Liberty University John W. Rawlings School of Divinity

Women in Ministerial Leadership Roles

A Thesis Project Submitted to

the Faculty of Liberty University John W. Rawlings School of Divinity

in Candidacy for the Degree of

Master of Arts in Global Studies

By

Sherith Gutzmer

Lynchburg, Virginia

May 2020

Liberty University John W. Rawlings School of Divinity

By Sherith Gutzmer

May 2020

Thesis Project Approval Sheet

_____

Dr. Porfirio Rodriguez, Thesis Mentor

_____

Dr. Melody Harper, Thesis Reader

_____

Dr. Melody Harper, Program Director

WOMEN IN MINISTERIAL LEADERSHIP ROLES
Sherith Gutzmer
Liberty University Rawlings School of Divinity, May 2020
Mentor: Dr. Porfirio Rodriguez

The literature shows that women in positions of leadership are more accepted in the realms of business and politics than in the church. There is an increase of women entering seminary programs and theological training centers in the pursuit of ministerial leadership roles yet, upon completion, job placement is challenging. There is still a polarized view of women in ministerial leadership that has led to inconsistencies, confusion, and the need for clarity. The purpose of this study is to identify the views of graduate students in Liberty University Rawlings School of Divinity on women in ministerial leadership roles. The most interesting finding of this research was that while 55.85% of participants believe women should not lead the church, 58.05% believe women can lead men in the church, and 37.21% believe the statement "if men do not lead, women should." These seemingly contradictory responses reflect complex viewpoints that make it imperative that theological training centers, seminary programs, organizations, and the church seek to better understand the intricacies of this subject.

Abstract length: 169 Words

Key Words: Ministerial Leadership, Women, Seminary, Liberty University, School of

Divinity, Ordination, Feminism, Secularism.

Contents

Illustrations

Chapter 1

Introduction

In the back of her mind, she questions the true authenticity of her purpose. This young woman was raised in the Caribbean, a region that displays both its African and European influences but still aims to independently chart its own path. Like the country of her origin, this young woman believed her divinely ordained path was to attend seminary to broaden her sphere of influence by increasing her knowledge in theological studies. Her family, friends, mentors, and well-wishers championed her desire to attend Bible school because, of course, being properly equipped in this manner was not a new concept. After all, her mother did attend and graduated valedictorian from Bible school. She was raised surrounded by amazing examples of women in ministerial leadership who were impactful role-models who taught her how to navigate her beliefs, marriage, family, and ministry.

Embarking on her new journey, this woman applied and was accepted to join other men and women in their passionate pursuit of ministry. However, this was also the start of her journey in learning how to navigate the subliminal waters of women in ministerial leadership. Her previous encounters communicated that this was acceptable; women can lead. But her new reality slowly peeled away at this certainty, adding parameters to what can be done by women in ministerial leadership roles. In the back of her mind, she questions the genuine authenticity of her purpose. Feeling through the foggy air of "for and against," she wonders, will God bless this endeavor, or is she pursuing a dream in ignorance? Was this move worth it? If others did this, can she do it too? Should her focus be on the desire she believes God gave her, the support of her family, or the new influences of her surroundings?

Rationale

The general concept of female roles has evolved into many facets and several variations of what we now know. These aspects of female roles are impacted by personality, society, culture, and tradition. In their study "The Middle Ages: Change in Women's Personalities and Social Roles," Newton and Stewart examined women's midlife personality development and its relationship to career and family commitments.[1] The research not only identified the change in women's personalities after the age of thirty but also emphasized the overall impact social roles, such as mother, wife, student, and career woman have on personality although this may vary based on culture. Like personality and social roles, tradition also has a significant influence on the role of women. In some cultures the insistence that women and men have inherently unequal roles has been ingrained in the psyche. In many cultures women are generally the care-givers, the nurturers, and the home-makers. In other cultures the dynamics of modern society changed the narrative of family structures as more women have entered the workforce and more men have taken an active role in parenting which has changed the arrangement of traditional roles.[2] This change in traditional roles has also impacted the world of leadership. There is now a growing body of research surrounding women in ministerial leadership roles; a conversation that seems to be taking place in many cultures around the world.[3]

---

[1] Nicola Newton and Abigail J. Stewart, "The Middle Ages: Change in Women's Personalities and Social Roles," *Psychology of Women Quarterly* 34, no. 1 (2010): 75–84. https://doi-org.ezproxy.liberty.edu/10.1111%2Fj.1471-6402.2009.01543.x

[2] Kristin M. Perrone, "Traditional and Nontraditional Work and Family Roles for Women and Men," *Journal of Career Development* 36, no. 1 (2009): 4 https://journals-sagepub-com.ezproxy.liberty.edu/doi/pdf/10.1177/0894845309340787

[3] Victor E. Sojo, Robert E. Wood, Sally A. Wood, and Melissa A. Wheeler, "Reporting requirements, targets, and Quotas for Women in Leadership," *The Leadership Quarterly* 27, no. 3 (2016): 519-536.

Women in leadership positions are still recognized as a rarity compared to their male counterparts. Although considered underrepresented in various leadership spheres, the number of women in leadership positions has consistently increased over the past few years. The World Economic Forum's Global Gender Gap Report 2015 reveals that the number of women now participating in the global labor force has increased by 250 million since 2006.[4] There has also been growth in women in senior leadership positions as more women are participating on boards and executive committees globally, but there still is an underrepresentation of women in these areas.

The overall gender gap index, as of 2020, is 0.68 which means that women have about 32% less access to the same resources and opportunities as their male counterparts.[5] According to the same gender gap report, only 15 countries will potentially close their gender gap within this lifetime. For example, France who is currently ranked 12th is expected to close its overall gender gap within 22 years if the progress remains at its current pace, compared to the United States who will take approximately 208 years to close its gender gap.[6] Yet, as the years pass, there is an increase in the gender inclusivity which is more evident in global leadership positions. "The number of women in the most senior global leadership positions is increasing and at the same time, the style of global leadership is progressively incorporating approaches most frequently labelled as feminine."[7] In a growing number of contexts both men and women aim to incorporate "feminine approaches" to address economic urgencies and demands. As the number

---

[4] World Economic Forum, "Ten years of the Global Gender Gap Report 2015," accessed April 30, 2020. http://reports.weforum.org/global-gender-gap-report-2015/report-highlights/.

[5] Ibid.

[6] Ibid.

[7] Nancy J. Adler, "Global Leadership: Women Leaders," *MIR Management International Review* 37, no. 1 (1997): 177. https://www-jstor-org.ezproxy.liberty.edu/stable/pdf/40228426.pdf pg.

of these contexts increase globally female inclusivity and promoting gender diverse structures in government, commerce, and religion increases both domestically and globally.

