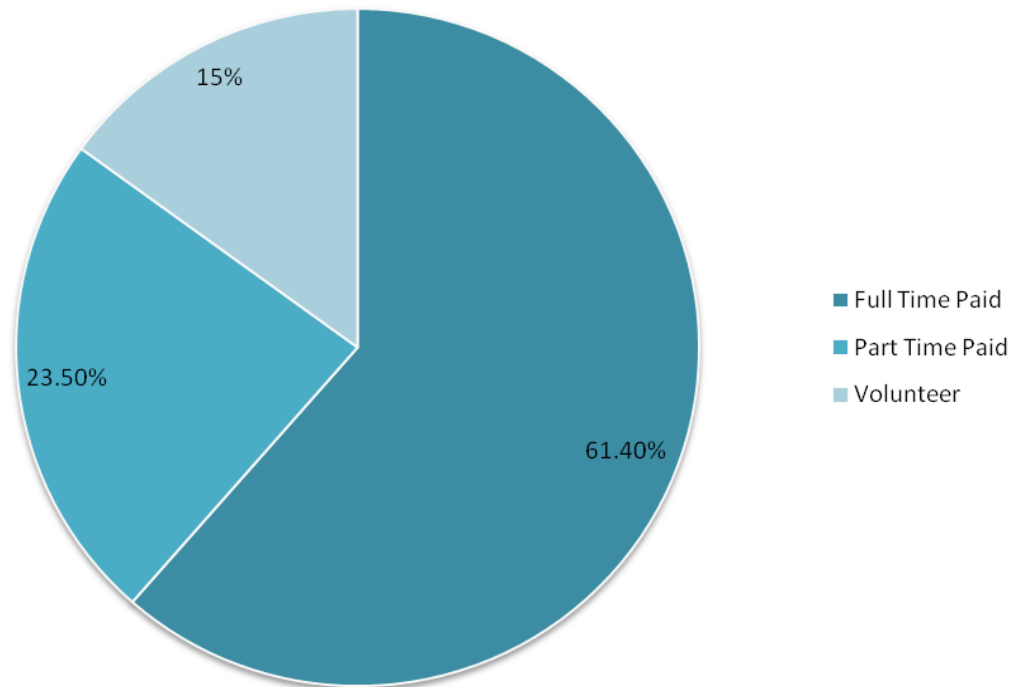
Nearly one in four respondents does not have a paid position within the church.

Statistically significant results - S3: Female staff members get the same preaching opportunities as male staff members. Differences in response between those with paid positions and those without were significant at the $p < .05$ level. Those with paid positions agreed more with this statement while those without paid positions provided neutral responses ($F[1,179]=6.626$, $p < .05$).

SC1: The un-churched are accepting of female leadership in churches. Differences in responses between those with paid positions and those without were significant at the $p < .05$ level. Those without paid positions agreed with this response while those with paid positions were more neutral toward this statement ($F[1,178]=6.751$, $p < .01$).

SC3: Opportunities for female leaders are as prevalent in the church as they are in the secular world. Differences in responses between those with paid positions and those without were significant at the $p < .05$ level. Those with paid positions agreed slightly with this statement while those without paid positions were neutral toward this statement ($F[1,180]=4.277$, $p < .05$).

Paid or Volunteer



Of the respondents working in a church, 61.4% are full time paid staff, nearly a quarter are paid for part time work, and 15% serve on a volunteer basis.

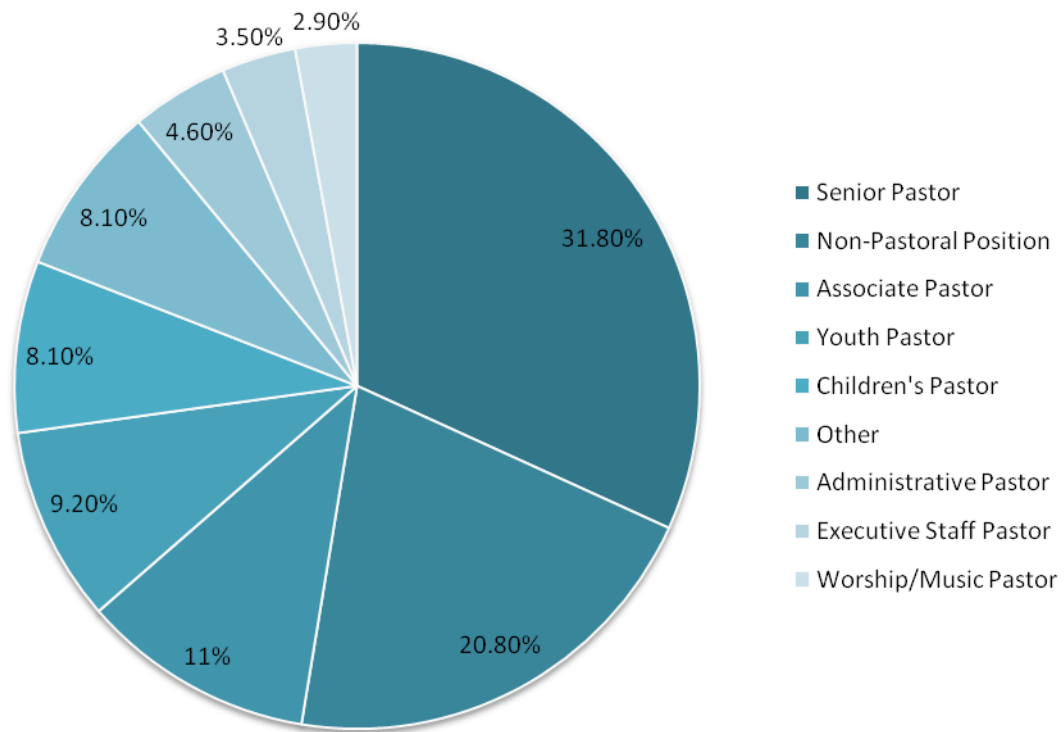
Statistically significant results - G1: Female and male leaders have equal respect. Differences in responses between those with full time, part time, and volunteer positions were significant at the $p < .05$ level. Those with full time positions responded neutrally to this statement while those who worked part time or on a volunteer basis disagreed with this statement ($F[2,149]=3.392$, $p < .05$).

S3: Female staff members get the same preaching opportunities as male staff members. Differences in responses between those with full time, part time, and volunteer positions were significant at the $p < .01$ level. Those with full time positions were neutral toward this statement while those who worked part time or on a volunteer basis disagreed with this statement ($F[2,149]=5.262$, $p < .01$).

APPENDIX P

POSITION

Position



Non-Pastoral Positions include people who carry credentials but do not hold positions in the church that require pastoral oversight (e.g., secretary, information technology director, and custodian). Associate Pastors include pastoral positions that do not fall into other categories listed on graph (e.g. connections pastor, pastoral care). Other includes university professors and administrators, and missionaries in non-pastoral roles (e.g., World Vision).

Nearly one third of respondents serve as senior pastor, approximately one in five hold non-pastoral positions. Only 2.9% of respondents are worship or music pastors.

Statistically significant results - S3: Female staff members get the same preaching opportunities as male staff members. Differences in responses to this statement based on job title were significant at the $p < .01$ level. Senior pastors responded neutrally to this statement while all other types of pastors responded with disagreement or a great degree of disagreement ($F[8, 163] = 3.167, p < .01$).

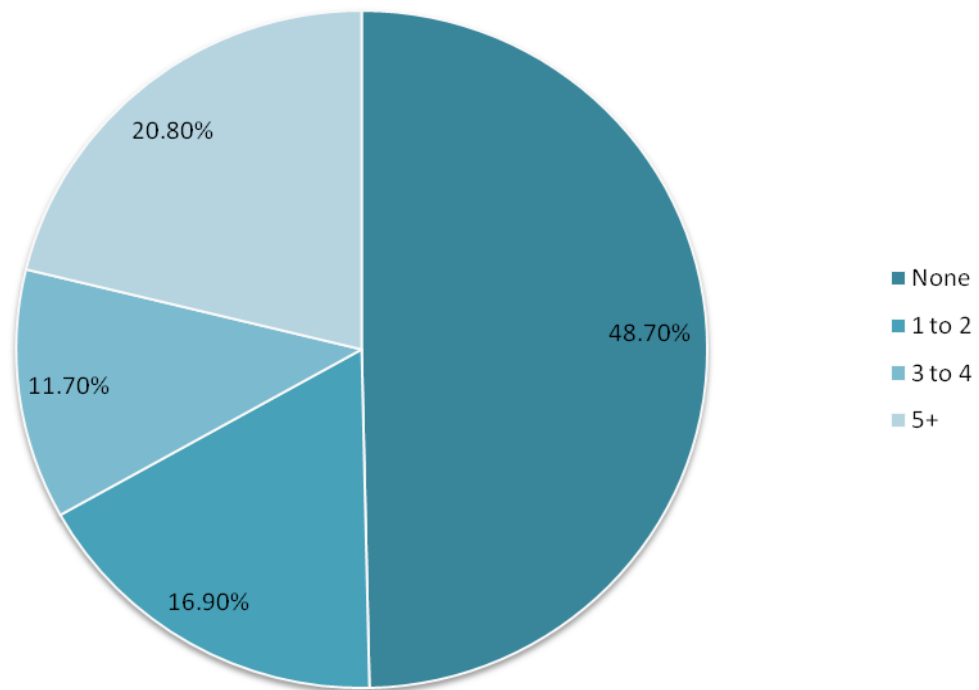
SC2: Secular culture embraces female leaders more readily than church culture. Differences in responses to this statement based on job title were significant at the $p < .05$ level. Administrative pastors, children's pastors, and those with non-pastoral positions agreed with this statement while all other positions responded neutrally ($F[8, 162] = 2.004, p < .05$).

SC3: Opportunities for female leaders are as abundant in the church as they are in the secular world. Differences in responses to this statement based on job title were significant at the $p < .05$ level. Most pastors responded neutrally to this statement while those who categorized themselves as “other” disagreed ($F[8, 163] = 2.299, p < .05$).

APPENDIX Q

STAFF MEMBERS MANAGED

Staff Members Managed



Nearly half of the respondents do not manage any paid staff members.