Replicating the global trend, female leaders are on the rise in areas such as politics, business, and religion in the United States of America. For example, there is a record number of women, surpassing the previous record of eighty-four women in the United States House of Representatives.[8] Between 2007 and 2018 female owned companies grew by 46% in revenue and 58% in terms of the number of firms.[9] This trend is also reflected in most mainline denominations where the 15.5% of women in the clergy has doubled to 32% since 1994.[10] Women have been the majority of college-educated adults for more than a decade. In 2017 in the United States, 33% of men and 38% of women had a bachelor's degree.[11] One driving force behind these numbers is women of color who are starting businesses at a much faster rate[12] and pursuing Master of Divinity degrees and attending seminary at an increasing rate.[13] Yet, even with these statistics, "women have not moved up to positions of prominence and power in

---

[8] Carol Hardy-Fanta, Dianne Pei-te Lien, Pinderhughes, and Christine Marie Sierra, "Transforming the American Political Landscape," Part. In *Contested Transformation: Race, Gender, and Political Leadership in 21st Century America*, (Cambridge: Cambridge University Press, 2016), 27–158.

[9] American Express, "*State of Women-Owned Businesses Report*," (2018), accessed January 2020. https://about.americanexpress.com/files/doc_library/file/2018-state-of-women-owned-businesses-report.pdf

[10] Eileen Campbell-Reed, "*State of Clergywomen in the U.S: A statistical update*," (2018), accessed March 2020, 3. file:///C:/Users/sgutzmer/Downloads/State-of-Clergywomen-US-2018-web.pdf

[11] Abigail Geiger, and Kim Parker. "A Look at Gender Gains and Gaps in the U.S." Pew Research Center. March 15, 2018, accessed January 16, 2019. http://www.pewresearch.org/fact-tank/2018/03/15/for-womens-history-month-a-look-at-gender-gains-and-gaps-in-the-u-s/.

[12] American Express, *State of Women-Owned Businesses Report,*" (2018).

[13] Campbell-Reed, "*State of Clergywomen in the U.S.: A Statistical update.*" (2018).

America at anywhere near the rate that they should based on their representation and early career success in higher education and entry-level workforce."[14]

Like other regions around the world, there are barriers that create this limitation in the United States, one of which is culture. "A double bind of competing norms for leadership stature and female likeability, for example, has made it very difficult for women to display the confidence and assertiveness associated with strong leadership and still be viewed as 'likeable' by their colleagues and superiors."[15] Women in leadership not only encounter this barrier of culture in society, but also in the church.

While there is still a certain extent of indifference in some areas of society such as business and government, none is more polarized than the views about women in ministerial leadership roles. The conversation regarding female leadership in the evangelical church is not a new topic; however, the differences and inconsistencies regarding women leading in the church have created confusion. While some believers accept the faith principles that liberate both men and women to exercise their gifts and abilities, the issue that creates a division between the egalitarian and complementarian view is women in ministerial leadership roles. The text, *Two views on Women in Ministry,* states, "…for while a consensus has emerged regarding women and spiritual gifting, a great divide has emerged on the issue of *women in leadership* – especially women leading men."[16] Women in ministerial leadership has encountered more resistance than acceptance among Christian denominations. The church battles with the idea of female

---

[14] Judith Warner, "Women's Leadership: What's True, What's False, and Why it Matters," *Center for American Progress*, (2014) https://www.americanprogress.org/issues/women/reports/2014/03/07/85467/womens-leadership/

[15] Ibid.

[16] Linda L. Belleville, "Women in Ministry: And Egalitarian Perspective," in *Two Views on Women in Ministry,* rev. ed. (Grand Rapids: Zondervan, 2005), 23.

leadership due to specific scriptural interpretations and the influences of western culture and the secular, which can be perceived as "a natural reality devoid of religion,"[17]

As this battle continues, the growing number of women of theological studies is undeniable. According to data from the Association of Theological Schools, Southern Baptist seminaries experienced a twelve percent increase in female enrollment in graduate-level degree programs from 2012 – 2016.[18] With more women entering theological training schools, which prepare people for leadership, what opportunities exists for female graduates to lead and to be involved in ministerial leadership? How do we navigate the views female ministerial leadership roles? This research explores this question by surveying graduate students in Liberty University Rawlings School of Divinity.

Statement of the Problem

As the global church becomes more connected, navigating and discussing women in leadership becomes an even more necessary conversation in the church. However, this discussion should begin in seminaries where ministerial leaders are trained. The increase in women attending seminary and pursuing ministerial and pastoral leadership roles is not slowing down. Therefore, this research was designed to study the problem of very diverse views on women in ministerial leadership.

Statement of the Purpose

The purpose of this study is to identify the views of graduate students in Liberty University Rawlings School of Divinity, on women in ministerial leadership roles.

---

[17] Craig Calhoun, Mark Juergensmeyer, and Jonathan Van Antwerpen. *Rethingking Secularism* (New York: Oxford University Press, 2011), 55.

[18] The Associate of Theological Schools, "2017 – 2018 Annual Data Tables," (2018), accessed 2020. https://www.ats.edu/uploads/resources/institutional-data/annual-data-tables/2017-2018-annual-data-tables.pdf

The Significance of the Study

This study aims to understand the views that influence the perspectives of the graduate students in Liberty University Rawlings School of Divinity as they pertain to women in ministerial leadership. By identifying these views within the given population, this research can have a significant impact by providing information that can inform this educational institution and enable them to properly equip students, both male and female, for ministerial leadership within both local and global setting.

Definitions

The following definitions are used throughout this study:

- *Secular* as previously explained is "a natural reality devoid of religion"[19] which creates a divide between the modern world and theological ideologies. Simply put, the secular encompasses that which is not religious. This term is used when looking at the leadership roles of women outside of the religious context.

- *Post-Christian/Post-Christianity*, as defined by Merriam-Wester dictionary, is "the decline of Christianity as a majority religion."[20] Influences such as secularism, new age religious movements, and atheism have impacted personal ideologies and worldviews that were previously rooted in the basic foundations of Christianity.

- *Feminism* has transitioned over the years and has therefore inherited various definitions. This paper will adopt the Cambridge Dictionary definition which describes feminism as "the belief that women should be allowed the same rights, power, and opportunities as

---

[19] Calhoun, Juergensmeyer, and Antwerpe, *Rethinking Secularism*, 55.

[20] *Merriam-Webster Dictionary*, "Post-Christian." https://www.merriam-webster.com/dictionary/post-Christian

men and be treated in the same way, or the set of activities intended to achieve this state."[21]

- *Ministerial leadership* pertains to upper level leadership within a religious organization and Remi Alapo suggests that there are different roles within ministerial leadership such as Pastor or Ministry Leader[22]

Delimitations

The question of women's roles in church/religious leadership position across culture is a global question that needs to be researched across many international contexts. The greatest delimitation of this study comes from the fact that the research was conducted and limited to one educational institution primarily associated with one denomination in one cultural context. The narrowness of the research cannot be applied to a larger population without replication in another context. A second delimitation is the depth of the questionnaire. There are more detailed questions that must be asked in order to address the global understanding of the dynamics surrounding women in leadership positions across cultures as well as the multifaceted influences on views within this sample context. Another delimitation was, within the School of Divinity, only graduate students were surveyed for this project. The researcher's purpose behind this decision came from observing the intricacies of the graduate level programs and the expectations of graduate students.

---

[21] *Cambridge Dictionary,* "Feminism," https://dictionary.cambridge.org/us/dictionary/english/feminism?q=Feminism

[22] Remi Alapo, "Ministerial Leadership: The Servant Leader as a Transformational Leader," *David Publishing*, 8, no. 1, (2018): 12-16, http://www.davidpublisher.org/Public/uploads/Contribute/5a9cede99596e.pdf

Chapter 2

Precedent Research

Leadership

Female Leadership

The idea of leadership has been characterized and examined in a plethora of ways that varies based on given disciplines. These studies examine the qualities, competencies, and behaviors that makes leaders or leadership great.[23] This greatness and the overall study of attaining great leadership seems to be represented by male leaders who are of predominantly Caucasian, upper-middle-class background. With this demographic being the majority there is minimal exploration into other faces of leadership, especially the faces of women who lead. Research that examines the applicability of leadership theories with women as the focus is still inadequately represented. While there is progress in certain areas of society pertaining to women in leadership roles, there are still some challenges women face that some of their male counterparts will not recognize. These barriers, such as gender ideals, stereotypes, stigmas, and inequality in the workplace are a few of the principal issues found in various parts of the world. These barriers have prevented women from achieving progress in becoming leaders and have diminished their ability to be a significant contender for advancement.

Gender Ideals

The teaching of gender ideals, also recognized as expectations of a specific gender,[24] starts from the moment one is born. For example, the association of pink or blue with a specific

---

[23] Peter G. Northouse, *Leadership Theory and Practice* (Thousand Oaks, California: SAGE Publications, Inc., 2019), 15.

[24] Susana A. Eisenchlas, "Gender Roles and Expectations: Any Change Online?" *SAGE Open*, (2013). https://journals-sagepub-com.ezproxy.liberty.edu/doi/pdf/10.1177/2158244013506446

gender is widely popular as these colors are associated with the female and male gender respectively. Eagly defined gender ideals/roles as "society's shared beliefs that apply to individuals based on their socially identified sex."[25] While evangelical Christians believe the only socially identified sex is the one given by God, it is apparent that society has had an impact on changing perceptions of gender identity. Peers, culture, media, and religion all influence this ideal and shape things such as what each gender should do and how each role should operate and express their emotions. The influences on one's learning, based on these aspects of life and society, have a direct influence on how one views the world and gender today. The concept of gender ideals is closely related to gender stereotypes between the expectation of men and women.

Stereotypes/ Stigmas

According to the Oxford English Dictionary, a stereotype is a preconceived and oversimplified idea of the characteristics which typify a person, situation, etc.[26] Masculine and feminine stereotypes are suggested to be complementary in the sense that each gender possesses a set of strengths that balance out the weaknesses and supplement the assumed strengths of the other. While in some contexts, stereotypes may not be a damaging mechanism, they still limit the full expressions of one's human character. They ignore an individual's abilities, needs, and circumstances and impact their ability to shape their specific identity according to their values and beliefs. "Put differently; stereotypes infringe unduly on the capacity of individuals to

---

[25] A. H. Eagly, "The His and Hers of Prosocial Behavior: An examination of the social psychology of gender," *American Psychologist,* 64 (2009): 644-658.

[26] *Oxford English Dictionary*, "Stereotype."

construct and make decisions about their own life plans."[27] The excessive and unconscious use of

stereotypes have caused a desensitized society to be ill-informed about other details that make up

a situation, including the case of leadership.

> …this [stereotype] perspective also reinforces female subordination and male superiority, which neutralizes the extremity of these beliefs to make them acceptable to both men and women. Traditionally, the male is the head, they show no tears, no fears, and they possess a very stoic ambiance, and is primarily the sole breadwinner in the family. Women are still portrayed as nurturing, so they typically receive roles that are the caregivers, etc. Violations of these gender role expectations are met with criticism and penalty.[28] But these "expectations," over the past few years, has been flipped upside down. Not out of disregard but out of necessity. In a society of unpredictability, there are instances of the man staying at home while the woman works. In 2015, 42% of women/ mothers were the sole breadwinners for their family, bringing in at least half of the family earnings. Nearly a quarter of these women were co-breadwinners bringing in 25% - 49% of the earnings.[29]

Women tend to encounter discriminatory behaviors when in a male-dominated

environment. A meta-analysis conducted by Davison and Burke suggests that there is a greater

gender-bias on male-dominated tasks than female-dominated tasks. It also suggests that there is a

preference to men over women for male-dominated jobs or responsibilities such as leadership

positions.[30] These stereotypes can transform into stigmas that are crippling to the progression of

women. For example, a stereotype that states, *women are emotional beings* becomes a stigma

that states *because of their emotion, women are not rational and therefore cannot be good*

---

[27] Rebecca J. Cook, and Simone Cusack. "Understanding Gender Stereotyping." In *Gender Stereotyping: Transnational Legal Perspectives*, (Pennsylvania: University of Pennsylvania Press, 2010): 9-38. http://www.jstor.org/stable/j.ctt3fhmhd.7.

[29] Sarah Jane Glynn, "Breadwinning Mothers Are Increasingly the U.S. Norm." *Center for American Progress,* accessed April 2019. https://www.americanprogress.org/issues/women/reports/2016/12/19/295203/breadwinning-mothers-are-increasingly-the-u-s-norm/.

[30] Heather K. Davison and Michael J. Burke. "Sex discrimination in stimulated employment context. A meta-analytic investigation" *Journal of Vocational Behavior* (2000): 225-248
https://ebookcentral-proquest-com.ezproxy.liberty.edu/lib/liberty/reader.action?docID=795030

leaders. According to the Meriam Webster dictionary, a stigma is a mark of shame or discredit: stain.[31] Stigma has a label or brand of disgrace associated with a person, value, and or circumstance. Stigmas, especially regarding female leadership, drive inequality within any given organization and ignore the value of achieving understanding and opportunity. Women are sometimes stigmatized in a setting where they were in a leadership role or acting as a leader. This perception is also true of women who exercise certain qualities or behaviors that are representative of, what some consider to be, the characteristics of a natural leader. It is significantly important to understand that not all employed women or women in leadership roles experience stigmatization, but it is rather a situational occurrence that still warrants attention. This attention should be a significant topic when discussing and assessing an organization's culture.

Organizational Culture

A Bersin by Deloitte survey suggests that the problem of male dominance and superiority within an organizational culture comes down to culture itself: it concludes that most organizations do not provide an environment that encourages the desire for senior leadership or supports diverse leadership.[32] According to the Business Dictionary, organizational culture is comprised of an organization's experiences, expectations, history, philosophy, policies, shared beliefs, written and unwritten rules.[33] The culture of an organization will determine the success or failure of the organization itself. The practiced culture, which varies from the "stated" culture,

---

[31] *Merriam-Webster Dictionary*, "Stigma." https://www.merriam-webster.com/dictionary/stigma

[32] Charles Coy, "Women in Leadership Isn't Just a Gender Issue, It's a Culture Issue," *ReWork* (May 2017), accessed October 2019. https://www.cornerstoneondemand.com/rework/four-ways-company-culture-can-support-women-leadership.

[33] *Business dictionary*, "Organizational Culture," http://www.businessdictionary.com/definition/organizational-culture.html

is at the core and is the foundational belief of that given organization. For example, if the practiced culture of an organization focuses on innovation regardless of the attitude of an individual, the likelihood of firing innovative individuals are slimmer compared to someone who is less innovative with a better attitude.