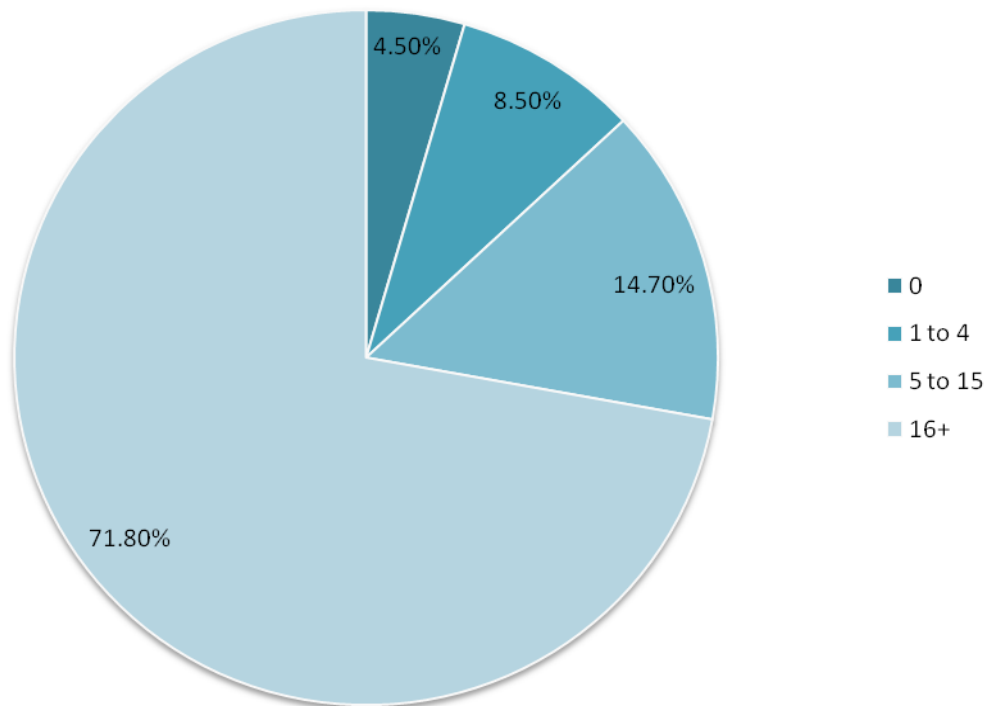
Statistically significant results - U4: Female leaders are as visionary as male leaders. Differences in responses to this statement based on how many people the respondents managed were significant at the $p < .01$ level. Those who managed more people disagreed more strongly with this statement ($F[3,150]=4.061, p < .01$).

U5: Women leaders are less likely to take risks in leadership roles. Differences in responses to this statement based on how many people the respondents manage were significant at the $p < .01$ level. Those who managed more people tended to disagree more strongly with this statement.

APPENDIX R

TIMES SPEAKING YEARLY

Times Speaking Yearly



Nearly one in 20 pastors do not preach or teach at all in a given year, and over one quarter preaches or teaches less than 15 times per year.

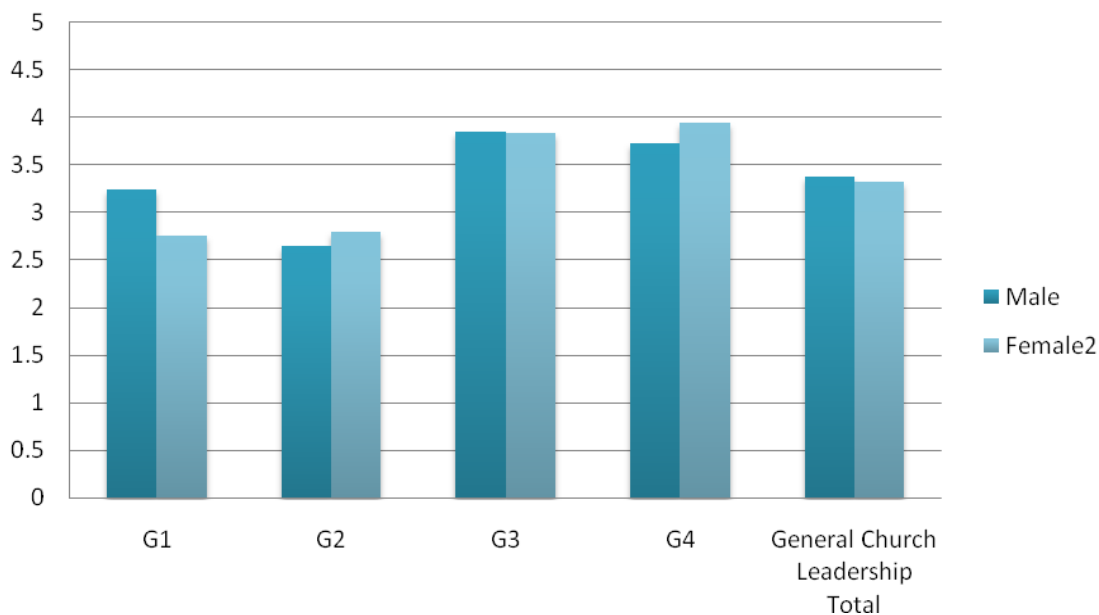
Statistically significant results - L2: Women should serve as leaders even when husbands are not visibly involved in the church. Differences in responses to this statement based on the number of times the respondent preached/taught yearly were significant at the $p < .05$ level. Those who spoke more responded neutrally to this statement while those who spoke the least responded with agreement ($F[3,173]=3.682$, $p < .05$).

S2: There are equal workload expectations of male and female staff. Differences in responses to this statement based on the number of times the respondent preached/taught yearly were significant at the $p < .01$ level. Those who spoke between 5 and 15 times yearly responded with disagreement while those who spoke less and those who spoke more responded neutrally ($F[3,170]=5.194$, $p < .01$).

S3: Female staff members get the same preaching opportunities as male staff members. Differences in responses to this statement based on the number of times the respondent preached/taught yearly were significant at the $p < .05$ level. Those who spoke between 1 and 15 times per year responded with strong disagreement while those who spoke more than 15 times and those who did not speak at all responded with slight disagreement ($F[3,172]=3.802$, $p < .05$).

APPENDIX S

GENERAL CHURCH LEADERSHIP ATTITUDES

General Church Leadership Attitudes

G1 Females and male leaders have equal respect.

G2 Females can serve as staff, but not as the senior pastor.

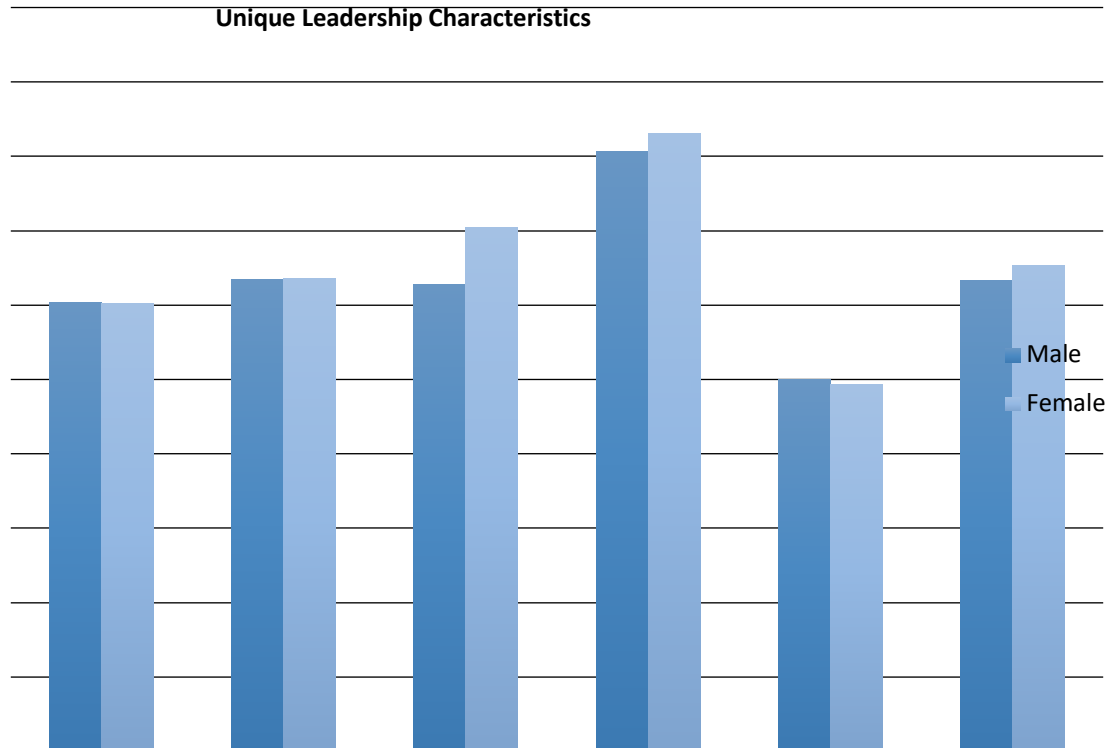
G3 Prominent male leaders placing qualified females in key positions would assist in removing cultural barriers.

G4 Recognizing and advocating female leaders would assist in removing church culture barriers.

Statistically significant differences - G1: Female and male leaders have equal respect. The differences between male and female responses to this question were significant as $p < .05$. Females respondents disagreed with this statement more often than males ($F(1,184) = 7.093$, $p = .008$).

APPENDIX T

UNIQUE LEADERSHIP CHARACTERISTICS



Statistically significant results - U3: Female leaders should be aware of appearing overly emotional. The differences between male and female responses to this question were significant as $p < .05$. Females agreed with this statement more often than males ($F[1,186] = 5.951, p = .016$).

U1: Female leaders should curb bold speech and aggressive behavior when interacting with male colleagues and followers.

U2: Female leaders are more intuitive than male leaders.

U3: Female leaders should be aware of appearing overly emotional.

U4: Female leaders are not as visionary as male leaders.