The study highlights that organizations that have a strong and substantial culture of leadership growth are also the organizations that have a high degree of gender diversity.[34] Gender diversity is most beneficial when there is an intentional structure in place that supports the advancement of gender diversity. Based on previously discussed statistics, an organization that does not intentionally establish and manage gender diversity leaves a majority of their human resource capacity untapped. "The solution is not merely instituting some 'feel good' policies. The solution is a fundamental change. It is a revolution in thought and action that will have a terrific impact, an impact that can be measured in dollars and cents."[35] Any organization that purposefully invests in their human capital will see benefits. This concept also applies to the church.

While the foundation of a church's organizational culture is on the foundational truths of the Bible, it too, can benefit from having intentional structures in place to promote gender diversity. Although the goal is not dollars and cents but souls for the kingdom of God, some non-profit organizations and churches can add value to their organization and its people by assertively addressing gender diversity. Churches that support and have women in leadership roles can still thrive in a patriarchal structure and society. For example, the United Methodist

---

[34] *Business dictionary*, "Organizational Culture," http://www.businessdictionary.com/definition/organizational-culture.html

[35] Felice N. Schwartz, "Women as a Business Imperative," *Harvard Business Review*, (March, 1992) accessed 2019, https://hbr.org/1992/03/women-as-a-business-imperative.

churches in various regions of Africa have curtailed their once strict restrictions on the ordination of women and have now seen growth in different episcopal areas. This increase is also evident in theological schools with a population of female professors and deans.[36] As mentioned before, the upsurge of women accessing leadership positions within these organizations comes through a shift in the organization's culture.

Mentorship

An essential element to the success of any leader is the vulnerability of mentorship. Rarely does a person who has reached the pinnacle of success in their career, do so without the counsel, guidance, and discipleship of a mentor. Mentorship, especially in ministry, is integral to an individual's achievement, and aids in the areas of self-care and mental health. Examples of mentorship are found in both the Old and New Testament with individuals like Moses and Joshua, Eli and Samuel, Elijah and Elisha, Naomi and Ruth, and Jesus and His disciples. Regi Campbell writes, "Mentoring is not about coming to *know* something; that would be education. Mentoring is not about learning *to do* something; that would be training. Mentoring is about showing how *to be something*. It is about *becoming* a learner and follower of Jesus Christ."[37] Mentorship is deliberate discipleship.

There is a common isolation endured by evangelical women in leadership. Whether leading a non-profit or working at a church, women are often left alone at the top. They seem to have few female peers and even fewer role models, which has led to an unfulfilled desire for mentoring. The intentionality of giving and receiving mentorship is particularly important to

---

[36] Eveline Hikwanah. "African Clergywomen Making Great Strides." *United Methodist News Service*, accessed April 2019. https://www.umnews.org:443/en/news/africa-clergywomen-making-great-strides.

[37] Regi Campbell and Richard Chancy, *Mentor Like Jesus*. (Nashville, Tennessee: B&H Publishing Group, 2009), 18.

women who navigate the ever-changing world of ministry. Leaders, primarily female leaders, often speak about the challenges of finding mentors in ministry. The "selection pool" is limited when compared to other fields, and addressing this idea of "finding a guide" is typically approached with hindrance. On the one hand, the need for counsel and guidance is essential, yet finding that individual comes with overwhelming challenges. Factors that often delay or completely obstruct this desire include: 1) other female leaders being overwhelmed with different relationships and demands, 2) the fear of rejection from men who do not see the need to counsel a woman for a leadership position, and 3) believing one can do it alone.

In her chapter on mentorship, Nicole Massie Martin identified four ways that mentees, in their pursuit, often choose the wrong mentors. First, mentees often refuse to be mentored by someone outside of their network.[38] People naturally draw close to other individuals who share similar characteristics. However, female leaders must identify mentors who are both inside and outside of their networks. For example, finding a mentor who is a professional psychologist or financial analyst can aid a female leader who is pursuing ministry. Second, expecting that a mentor will fix every problem that one faces.[39] One's expectations must align with the realities that surround them. While a mentor aims to offer sound advice, the mentee is still responsible for every choice and decision made. The mentor is there to guide not to be the one doing. Third, the assumption that a mentor exists to serve the mentee.[40] The investment of time that a mentor puts into their mentee and the mentee offers to the mentor is essential, and honoring that time is foundational to the lifespan of the relationship. Clear boundaries and expectation should be set to

---

[38] Nicole Massie Martin, *Made To Lead* (Ashland: Christian Board of Publishing, 2016), 55.

[39] Ibid.

[40] Ibid, 56

avoid crossing lines. Finally, the expectation that the mentorship will last forever.[41] The reality is

that mentorship relationships are seasonal. There are different purposes and times to these

seasons, and having the same mentor through every change, transition, and development,

whether good or bad, are not wise for proper growth. Martin suggested, "Regardless of the

reason, it is wise to go into the mentor relationship expecting to learn then moving on. When that

time comes, celebrate the moment and allow the closure to come naturally."[42] Finding the right

mentor who will support and guide one can aid in the enhancement of one's career in leadership.

Wisdom and time should be taken into consideration when making the critical decision of

mentorship.

<div align="center">Theoretical Perspectives on Female Leadership</div>

When considering the theoretical perspective of female leadership, there must be

significant consideration taken of organizational factors, individual factors, systematic and

societal factors. These attitudes and attributes, toward what create the "jobs" of a female or a

male, result in the display of occupational exclusion. Although the differences between each

problem vary drastically from region to region and from occupation to occupation, Ellen

Fagenson examined four theoretical approaches or formulations that tested both men and women

in upper and lower-level jobs in a larger scale corporation.[43] Three will be examined here.

---

[41] Nicole Massie Martin, *Made To Lead*, 2016, 56.

[42] Ibid, 55.

[43] Ellen A. Fagenson, "Perceived Masculine and Feminine Attributes Examined as a Function of Individuals' Sex and Level in the Organizational Power Hierarchy: A Test of Four Theoretical Perspectives," *Journal of Applied Psychology* 75, no. 2 (1990): 204, accessed October 2019, https://doi.org/10.1037/0021-9010.75.2.204.

Gender-Centered Perspective

The gender-centered perspective observes the overall impact gender plays on people's interactions, social roles, and opportunities. Gender is undoubtedly an integral aspect of every area of social, economic societies, and both private and public realms. The gender-centered perspective also considers that the attributes an individual is perceived to possess vary according to their sex. Men are hypothesized to perceive themselves as possessing male characteristics such as strength, self-confidence, competitiveness, and independence. Women are hypothesized to perceive themselves as possessing characteristics such as gentleness, emotional depth, helpfulness, and awareness.[44] These perceptions of attributes also influence an individual's impression, based on the position in which they function within an organizational power hierarchy.

Organization-structure perspective

Fagenson states that the organization-structure perspective is based on the premise that an organization's structure shapes a woman's behavior on the job.[45] In her book *Men and Women of the Corporation,* Rosabeth Moss Kanter suggests that employees tend to exhibit different behaviors based on the way the organization operates.[46] Based on this theory one can conclude that there are two types of situations found in an organization: advantageous and disadvantageous job situations. An advantageous position is one that offers job occupants opportunities and power associated with those opportunities. On the other hand, disadvantageous positions offer the job occupants little to no power and fewer opportunities. The attitudes of

---

[44] Ellen A. Fagenson, "A Test of Four Theoretical Perspectives," 1990.