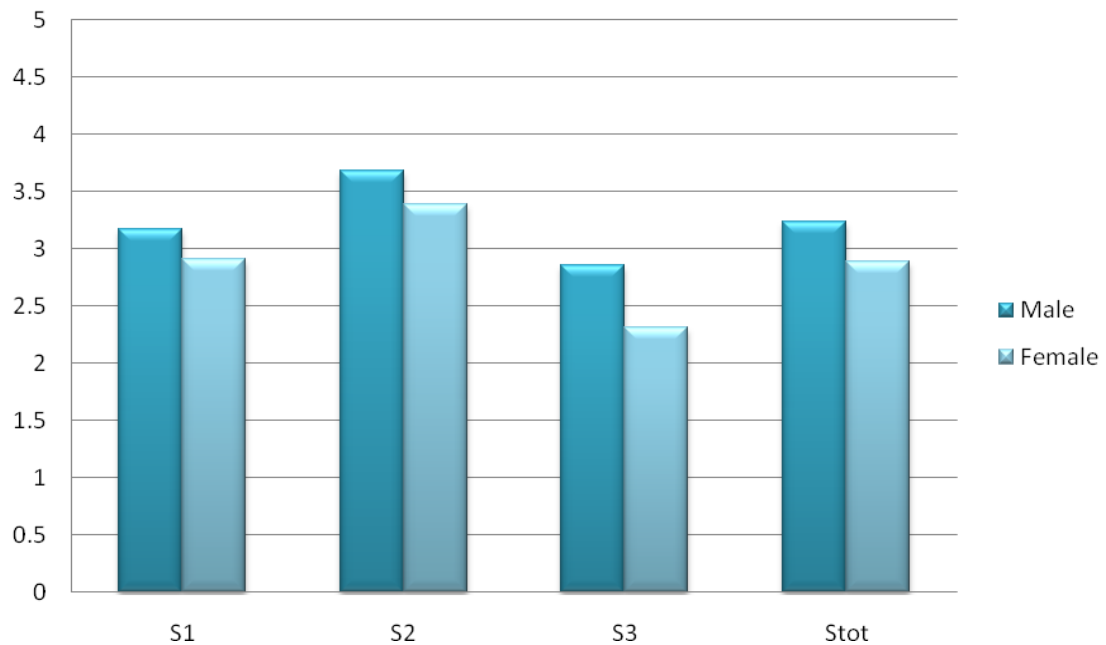
U5: Women ministers are less likely to take risks in leadership roles.

“U” denotes unique leadership characteristics category. Utotal denotes an average of all questions in this category.

APPENDIX U

STAFF RELATIONSHIPS

Staff Relationships



Statistically significant results - S3: Female staff members get the same preaching opportunities as male staff members. The differences between male and female responses to this question were significant as $p < .05$. Females disagreed with this response more than male respondents ($F[1,184] = 8.186$, $p = .005$).

S1: I feel uncomfortable on a mixed gender staff.

S2: There are equal workload expectations of male and female staff.

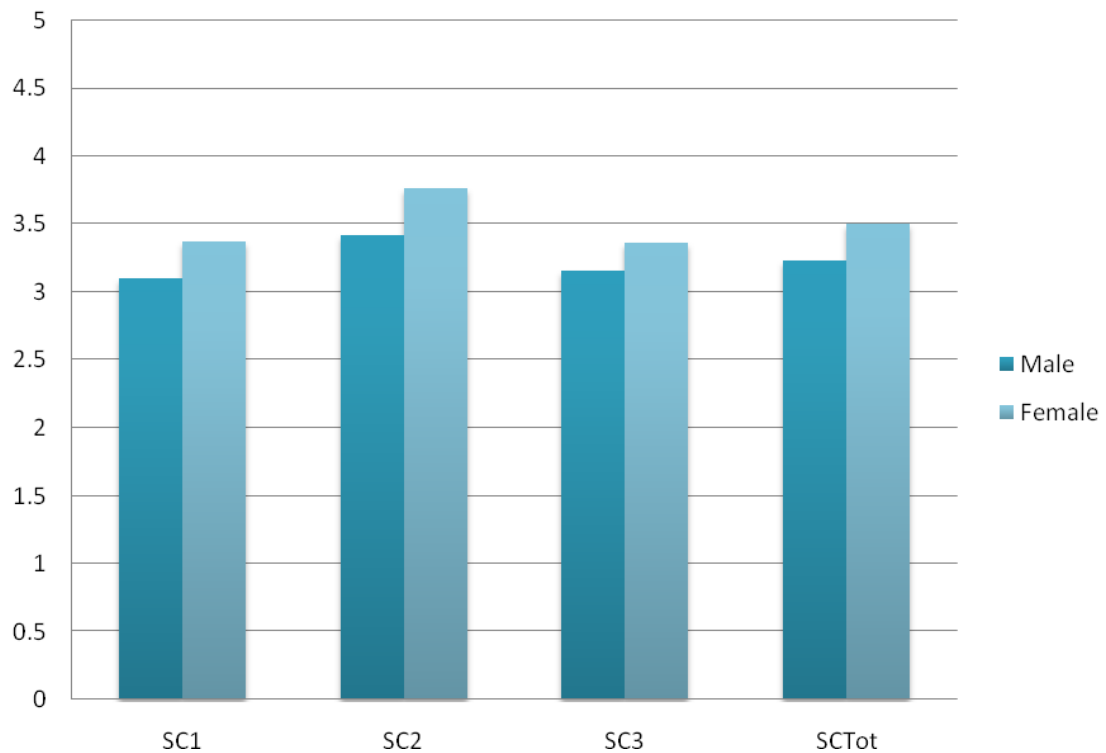
S3: Female staff members get the same preaching opportunities as male staff members.

Stot denotes an average of all responses within this category.

APPENDIX V

SECULAR CULTURE

Secular Culture



Statistically significant results - SC2: Secular culture embraces female leaders more readily than church culture. The differences between male and female responses to this question were significant as $p < .05$. Females tended to agree with this statement more than male respondents ($F[1,184] = 4.571$, $p = .034$).

SC1: The un-churched questions female leadership in churches.

SC2: Secular culture embraces female leaders more readily than church culture.

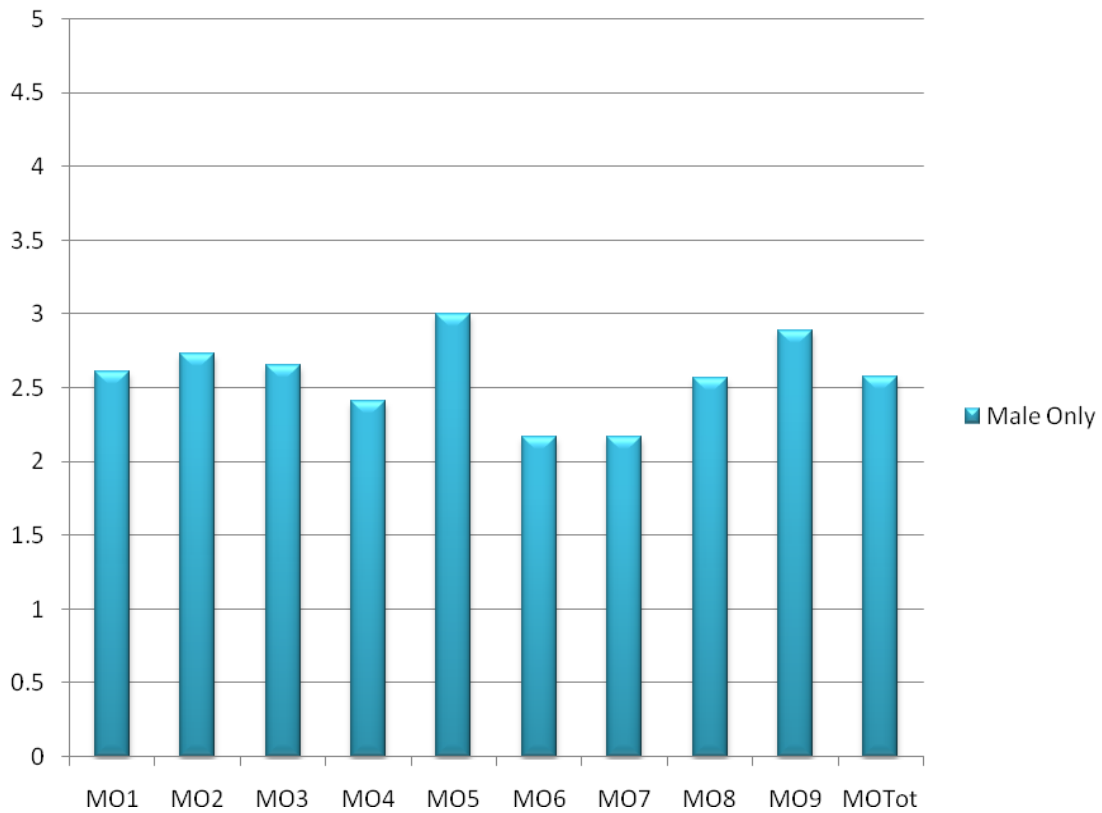
SC3: Opportunities for female leaders are as limited in the church as they are in the secular world.

SCTot denotes an average of all responses within this category.

APPENDIX W

MALE-ONLY AND FEMALE-ONLY QUESTIONS

Male Only Questions



Responses to all of the male-only questions tended to be fairly neutral on average.

MO1: I believe male staff members are easier to lead than female staff members.

MO2: I fear moral downfall when a female staff member gets too close.

MO3: It is easier to communicate with male staff.

MO4: I have had negative experiences with female leaders that affect hiring decisions.

MO5: I distance myself more emotionally from female staff than from male staff.

MO6: I have higher expectations for female pastoral staff.

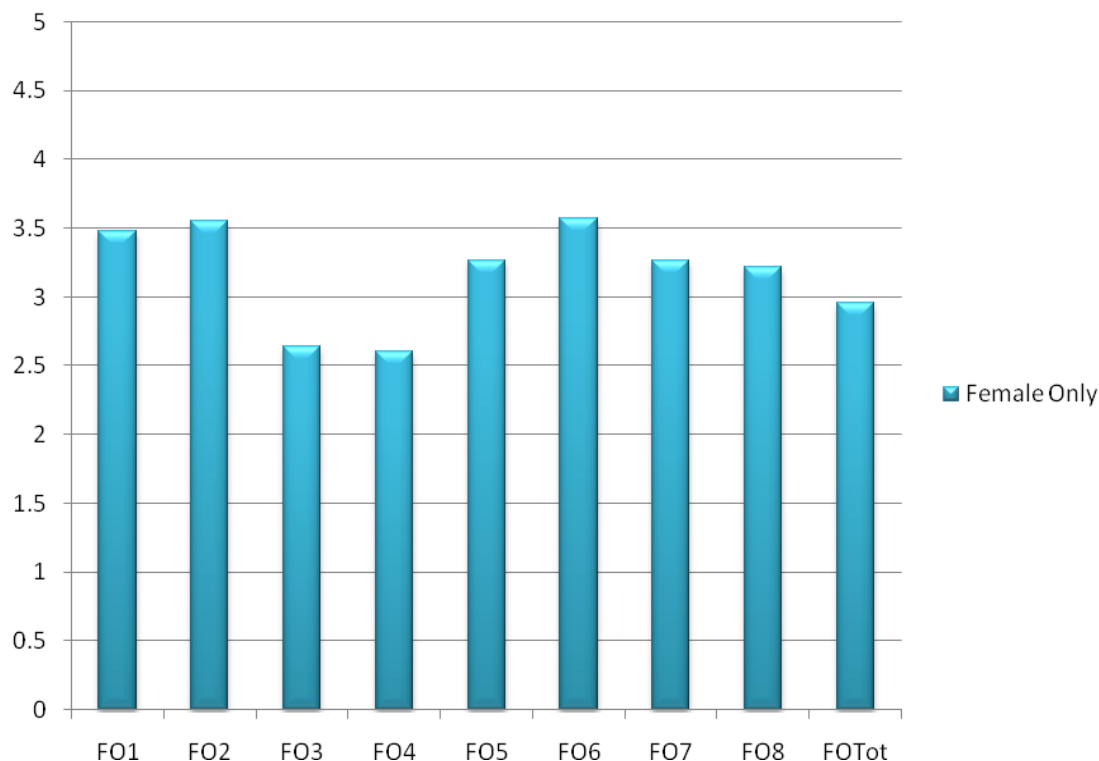
MO7: I have lower expectations for female staff.

MO8: I believe female staff should edit their statements in order to not appear too domineering.

MO9: I believe female staff members should be aware of not appearing too emotional in front of other staff.

MOTot denotes an average of all responses within this category.

Female Only Questions



Most disagreed with statements FO3 and FO4. Most agreed with statements FO1 and FO6. Other responses to the female-only questions remained neutral.

FO1: As a female, sometimes I feel lonely when I attend ministerial outings (i.e. sectional meetings).

FO2: I have healthy leadership examples to follow.

FO3: As a female staff member, I need to do more than male staff members to keep my job.

FO4: As a female staff member, I need to curb my opinions/contributions during staff meetings.

FO5: If I feel I talked too much during a group meeting, I will purposefully withhold future comments.

FO6: I control my emotions in front of staff members.

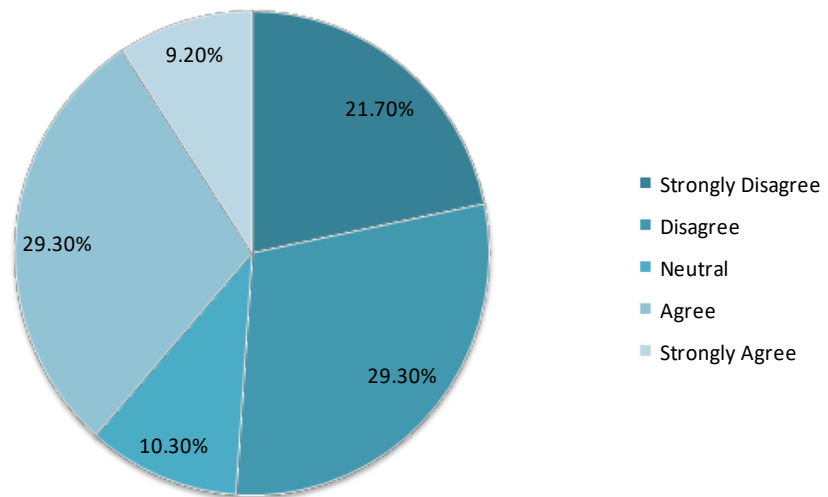
FO7: In staff social settings, I am aware of my gender.

FO8: As a female leader, I am caught between two worlds: male leadership and traditional female roles.

APPENDIX X

FEMALES CAN SERVE AS STAFF, BUT NOT AS SENIOR PASTOR

**Females can serve as staff,
but not as senior pastor.**

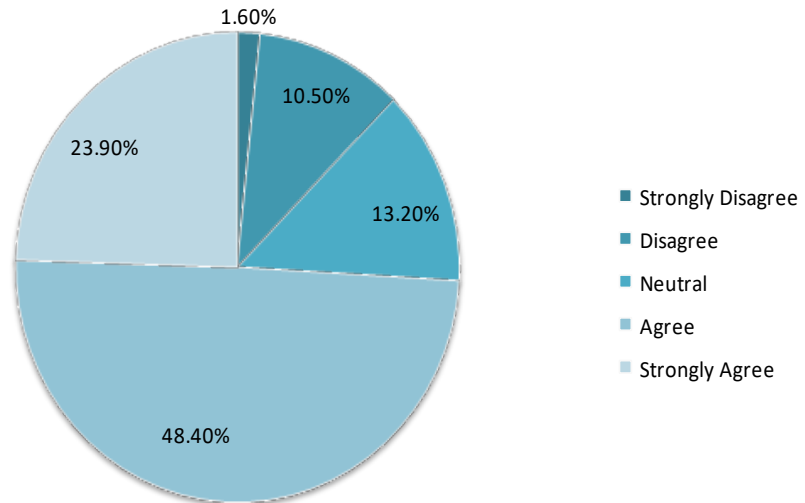


Over 50% of respondents disagreed or strongly disagreed with this statement.

APPENDIX Y

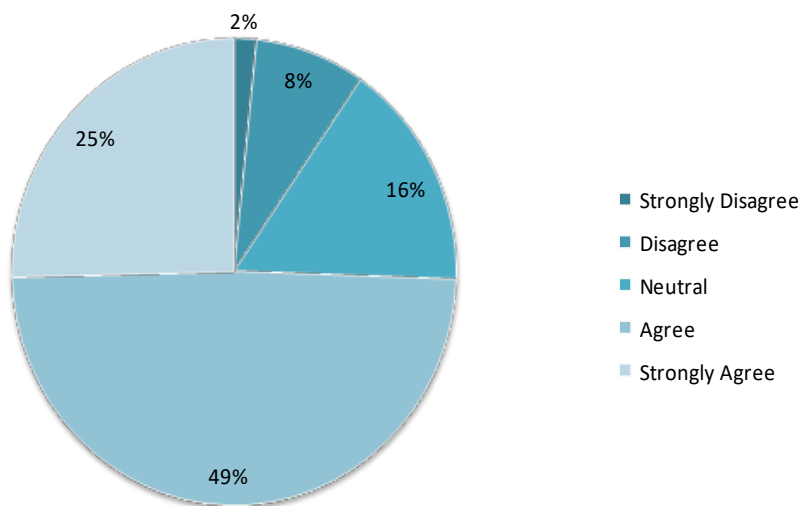
PROMINENT MALE LEADERS PLACING QUALIFIED FEMALES IN KEY POSITIONS

Prominent male leaders placing qualified females in key positions would assist in removing cultural barriers.



72.7% of respondents agreed or strongly agreed with this statement.

**Recognizing and advocating female leaders
would assist in removing church culture
barriers.**

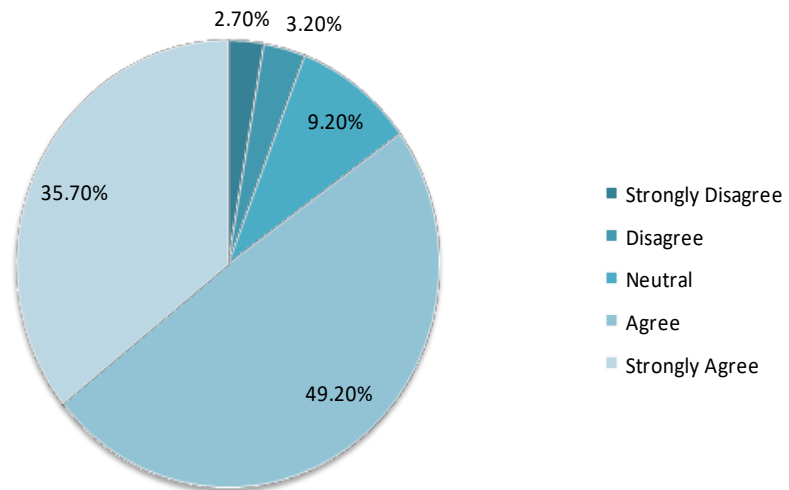


Nearly 75% of respondents agreed or strongly agreed with this statement.

APPENDIX Z

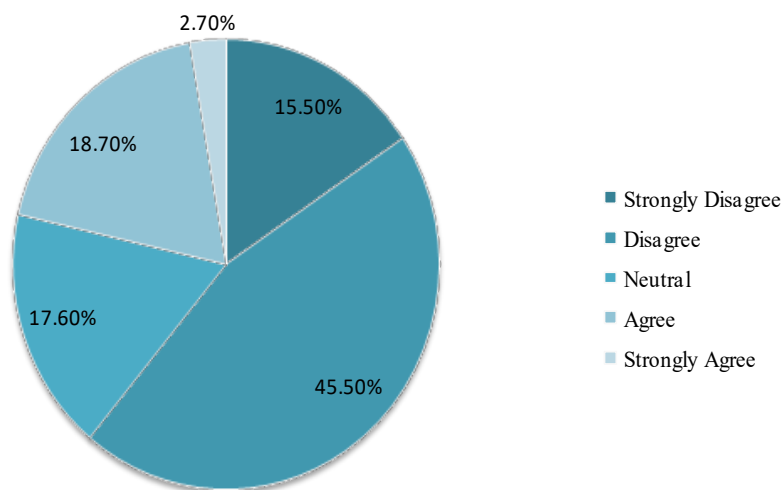
FEMALE LEADERS AS VISIONARY

Female leaders are as visionary as male leaders.



More than 84% of respondents agreed or strongly agreed with this statement.

Women are less likely to take risks in leadership roles.