[45] Cansu Akpinaar-Sposito, "Women in Management Research: Theoretical Perspective," *HAL-SHS*, (June 2013), assessed September 2019, https://halshs.archives-ouvertes.fr/halshs-00839365/document

[46] Rosabeth Moss Kanter, *Men and Women of the Corporation* (New York: BasicBooks, 1993), 246.

individuals, whether in advantageous or disadvantageous positions, both adjust to their job situation. Therefore, the individuals in a favorable opportunity adapt to behaviors or attitudes that aid in their acceleration while people in disadvantageous positions develop attitudes that often limit their advancement here.[47] Individuals in the higher sphere of an organization think of themselves as instrumental to the daily function of the organization, while the individuals in the lower sphere of the organization are more focused on the needs of others. Men typically assume the roles in the upper echelon of organizational culture while women are in the lower sphere of the organization's structural culture.[48]

Biological, socialization, and structural/ cultural models

Research has explained that the emergence of gender-related behaviors within various organizations typically falls into three classes: biological, sociological, and structural/cultural.[49] According to the *biological model,* variables such as genetics, hormones, and other physical characteristics are the differences that distinguish men and women. These differences enable stability and aid in the need for survival.[50] The *socialization model* emphasizes the observed social difference between men and women. This model hypothesizes that both men and women react, behave, and adjust based on their various cognitive and social processes, which relate to varied stages of life. Compared to the biological model, the social model is not constant, but rather subject to change.[51] Lastly, the *structural/cultural model* assumes that systems, social

---

[47] Ellen A. Fagenson, "A Test of Four Theoretical Perspectives," 1990, 204.

[48] Ibid*,* 210.

[49] Ibid.

[50] Ibid.

[51] Ibid.

structures, and other arrangements lead and define the differences in gender due to the incongruities in status and power.[52] Of the three categories, socialization and structural/cultural models have been acknowledged and receive more attention in the literature than the biological model and are considered the most adequate and suitable explanation for gender differences. Adding to these models is the expectation states theory. According to this theory, "individuals in newly formed problem-solving groups form a shared set of performance expectations for one another. These expectations are unconscious and taken-for-granted beliefs about how likely it is that each group member will contribute to the success of the task."[53] Some of these unconscious performance evaluation expectations include characteristics such as age, race, and gender. It is essential to understand that these schemas, beliefs, or expectations ultimately constitute gender roles in society, and each internalizes these through the socialization process.

<p align="center">Culture and Female Leadership</p>

While there may always be a debate surrounding the role of women in ministry, these differences in opinion are all influenced by culture. What may be acceptable in one region of the world may be wholly abhorred in other areas. With the ongoing day-to-day challenges that many women face, what is culture's interpretation of it all? How does this vary from region to region? There are systematic patterns of cultural beliefs and values that influence specific outcomes. These patterns suggest that there are also systematic differences in male and female leadership in various societies that impact the overall direction of governance. These differences are directly related to broader cultural indicators. Looking at cultural dimensions and additional features such

---

[52] Ellen A. Fagenson, "A Test of Four Theoretical Perspectives," 210.

[53] Will Kalkhoff and Shane R. Thye, "Expectation States Theory and Research," *Sociological Methods & Research* 35, no. 2 (2006): 219-249.

as traditionalism, social structure, modernism, and other cultural barriers can help in giving insight into the impact of culture on female leadership within a country or specific region.

Cultural Dimensions

Hofstede's cultural dimensions theory provides an outline for cross-cultural communications which attempts to articulate the effects of culture on the value of its members and how that value in turn relates to the behavior of the members. Global Leadership and Organizational Behavior Effectiveness (GLOBE) capitalized on this theory and presented an additional model of cultural measures. Similar to Hofstede, the GLOBE study developed nine cultural dimensions across both values (should be) and the societal practices (what-is).[54] These dimensions are assertiveness, future orientation, gender egalitarianism, humane orientation, performance orientation, power distance, uncertainty avoidance, collectivism I (institutional), and collectivism II (in-group). The definitions of these dimensions are provided below.

- **Assertiveness**: the degree to which individuals are assertive, confrontational, and aggressive in their relationship with others.

- **Collectivism I (Institutional Collectivism)**: The degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action.

- **Collectivism II (In-Group Collectivism)**: the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families.

- **Future Orientation**: The extent to which individuals engage in future oriented behaviors such as delaying gratification, planning, and investing in the future.

- **Gender Egalitarianism**: the degree to which a collective minimizes gender equality.

- **Humane Orientation**: the degree to which a collective encourages and rewards individuals for being fair, altruistic, generous, caring, and kind to others.

---

[54] Sunil Venaik and Paul Brewer, "Critical Issues in the Hofstede and GLOBE National Culture Models," *International Marketing Review* 30, no. 5 (2013): 469-482.

- **Performance Orientation**: the degree to which a collective encourages and rewards group members for performance improvement and excellence.

- **Power Distance**: the degree to which members of a collective expect power to be distributed equally.

- **Uncertainty Avoidance**: the extent to which a society, organization, or group relies on social norms, rules, and procedures to alleviate unpredictability of future events.[55]

These nine dimensions significantly contribute to the difference seen in the various assumptions and beliefs people have about leaders and leadership. Accurately identifying and navigating these differences are significant when discussing or working in a multicultural or cross-cultural setting. This understanding prepares leaders working in these contexts not to be surprised by the challenges that will arise when dealing with differences in attitudes, expectations, cultural values, and systems of ethics.[56] Many contentions stem from the differences in one's system of values, ideas, and norms that the individual has been exposed and encultured into over their lifetime. For both male and female leaders, the awareness of communicating their organization's values and norms on a multi/cross-cultural platform is essential. "Organizational culture does not erase national cultures."[57] Female leaders, more than their male colleagues, have to be intentional about intercultural competence when navigating foreign grounds. Having credibility in various regions comes from her ability to adapt her leadership style based on the cultural context and expectations. In a Harvard Business Review titled *Leading Across Cultures Is More Complicated for Women*, Sylvia Hann Hewlett and Ripa

---

[55] Robert House, "Understanding Cultures and Implicit Leadership Theories Across the Globe: an Introduction to Project GLOBE," *Journal of World Business* 37, no. 1 (2002): 3-10.

[56] Erich Baumgartner, "The Impact of Cultural Factors on Leadership in a Global Church," *Journal of Adventist Mission Studies (JAMS)* 7, no. 1 (2011), accessed April 12, 2019, https://digitalcommons.andrews.edu/jams/vol7/iss1/6/.

[57] Ibid.

Rashid concluded that women have more to master as there are different standards to which women in leadership positions are held.[58] They found, for example, women are expected to exhibit their authority in a more reserved manner whereas the opposite is expected of men.