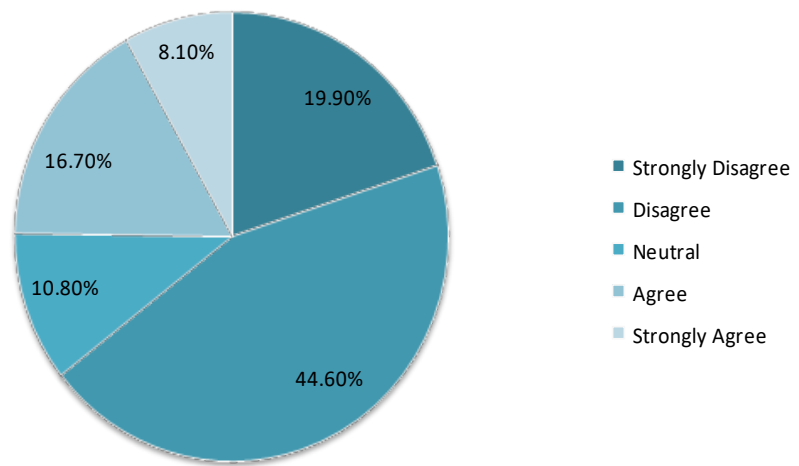


More than three quarters of respondents agreed or strongly agreed with this statement.

APPENDIX AA

OPPORTUNITIES FOR FEMALE LEADERS

Female staff members get the same preaching opportunities as male staff members.

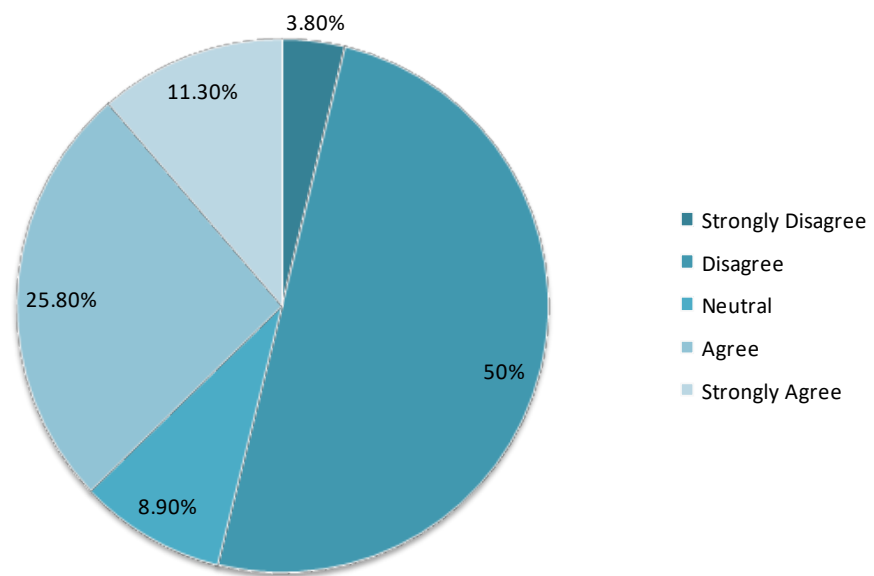


Over half of respondents agreed or strongly agreed with this statement.

APPENDIX BB

FEMALE AND MALE LEADERS HAVE EQUAL RESPECT

Female and male leaders have equal respect.

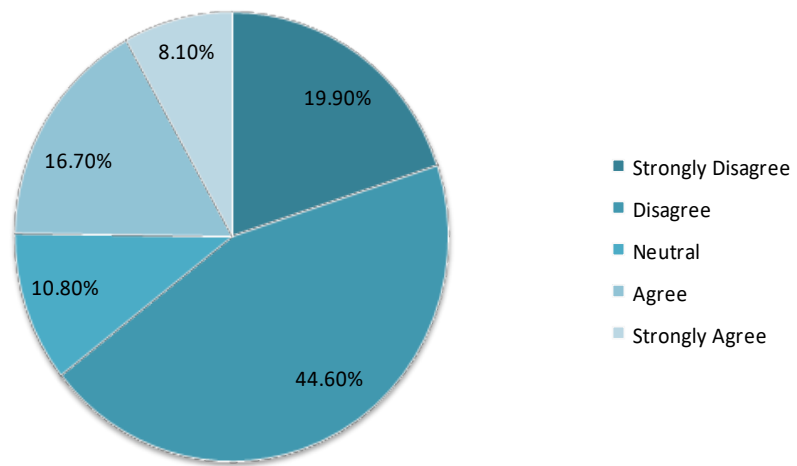


Over 50% of respondents disagreed with this statement.

APPENDIX CC

FEMALE STAFF AND PREACHING OPPORTUNITIES

Female staff members get the same preaching opportunities as male staff members.

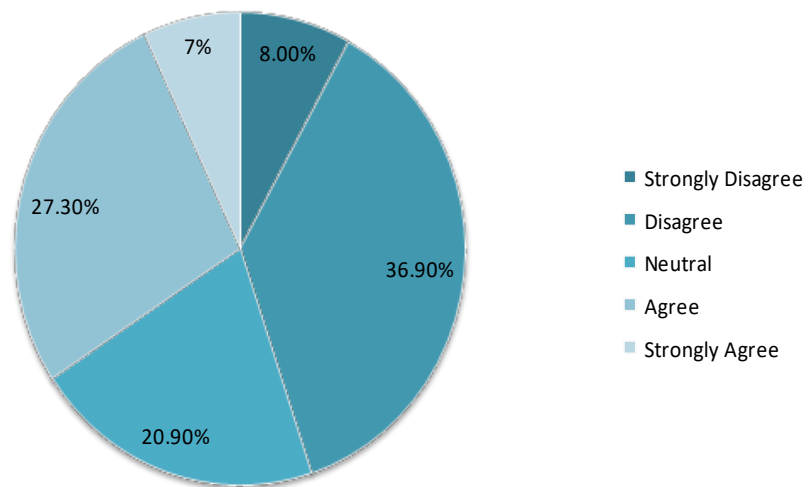


Over half of respondents disagreed or strongly disagreed with this statement.

APPENDIX DD

AG CULTURE AND EQUAL OPPORTUNITIES

AG culture gives equal opportunities to male and female ministers.

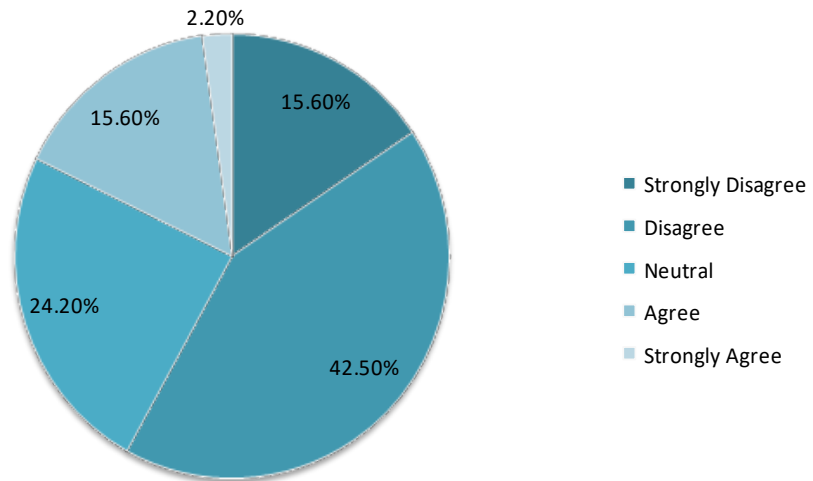


More than 44% of respondents disagreed or strongly agreed with this statement. Only 34.3% agreed or strongly agreed.

APPENDIX EE

AG CULTURE AND WOMEN AS SENIOR PASTORS

AG culture encourages churches to consider women as senior/lead pastors.

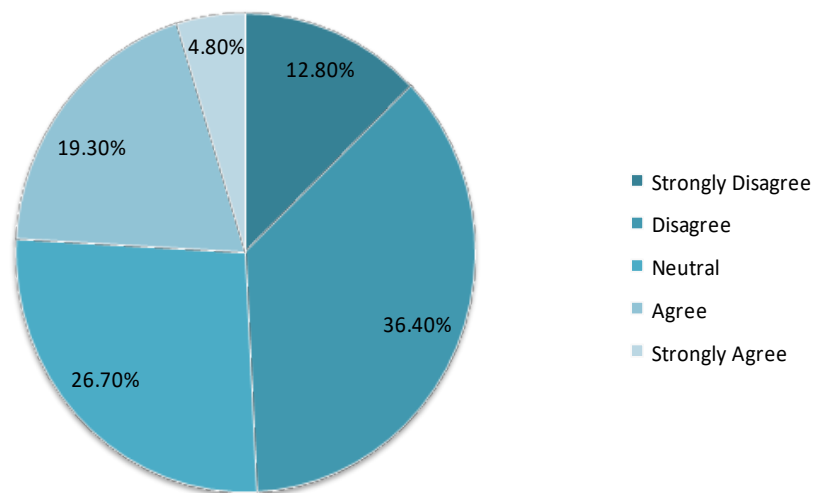


Over half of respondents disagreed or strongly disagreed with this statement. Fewer than 2 in 5 agreed or strongly agreed.

APPENDIX FF

AG CULTURE AND EXECUTIVE POSITIONS

**AG culture encourages women to hold
presbyter and executive positions.**

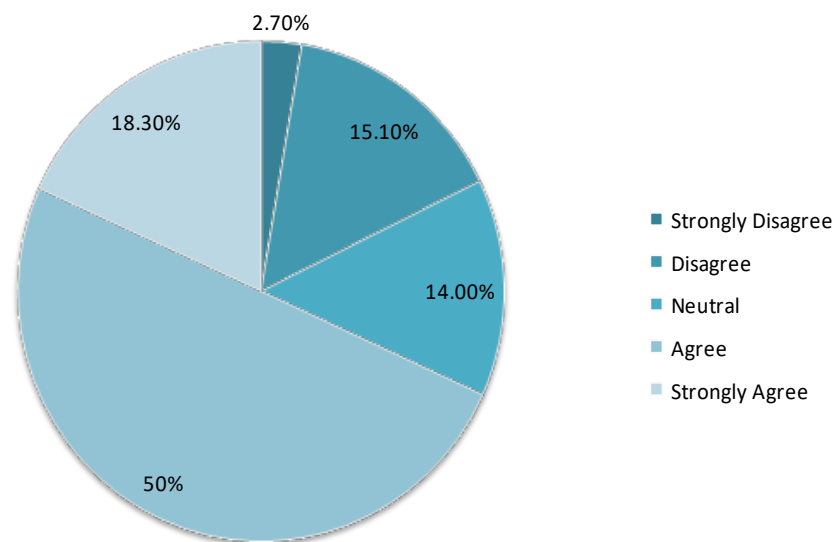


Less than a quarter of respondents agreed or strongly agreed with this statement.

APPENDIX GG

SECULAR CULTURE AND FEMALE LEADERS

**Secular culture embraces female leaders
more readily than church culture.**

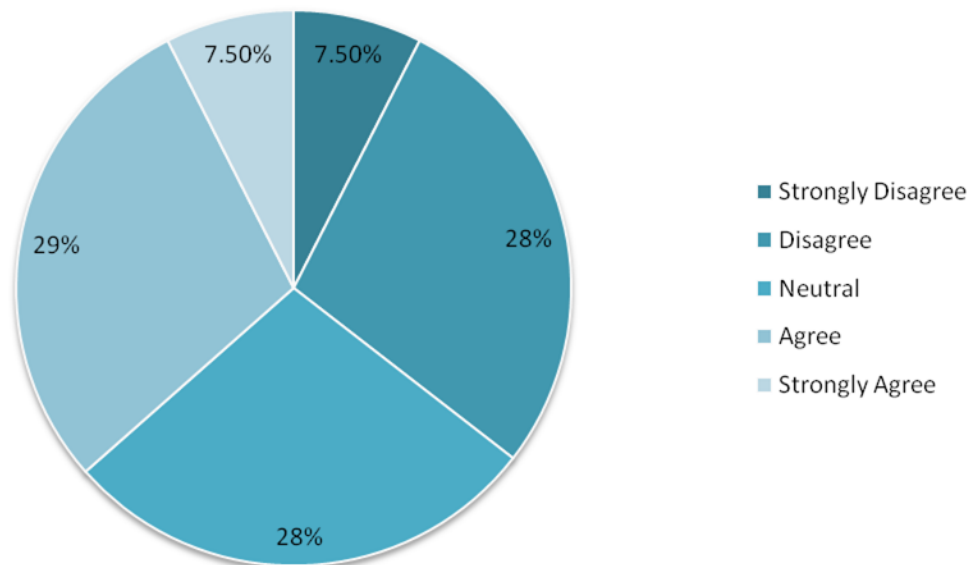


68% of respondents agreed or strongly agreed with this statement.

APPENDIX HH

FEMALE LEADERS AND BOLD SPEECH

Female leaders should curb bold speech and aggressive behavior when interacting with male colleagues and followers .

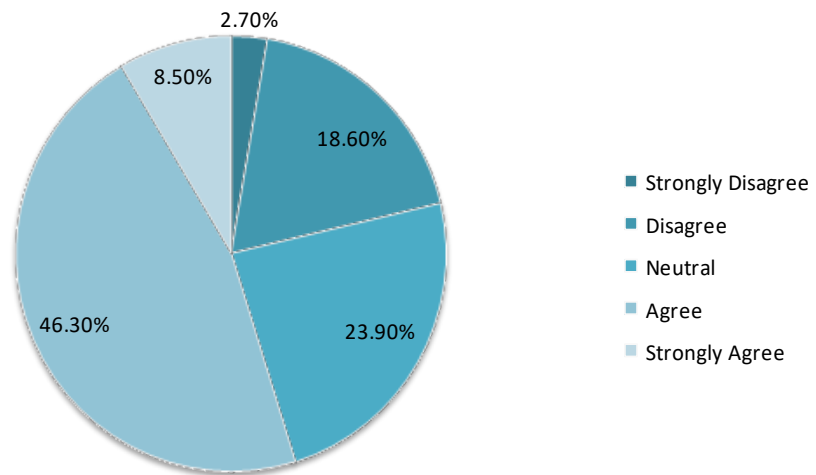


Just over a quarter of participants responded neutrally to this question; 35.5% disagreed or strongly disagreed while 36.5% agreed or strongly agreed.

APPENDIX II

FEMALE LEADERS AND EMOTIONS

Female leaders should be aware of appearing overly emotional.

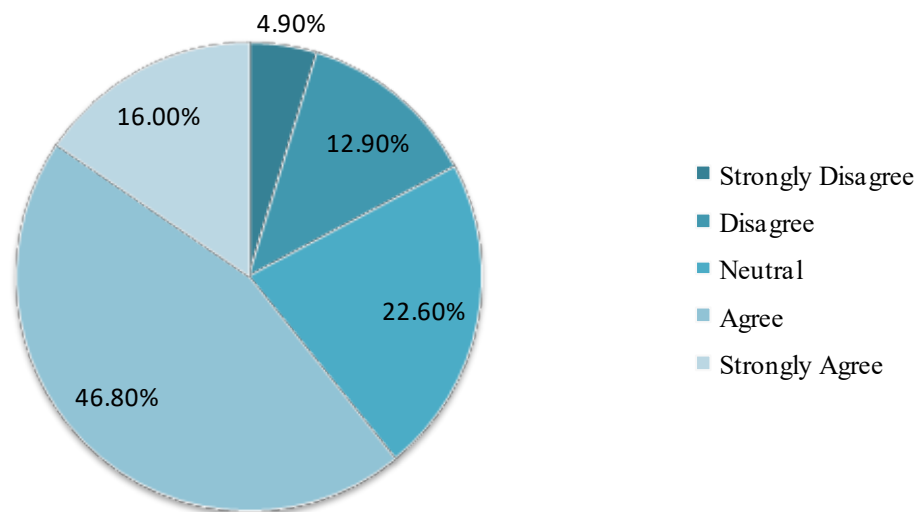


More than half of respondents agreed or strongly agreed with this statement.

APPENDIX JJ

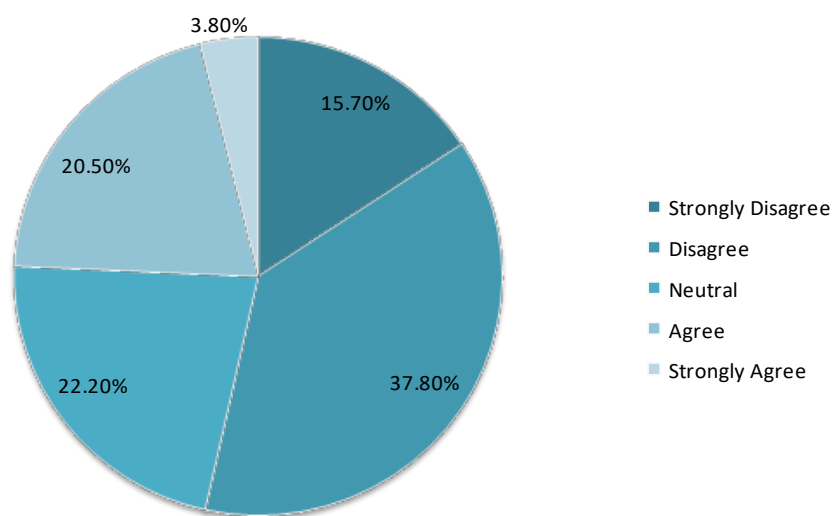
WOMEN LEADERS AND THEIR SPOUSES

Women should serve as leaders, even when husbands are not visibly involved in the church.



One out of every five respondents disagreed or strongly disagreed with this statement.

Female leaders are perceived as being overbearing to their husbands.

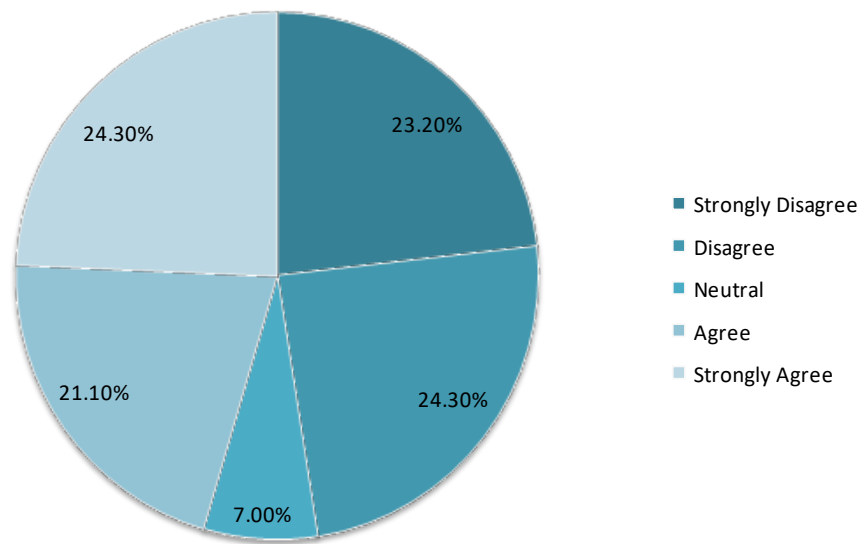


Nearly a quarter of respondents agreed or strongly agreed with this statement.

APPENDIX KK

LEVEL OF COMFORT ON A MIXED GENDER STAFF

I feel comfortable on a mixed gender staff.

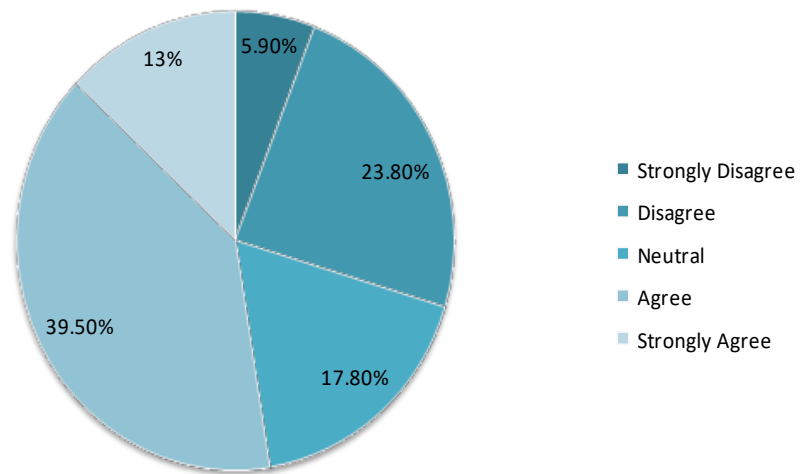


Nearly half of respondents disagreed or strongly disagreed with this statement.