Gender Egalitarianism

Gender egalitarianism, as defined above, is the limitation of gender equality by a people, and is often used in research studies about women's status in a variety of ways. Researchers such as Hofstede, Hofstede and Minkov suggest that masculinity and femininity are either compared by the culture of the entire society or compared by the individuals within the society. If the comparison is of the individuals within the society, an individual can potentially be both masculine and feminine at the same time. However, if the comparison is of an entire society, a country is either predominantly one or the other.[59] Other researchers such as Anne E. McDaniel suggest that gender egalitarianism affects both the behaviors and attitudes of individuals. For example, an increased level of gender egalitarianism leads to a stronger and more positive image of working women and aids in the attitudes that employed women can also be good mothers.[60]

The importance of gender egalitarianism has developed positive momentum globally. However, knowing that gender egalitarianism can limit segregated practices and processes, the question that needs to be asked is whether countries that have committed to forms of egalitarianism have seen substantial advancement in the reduction of gender segregation. Maria Charles and David B. Grusky suggest that the response to this question points to a disappointing

---

[58] Sylvia Ann Hewlett and Ripa Rashid, "Leading Across Cultures is More Complicated for Women," *Harvard business Review* (2015), accessed April 2020, https://hbr.org/2015/12/leading-across-cultures-is-more-complicated-for-women

[59] Geert Hofstede, *Cultures and Organizations: Software of the Mind* (McGraw-Hill, 2003), 147.

[60] Anne E. McDaniel, "Measuring Gender Egalitarianism: The Attitudinal Difference between Men and Women" *International Journal of Sociology* 38 no.1 (2018*).* https://www.jstor.org/stable/20628319

answer. For example, Sweden, known for its egalitarian stance remains deeply sex-segregated to this day, while countries that are commonly known for upholding the conservative image of gender practices, such as Italy and Japan, are not any more segregated than the less conservative countries.[61] Therefore, enforcing or supporting egalitarian procedures does not conclude a decrease in segregated practices and processes.

Theological Foundations for Women in Ministry

This section will evaluate various perspectives regarding women in the biblical creation story and their role in society. While a few sources are from a secular perspective, the author included these sources to show distinct views in opinion. The insertion of these sources does not assert that the author shares the same conclusions.

Equality in Creation

The biblical idea of authority and submission did not originate in Ephesians chapter five, nor was it in Genesis chapters two and three. Authority and submission existed before the dimension of time because it has existed within the Holy Trinity; God the Father, God the Son, and God the Holy Spirit. Perfectly unified, in essence, yet still unique in a divine role. When considering each person of the Holy Trinity and its divine relationship, one can better understand the intended image for the connection between man and woman and the concept of biblical equality.

The Oxford English Dictionary defined wholeness as "the quality, state, or condition of being undivided, of having all parts or elements properly combined or connected; unity,

---

[61] Maria Charles, and David B. Grusky, "Egalitarianism and Gender Inequality" in *Inequality Reader: Contemporary & Foundational Readings in Race* (New York, London: Routledge, 2006) 391. https://web.stanford.edu/group/scspi/grusky/article_files/egalitarianism_gender_inequality.pdf

completeness, fullness, perfection."[62] The three persons of the Holy Trinity are the complete

wholeness of God. God or *Theos*, is recognized as the first person of the Trinity and is referred to

as Creator, King, and Father. God the Son came in the form of flesh to complete the ultimate

redemption of humanity through the person of Jesus Christ. "He was in the world, and the world

was made by Him, and the world knew Him not (John 1:10)."[63] After His time on earth, Jesus

returned to His original place and former glory in heaven of which He shared equally with the

other members of the Godhead.[64] What the Word in flesh form could not accomplish, the Spirit

can complete. The Holy Spirit, the third person of the Trinity, is also God. "And I will ask the

Father, and he will give you another advocate to help you and be with you forever" (John.

14:16). Considered "someone wonderfully mysterious"[65] by theologian Sinclair Ferguson, the

person of the Holy Spirit received even more recognition during the ministry of Christ while He

was on earth. He is the ultimate extension and continuation of Jesus' ministry here on earth. The

Holy Spirit was not only the companion of Christ, but He would eventually become the

companion of humankind. Identified as another advocate, the Holy Spirit serves in the capacity

of teacher, guide, and comforter and should be recognized as an equal member of the Holy

Trinity. All three members of the Trinity are the same yet different in role, all with the aim of

the redemption of humanity.

---

[62] *Oxford English Dictionary*, "Wholeness."

[63] Unless otherwise noted, all biblical passages referenced employ the New International Version.

[64] Max Robert Miller, "The Godhead as it Relates to the Three Divine Personalities of Deity, the Trinity, being God the Father, God the Son, and God the Holy Spirit, Thereby Making Special Identification of these Three Persons and especially to the Son and His Relations in the Trinity," Amridge University, 1981, ezproxy.liberty.edu/login?url=https://search-proquest com.ezproxy.liberty.edu/docview/303230576?accountid=12085.

[65] Sinclair Ferguson, The Holy Spirit: Jesus's Closet Companion," *Desiring God* (April 2014), accessed March 2020, https://www.desiringgod.org/interviews/the-holy-spirit-jesuss-closest-companion

God sovereignly created man and woman, united in nature yet different in function, to mirror this image of His likeness. This order clearly created division between roles which gives certain obligations to the man (Genesis 2:15-17) and to the woman (Genesis 2:18). Some expositors construe the primacy of Adam is supported by the chronological order of the creation of man. American Christian author, Gilbert Bilezikian, invalidates such a claim and asserts that "As soon as primal origination becomes a norm conferring dominance to the first in line, both Adam and Eve fall under the rulership of animals."[66] Likewise, using the reason of the sequence of days of creation as a theoretical explanation to conclude Adam's primacy also falls short of veracity and suggests that "the days of creation moves from the void of nothingness to increasingly sophisticated modes of existence. If Adam were to be considered the prototype of humanity, Eve would qualify as its supreme expression."[67] Therefore, Eve would have been considered the zenith of all things created; a perfected creation. However, neither was woman considered the second sex nor was Adam's formation a "trial and error" in creation. Both men and women were created with the same intentionality, on equal terms with each other (Genesis 2:18).

While there is evidence from creation to support the theory of the equality of man and woman, this design has been tainted by culture's definition of equality and by the brokenness that entered the world in Genesis chapter three. Equality as defined by culture has eroded the foundational example of this image and has morphed into gender ideologies such as compensatory masculinity and feminism. Noted as a Western characteristic[68] feminism does not

---

[66] Gilbert Bilezikian, *Beyond Sex Role* (Grand Rapids Michigan: Baker Academic, 1895), 23.

[67] Ibid.

[68] Nannerl Keohane, Michelle Z. Rosaldo, & Barbara C. Gelpi, *Feminist Theory: A critique of Ideology,* (Chicago: The University of Chicago Press, 1983)

seek to understand and explore gender identities through dichotomous (masculine and feminine) differences but rather though "fluid enactment of gender roles in specific social situations."[69] Influenced by societal expectations, the view of feminism was not always positive nor did it have a productive approach when dealing with women's attraction to and acceptance of dominance and submission.[70] The role of a woman compared to that of a man does not diminish with submission; instead, it showcases the glory of God. As the church is subject to Christ, a wife is subject or submitted to her husband (Ephesians 5:22-24). By marginalizing the purpose of submission, it clouds the reflection of Christ and the Church. Submission points to greater glory. The harmonizing relationship of submission from man to God and woman to man highlights the authority of both forms of leadership, which can lead to a more in-depth understanding of Christ-centered leadership and later Christ-like relationships.

Another one of the most referenced and challenging topics when discussing women in ministerial leadership is 1 Corinthians 14:34. Solomon O. Ademiluka suggests that some theologians attempt to bypass this subject by saying this section is a later addition and could not have been written by Paul in that it would be an apparent contradiction with 1 Corinthians 11:15.[71] Another argument for this text is this passage of scripture is culturally relative. John Piper disagrees and asserts that "the text is a straightforward statement of general apostolic

---

[69] Janet M. Bing, Victoria L. Bergvall, and Alice F. *Freed. Rethinking Language and Gender Research: Theory and Practice,* (New York, NY: Routledge, 1996), 175.

[70] R. Snyder-Hall, "The Ideology of Wifely Submission: A Challenge for Feminism?" *Politics & Gender* 4, no. 4 (12, 2008): 563-86, http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/194681561?accountid=12085.

[71] Solomon O. Ademiluka, "1 Corinthians 14:33b-36 in Light of Women and Church Leadership in Nigeria." *Verbum Et Ecclesia* 38, no. 1 (2017), http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1938772062?accountid=12085.

principles which we have seen in Ephesians 5 and 1 Corinthians 11."[72] He also adds "just as in each of those texts, so here the principle is based not on temporary problems or culturally relative conditions. It is based on the will of God in creation."[73]

<div align="center">Gender Diversity and Inclusion</div>

In Jeff Iorg's *Ministry in the New Marriage Culture* he states, "The presence of gender diversity is more than a means to an end. The presence of gender diversity reminds us that God graciously designed and created gender as an expression of mutual dependence."[74] The intrinsic value of gender and sexuality, as created by God, reminds us of His merciful nature and His ability to see all our needs and weaknesses. It was in the Garden of Eden that God saw Adam's needs and weaknesses and concluded it was within His desired ordination for humanity to provide him with Eve, something different yet complementary. Diversity, in its original form of man and woman, and other forms of diversity such as culture and race, adheres to God's complementary nature, which reflects and amplifies the supernatural mystery of the Divine God (Romans 2:11). This evidence supports inclusion and equity rather than favoritism. Gender inclusivity is a reminder of this. Inclusivity means the policy or practice of including people who might otherwise be marginalized or excluded.[75] These individuals may include disabilities, the destitute, the elderly, and girls/women. Because gender ideals are a learned behavior influenced by peers, culture, media, and religion, inclusivity is a way to balance or even offset the negative strain gender ideals have placed on individuals and society.

---

[72] John Piper, "The Order of Creation," *Desiring God* (April 1984), accessed April 2020. https://www.desiringgod.org/articles/the-order-of-creation

[73] Ibid.

[74] Jeff. Iorg, *Ministry in the New Marriage Culture*. (Nashville, Tennessee: B & H Publishing Group, 2015), 87.

[75] *Lexico Online Dictionary|Oxford*, "Inclusivity," https://www.lexico.com/en/definition/inclusivity

While certain aspects of society have twisted the view of gender inclusivity to include various ideals, concepts, and perspectives that are entirely unbiblical, other views align with an understanding that echoes the sound of the believer — for example, the education of children. According to UNICEF India, over the past few years, there has been an increase in the awareness of the need for education, especially elementary education, for children of both sexes and from Scheduled Castes (SCs) and Scheduled Tribes (STs).[76] The efforts to include these children into the realm of education has increased the participation rates of marginalized children, especially among the girls. UNICEF has been working specifically with girls to create awareness about education and school attendance, hygiene practices, and to develop leadership qualities.[77] This example of gender inclusivity seeks to ensure excellence and equity.

God's Mission and Women in the Bible

In the first century Roman Empire, there were only a few individuals in the upper echelons of society. These privileged few, while primarily royal and aristocratic men, also included women. Women with these opportunities exercised incredible power in political and socio-economic affairs. These elite women often experienced stronger ties with their fathers than even their husbands. These ties, whether direct or indirect, granted a woman significant opportunities if her father acknowledged her position as his daughter. "Once Roman fathers decided to raise, rather than expose or abandon their daughters, they granted them higher education as well as socio-economic and political resources, strengthening their father-daughter ties. This tie continued even after the daughter's marriage…"[78] Marriage in this context was not

---

[76] "Gender and Inclusion" *UNICEF*, accessed April, 2019. http://unicef.in/Whatwedo/16/Gender-and-Inclusion.

[77] Ibid.

[78] Satoko Yamaguchi, *Mary and Martha: Women in the World of Jesus* (Eugene, Oregon: Wipf & Stock, 2006), 23.

viewed as an integration of a woman to her husband's household; instead, it left the daughter

legally under the control of her father. Therefore, women in this context were able to operate in

the social, economic, and political areas of society independently of their husbands.

> "They wielded power over the majority of the populace, both men and women. For elite women, the concept of their household was extended to the larger institutions, such as entire cities or states. They were expected to take care of their extended households, to become patrons or benefactors of various municipal institutions, religious organizations, and *collegia*. Probably one-tenth of the influential benefactors of that time were women. It is basically these privileged people who would have sufficient education and free time to write with or without secretarial service. There were also women religious leaders and philosophers, and some women took an active part in the regular business of towns and cities."[79]

As influential as they were outside of the church, so were they within the church. Women

were integral in the work of the early Church and of the spreading of the gospel. God's work

through the lives of women is evident throughout history and reinforced through the works of

scripture both in the Old and New Testaments. Not only were women used to communicate the

message of the gospel and the first commissioned to preach the gospel (Mark16:6-7), but they

were the first to identify and reveal Jesus as the Messiah (Luke 2:38). These valiant women

throughout the Bible function as the image-bearers of God, and they played significant roles in

the story in all the different eras observed throughout scripture.

Female Leaders in the Old Testament and New Testament

In the beginning, God created in His Image- an image that was intended to reflect that of

the Creator's. Humanity carries the expansive attributes of God, such as grace, kindness,

wisdom, and love. Adam and Eve were created in this likeness. Two aspects have been

consistent throughout the ages; first, God gave man dominion (Genesis 1:26); second, God

entrusted a woman with the partnership of bearing children (Genesis 1:28; Psalm 127:3). How

---

[79] Yamaguchi, *Mary and Martha,* 24.

history has unraveled is built primarily on the foundation of this truth. Showing no favoritism, God uses both men and women for His glory.

A noteworthy passage of scripture that impacts the topic of women in church leadership roles is Paul's letter to Timothy (1Timothy 2:11-15). With countless interpretations, commentaries, and a myriad of texts covering the topic, this passage appears to be one of the most contested passages of scripture. In his letter to Timothy, Paul addresses his expectation of the women in the church. However, the debate surrounds whether his expectation is within a specific cultural context or his expectation is speaking of the church holistically, which spans generations.