APPENDIX LL

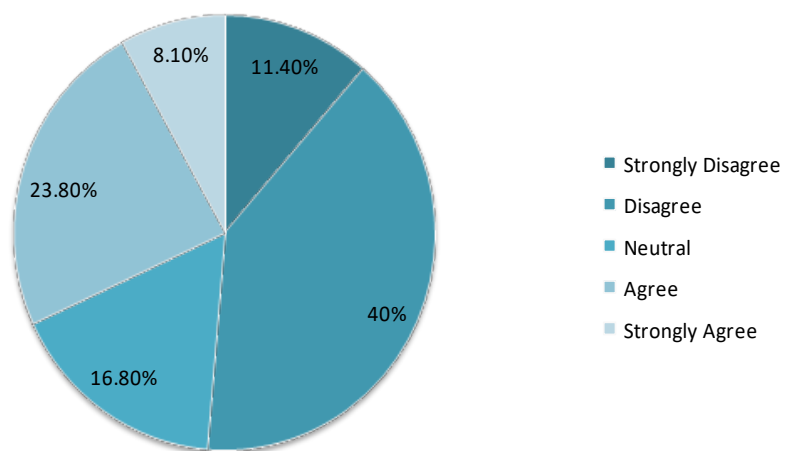
EDUCATIONAL PREPARATION

My pastoral education addressed church leadership challenges in ministry.



Slightly less than one third of respondents disagreed or strongly disagreed with this statement.

My education addressed female leadership challenges.



Over half of respondents disagreed or strongly disagreed with this statement.

APPENDIX MM

SURVEY: WOMEN IN MINISTRY DEMOGRAPHICS

The table below outlines the number of valid responses received for each demographic category. As is evident in the table, people most often skipped the question on whether they were paid for full time work, part time work, or served on a volunteer basis. Only one respondent chose to not identify his or her gender. Based on these response rates, some of the questions should be rephrased if recreated.

	gender	age	area	region	education	credential	married	position	paid	organization	job	management	speaking
N Valid	189	185	178	179	187	175	184	183	153	180	173	154	177
Missing	1	5	12	11	3	15	6	7	37	10	17	36	13

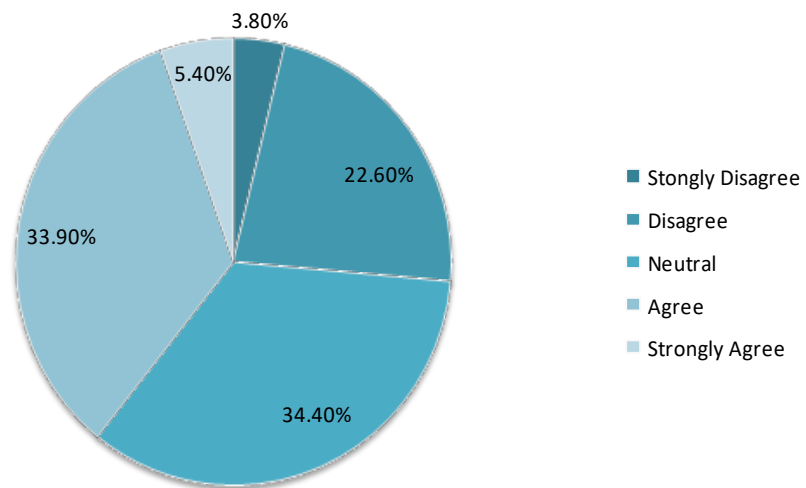
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-28	35	18.4	18.9	18.9
	29-42	42	22.1	22.7	41.6
	43-61	72	37.9	38.9	80.5
	62+	36	18.9	19.5	100.0
	Total	185	97.4	100.0	
Missing	System	5	2.6		
Total		190	100.0		

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	female	131	68.9	69.3	69.3
	male	58	30.5	30.7	100.0
	Total	189	99.5	100.0	
Missing	System	1	.5		
Total		190	100.0		

APPENDIX NN

FEMALE LEADERS AND INTUITION

Female leaders are more intuitive than male leaders.



More than 39% of respondents agreed or strongly agreed with this statement. Another third responded neutrally.

APPENDIX OO

POSITIVE LEADERSHIP INFLUENCE IN THE CHURCH

The following PowerPoint presentation given to the women attending the Northwest Ministry Network Ministers Retreat on September 29 and 30, 2008 provided concepts on how women can develop positive leadership influence in the church.

POSITIVE LEADERSHIP INFLUENCE IN THE CHURCH:



Thoughts, Insights & Lessons for
Women Who Minister

What I've Learned...



- Based upon my experience...
- Based upon my study...
- Based upon what I know about our Father God...

Step into Opportunities Open to You!



We reject new opportunities because of past failures

Isaiah 43:18-19

“Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland.”



We reject new opportunities because of the perspective we have on ourselves.



Numbers 13: 27, 28, 30, 31, 33b

“They gave Moses this account: ‘We went into the land to which you sent us, and it does flow with milk and honey! Here is its fruit. But the people who live there are powerful, and the cities are fortified and very large...Then Caleb silenced the people before Moses and said, ‘We should go up and take possession of the land, for we can certainly do it.’ But the men who had gone up with him said, ‘We can’t attack those people; they are stronger than we are.’ ...We seemed like grasshoppers in our own eyes, and we looked the same to them.’”

OBSERVATIONS...



- Humans have the tendency to say “no” or “not now.”
- New opportunities are inconvenient (require growth/stretching)
- New opportunities can be scary (risk failure)

Responding to New Opportunities:

- Discover your God-given destiny through new opportunities.
- Embrace your God-given authority over the enemy.
- Your Lord has given you **EVERYTHING** you need to fulfill His destiny for your life.



Be a Visionary!



Let God grow a vision in you...

Joel 2:28-29

“And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions, even on my servants, both men and women, I will pour out my Spirit in those days.”



A Vision...

- Doesn't have to be **BIG** to be important!
- It doesn't have to look like someone else's vision!
- God wants to give you a vision—to accomplish the destiny He has for your life!



Be Courageous!

Joshua 1:6, 7, & 9

“Be strong and courageous, because you will lead these people to inherit the land...

Be strong and very courageous...

Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the Lord your God will be with you wherever you go.”

Courage...

- connects us to new opportunities
- helps us deal with adversity
- helps us address disappointment
- helps us embrace spiritual authority delegated to us by Jesus Christ.



ILLUSTRATION

Story of Bangladesh



Take Risks!



**God holds your hand.
He will lead you through the
land mines of leadership.**

Isaiah 41:13

**“For I am the Lord
your God, who
takes hold of your
right hand and
says to you,
‘Do not fear I will
help you. Do not be afraid for I myself will help
you.’”**



Isaiah 42:6-7



“I, the Lord, have called you in righteousness; I will take hold of your hand. I will keep you and make you to be a covenant for the people and a light for the Gentiles, to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.”

Risks...

- Take risks for God.
- When you step out - God's supernatural power will show up!



Isaiah 41:10

“So do not fear. I am with you; do not be dismayed for I am your God. I will strengthen you and help you, I will uphold you with my righteous right hand.”

ILLUSTRATION

Story in Sri Lanka...



Questions to ponder:



- ❑ Why do we walk through open doors?
- ❑ Why do we embrace God's vision?
- ❑ Why do we walk with courage?
- ❑ Why do we take risks?

Answer to the questions:



Isaiah 41:20

“So the people may see and know, may consider and understand that the **HAND** of the Lord has done this, that the Holy one of Israel has created it.”

Group Questions:



Pick one to contemplate and answer

- ☐ Is there an opportunity God wants you to step into?
- ☐ What prevents you from taking risks in ministry?
- ☐ In what area is God calling you to be courageous?

APPENDIX PP

SIGNIFICANT FINDINGS ACCORDING TO DEMOGRAPHICS

Significant findings surfaced in a variety of ways. As expected, disparity in response surfaced according to gender, but differences in perspective beyond gender occurred. First, I will disclose differences in perspectives according to demographic variables other than gender, subsequently providing significant findings based upon gender in the following section.

Urban and Rural Demographic

Three questions in the survey surfaced significant differences in response according to participants' geographic locations. First, the response to the question, "Female leadership should be aware of appearing overly emotional" produced agreement from urban and suburban locations with much less support from those in rural areas. Second, the question, "AG culture encourages churches to consider women as senior/lead pastors" gained support from those in rural areas with significantly less support from those in urban and suburban areas. Third, the question "Opportunities for female leaders are as abundant in the church as they are in the secular world" sustained support from urban and suburban areas with less support from those in rural areas.

Respondents' perspectives based upon this demographic reveal a difference in perspective regarding the conduct and expression of female ministers. Those in rural settings embraced freedom for expression and leadership opportunities within church culture while wary of opportunities afforded to women outside the church. In contrast, those in closer proximity to cities provided a more conservative perspective on female expression and leadership longitude. These responses fall in line with the tradition of the AG to encourage women to assume leadership in small, remote, rural settings and discourage them from more prominent, visible leadership opportunities.¹

¹Gary B. McGee, *This Gospel Shall Be Preached, Vol. 1* (Springfield, MO: Gospel Publishing House, 1986), 207. McGee gives insight into the role of women during the formation of the AG fellowship: "The wide participation accorded to women, particularly single women, also reflected the leveling effect of the Pentecostal movement. Single women often became pastors, evangelists, and missionaries. Although playing an important role in Assemblies of God missions, they rarely served in administrative capacities. As more men enlisted in missionary service, the influence of women declined."

Region Demographic

Two questions in the survey produced significant responses based upon region. First, while respondents from Central and Western Washington responded neutral to the question, “Females can serve as staff, but not as a senior pastor,” in Nevada tended to disagree most strongly with this statement. Second, although most agreed with the statement, “Female leaders are as visionary as male leaders,” those in Eastern Washington, Western Washington, Seattle and Bay areas tended to agree most strongly.

The recognition females remain as visionary as males reveal respondents do not necessarily connect the ability to fulfill a ministry vision with advanced leadership positions. Further, it appears those in liberal yet more isolated areas such as Las Vegas embrace a broader perspective on female ministers progress beyond supportive staff into advanced positions in the AG ecclesiastical structures.

Credential Demographic

The survey question, “I am adequately prepared to discuss Scripture relating to female leadership,” revealed disparity in response according to credential level. Those with a certificate of ministry disagreed with this statement more often than those with a higher credential level revealing the value of a quality and comprehensive ministerial education for women.

Married to a Minister Demographic

Significant differences in perspectives surfaced for respondents married to ministers and those not married to ministers. Those not married to a minister disagreed with the statement, “Female and male leaders have equal respect,” while those married to ministers gave a neutral response. Those not married to ministers agreed with the statement, “The un-churched are accepting of female leadership in churches,” while those married to ministers remained neutral toward this statement.

The results reveal the likely connection between the respect for a female leaders’ husband and the perspective upon her leadership effectiveness. Further, the ministry spouse may provide increased credibility for the development of the woman minister. This may also reveal the female ministers’ inability to differentiate between her ministry and that of her husband’s ministry. Women ministers without a ministry spouse experience vulnerability in regards to respect and authority. They do not have a partner contributing or enhancing their status. A clearer read on respect for women in ministry may come from those without a ministry spouse.

Paid Position within Church Demographic

Three questions provided significant differences in response according to whether respondents held a paid position within the church. Those with paid positions agreed with the statement “Female staff members receive the same preaching opportunities as male staff members” whereas those without paid position remained neutral. Those without paid positions agreed with the statement, “The un-churched are accepting of female leadership

in churches” while those with paid positions remained neutral. Finally, those with paid positions tended to agree with the statement, “Opportunities for female leaders are as prevalent in the church as they are in the secular world,” while those without paid positions remained neutral toward this statement.

Differences in experience affect the worldview of the respondents. It remains likely that females immersed in church culture with economic attachments gain greater benefits whereas those connected economically to secular culture may experience ministry differently.

Paid or Volunteer Demographic

Significant differences in perspectives for paid and volunteer ministers surfaced in response to two questions. First, those with full time positions tended to respond neutrally to the statement, “Female and male leaders have equal respect,” while those who worked part time or as a volunteer disagreed with this statement. Participants who worked part time or as a volunteer disagreed with the statement, “Female staff members get the same preaching opportunities as male staff members,” while those with full time positions remained neutral.

It appears those participants with full time positions withheld their response by remaining neutral. Those without economic connections expressed their opinions more clearly revealing. Preaching opportunities remain connected to employment status and generally those with greater time and investment in the church through employment receive more opportunities. Although the employed ministers remained neutral, their silence did not communicate a message of support.

Job Demographic

Three questions revealed significant levels of disparity based upon position held by respondent. First, senior/lead pastors responded neutrally to the question “Female staff members receive the same preaching opportunities as male staff members,” while all other types of pastors responded with mild to strong disagreement. Administrative pastors, children’s pastors, and those with non-pastoral positions agreed with the statement, “Secular culture embraces female leaders more readily than church culture,” while all other positions remained neutral. Most pastors responded neutrally to the statement, “Opportunities for female leaders are as abundant in the church as they are in the secular world,” while those who categorized themselves as “others” tended to disagree with this statement.

The response to these statements reveals the lack of opportunity for women in part-time or volunteer positions within church culture. Those with paid positions do not support or reject these statements; possibly their response reveals the type of ministry position or an unwillingness to disclose their opinions.

Staff Members Managed Demographic

Differences surfaced based upon how many people respondents managed. Those managing more people tended to disagree strong with the statement, “Female leaders are as visionary as male leaders.” Further, those managing more people disagreed strongly with the statement, “Women leaders are less likely to take risks in leadership roles,” while those who manages none or very few people gave a neutral response.

This response may point to a gender specific viewpoint. More male survey respondents hold advanced leadership positions connected to managing people. However, although respondents in this case appear to link vision to advanced leadership positions, they do not discount a female leader’s willingness to take risks. This response presents an interesting dichotomy, on the one hand those who oversee staff believe less vision comes from female ministers, on the other hand, they perceive a female’s ability to risk take. Possibly they view a female minister’s willingness to risk take on behalf of their leader’s vision for the overarching ministry.

Times Speaking Yearly Demographic

Three questions provided significant differences according to the frequency of preaching and teaching. Those participants who spoke least agreed with the statement, “Women should serve as leaders even when husband is not visibly involved in the church,” while those who spoke more often remained neutral. Respondents speaking between five and fifteen times a year disagreed with the statement, “There are equal workload expectations of male and female staff,” while those who spoke less than five and those who spoke more than fifteen remained neutral. Finally, participants who spoke between one and fifteen times tended to disagree with the statement, “Female staff members get the same preaching opportunities as male staff members,” while those who spoke more than fifteen times and those who did not speak at all responded only with slight disagreement.

This response is connected to the earlier demographic regarding those in part-time and volunteer ministry positions indicating they received less respect and opportunities than males. It appears those not economically connected to the church receive less opportunity to preach. At the same time, since female ministers with a full time position respond in a neutral manner, it appears most respondents believe women do not receive the same opportunity to preach as male ministers despite their position.²

²More male ministers hold full time positions than female ministers. Please refer to AG Ministers Report, 2006 Credentials, Marital, and Ministry Status By Gender,” Assemblies of God General Secretary. http://ag.org/top/About/Statistics/Statistics_Report_2006.pdf (accessed June 6, 2008), 1. According to the 2006 AG statistics almost 2/3 of female ministers do not have ordination papers. 27% of female ministers serve on church staffs and 7% of the female ministers’ population occupies senior/lead pastor positions. Although the published statistical information does not present statistics on the employment status for women, this data indicates a greater likelihood of either part-time or volunteer status for female ministers.

Organization Demographic

Those working inside the church structure and those outside it held significant difference in response to three questions. Those who worked in Christian organizations and churches strongly agreed with the statement, “Female leaders are as visionary as male leaders” while those who worked in other organizations remained neutral. Those in Christian organizations disagreed most strongly with the statement “Women ministers are less likely to take risks in leadership roles” while those in other organizations remained neutral or possessed slight disagreement. Participants serving as missionaries and those in Christian organizations disagreed strongly with the statement, “Female staff members get the same preaching opportunities as male staff members,” while those working in other organizations simply disagreed.

It appears these findings reveal that a female minister’s experiences vary greatly based upon whether she ministers within the confines of a local church or ministers in para-church settings. Respondents functioning in settings outside the local church believe qualities of vision casting and risk-taking dominate in women ministers.

Significant Findings According to Gender

Survey results surfaced disparity between male and female participants in four areas: general church leadership attitudes, unique leadership characteristics, staff relationships, and secular culture. Further, the male and female participants responded to the male and female only sections differently. I will turn now to these findings.

General Church Leadership Attitudes

A statistically significant difference existed between male and female leaders when responding to the statement, “Female and male leaders have equal respect.” Female respondents disagreed with this statement more often than males.³

Unique Leadership Characteristics

One question in this survey section presented significant difference in response based upon gender. Females tended to agree with the statement, “Female leaders should be aware of appearing overly emotional” more often than males.⁴

Staff Relationships

Females disagreed with the statement, “Female staff members get the same preaching opportunities as males staff members,” more often than males.⁵

³Appendix T, “General Church Leadership Attitudes,” provides a graph revealing disparity.

⁴Appendix U, “Unique Leadership Characteristics,” provides a graph revealing disparity.

⁵Appendix V, “Staff Relationships,” provides a graph revealing differences in response.

Secular Culture

Female respondents agreed with the statement, “Secular culture embraces female leaders more readily than church culture,” more than male respondents.⁶

Male-Only and Female-Only Questions

Males and females responded differently to the male and female only section of the survey. Males generally responded to the male only questions with neutral answers. Females remained neutral on some statements, but two questions stimulated disagreement. Most females heartily disagreed with the statements, “As a female staff member, I need to do more than male staff members to keep my job” and “As a female staff member I need to curb my opinions/contributions during staff meetings.”⁷

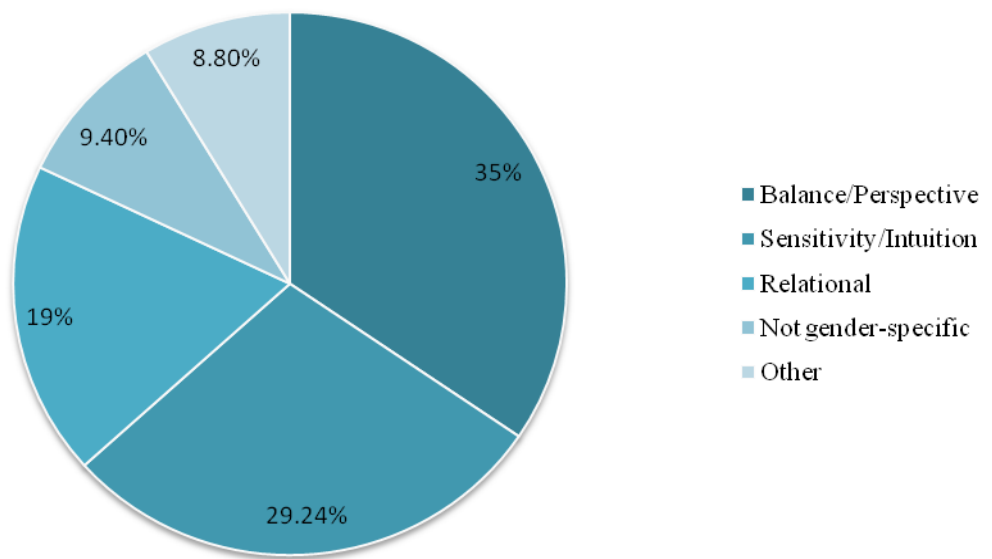
⁶Appendix W, “Secular Culture,” provides a graph revealing differences in response.

⁷Appendix X, “Male-Only and Female-Only Questions,” provides a graph revealing responses.

APPENDIX QQ

FEMALE CONTRIBUTIONS TO LEADERSHIP

Essay Question Responses



Essay question: "What are the unique contributions female church leaders bring to the Body of Christ?"

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