Examining the Hellenistic and Jewish cultural context shines light on the treatment of women and the perspective of the time. There was significant variance of the treatment of Hellenistic women from region to region; from Rome and Sparta where women were free to exercise their political responsibilities to Athens where wives of wealthy men were seen as slaves and were essentially imprisoned.[80] The Western regions of the Hellenistic influence in Egypt issued more freedom to women. Diodorus Siculus, first-century Greek historian, inscribed that in Egypt "it was ordained that the queen should have greater power and honor than the king and that among private persons the wife should enjoy authority over her husband, the husbands agreeing in the marriage contract that they will be obedient in all things to their wives."[81]

Phillip Payne suggests that the theme found in 1 Timothy chapter two expressed Paul's desire for peace and quietness. This desired peace is a contrast to the contentiousness of the false

---

[80] Phillip Barton Payne. *Man and women, one in Christ: an exegetical and theological study of Paul's letters.* (Grand Rapids Michigan: Zondervan, 2009), 31.

[81] Ibid, 32

teachers in the previous chapter. "Peace is the context where true teaching can flourish. This chapter focuses on what Timothy should do to suppress further false teaching by the people who were apparently most influenced by it: women."[82]

Scriptures infallibility points to evidence of women who were valued and used by God in significant ways. These women led for various reasons and in various capacities. The first to commence this list is Deborah. Scripture portrays Deborah as an assertive, forthright judge who played a decisive role in a military victory. While some debate that she was "just a judge," she was still a recognized leader of Israel nonetheless. Deborah was a versatile individual; she had the role of a judge (Judges 4:5), a prophet and a wife (Judges 4:4), a matriarch (Judges 5:7), and a military leader (Judges 4:6-10). Deborah not only displayed decisive leadership regarding military affairs, but she exhibited accurate prophetic insight. Tal Ilan, an Israeli historian, argued that "anomalous women have been treated as textual mistakes which need to be eliminated or manipulated or interpreted to fit into the reader's limited concept of what women could and did achieve in history."[83] The account of Deborah frequently has, more than most accounts of women leaders in scripture, disturbed traditional cultural expectations and assumptions of women's roles throughout the centuries.

Another distinct female leader was Queen Esther. Esther, placed in a significant position as Queen, experienced God's favor that created a life-saving opportunity for the Jews (Esther 4:14). Like most, Queen Esther had her uncertainties and concerns, but in her resolve to petition the King (Esther 4:16), Esther was able to plead for the life of her people, the children of God. Like other great women in scripture, she knew the value of seeking God's approval and relying

---

[82] Payne. *Man and Women, one in Christ,* 31.

[83] Ṭal Ilan, *Silencing The Queen* (Tübingen: Mohr Siebeck, 2006), 2.

on His strength (Esther 4:15-16). Some have seen Esther as lacking in virtue and solely as a beauty queen with little else but her appearance to endorse her.[84] In his 1979 commentary on the book of Esther, in which he expressed regret for his mischaracterization, Carey Moore stated that Mordecai "supplied the brains while Esther simply followed his instruction."[85] Esther's wisdom, resourcefulness, strength of character, and intentionality to save her people speak of the wisdom of God to use someone who can be described as "at first displaying only passivity, a characteristic which turns into activity, and at last authority."[86]

Mary, the mother of Jesus, was the epitome of a woman used by God for the fulfilling of His purpose - an ordinary, undeserving, spirit-filled, available woman. Mary, like many of the other women in scripture, was just confident in God's guidance over her life. Her willingness to do what was considered unbelievable changed the course of history. "Let it be done according to your word" (Luke 1:38) only showed the modesty of Mary's attitude. Mary was used by God, as stated previously, to carry on humanity. Some classify Mary as having the role of passivity; however, "obedience that is open to the future should be defined as a supreme activity, not passivity."[87] In John 2:4, many assume the term "woman (γύναι)" was used with insensitivity. However, according to *Expositor's Greek Testament* in the Greek tragedies, this form of address was used continuously in addressing queens and persons of distinction. However, there was a bit

---

[84] Suzanne E. Miller, "Esther and the Politics of Negotiation: Public and Private Spaces and the Figure of the Female Royal Counselor, *Biblical Interpretation*, no. 3 (2015): 464-466.

[85] Carey A. Moore, *Esther* (New Haven, Connecticut: Yale University Press, 2007), 2.

[86] Michael V. Fox, *Character and Ideology in the Book of Esther*. 2 edition. (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 2001), 205-22.

[87] Jaroslav Pelika, *Mary through the Centuries: Her Place in the History of Culture*, (Urbana: Yale University Press, 1998). 84

of distance in the expression.[88] This response did not deter Mary. Knowing the weight of promise

in her son, she still proactively sent the servant to do as He asked. Mary, in complete obedience

and surrender to God, is an example of a faithful servant.

Jesus had disciples who were women, two of whom were Mary and Martha. The story of

Mary and Martha is a reminder of the unprecedented height to which Christianity elevates the

status of women. This practice was almost unheard of among the other forms of religious

structures in His day. He encouraged this inclusion by revealing their discipleship was more than

domestic service (Luke 10:38-42). Rather, it was an opportunity to be poured into and to identify

the gifting within them just as it was for their male counterparts.

When considering the history of Israel, their kings were designated by rituals, which

included the anointing of the head by a prophet, usually a man. This coronation was evident

throughout the story of Lazarus (John 11:1-12:13), where the value of the women in this

narrative can be so easily overlooked. There were three occurrences of women being the

identifiers of Jesus' authority as King. The first reference was Mary anointing Jesus (John 11:2).

In the middle of this account, another woman addresses Him as the Messiah (John 11:27), and

later, toward the end, Jesus is identified as the recipient of anointing (John 12:3). "So Jesus, the

protagonist, is first and foremost a Messiah and the Anointed One, whose designation is made by

both the words and actions of women."[89] The significance of His feet being anointed instead of

His head may be cause to dismiss the relevance of the action. However, we later see Jesus

Himself replicate this action when He washed the feet of His disciples (John 13:5-15) and later

---

[88] *John 2 Expositor's Greek Testament*, accessed April, 2019
https://Biblehub.com/commentaries/egt/john/2.htm.

[89] Yamahuchi, "*Mary and Marthas*, 115.

commanded them to do the same for each other (John 13: 14). "What the woman does for Jesus at the Bethany dinner (*deipnon*), Jesus does for the disciples at the Last Supper (*diepnon*) as an example of model discipleship."[90]

In his introduction and recommendation of Phoebe, it is telling that Paul admired and approved of her. In stating her name, Paul identifies her as *diakonos* (Romans 16:1), translated to deacon and *prostatis* (Romans 16:2), which means patron. While the title of "deaconess," which associated the term "deacon" to women, is used in the English language, the same feminine translation is not in Greek. The Greek "*diakonos*" is a masculine term and has no feminine form in the New Testament.[91] The term *protatis,* which only occurred once in the New Testament, is still the topic of much debate as to the precise meaning. Thayer's Greek Lexicon defines it as "a woman set over things."[92] The Arabic version to Paul's letter, written in the ninth-century, renders that term to mean "one in authority over [*protatis]* many and over myself as well."[93] Other, more contemporary versions of the Bible did not seem to translate the term in the same manner. For example, the New International Version (NIV) translates it to mean "helper" and the New Revised Standard Version (NRSV) as "benefactor."[94] However, while the debate continues, it can be acknowledged that Phoebe, a character with so little textual evidence, was not only genuinely admired by Paul and her fellow followers in Christ, but appointed by God.

---

[90] Yamahuchi, "*Mary and Martha,* 115.

[91] Joan Cecelia Campbell. *Phoebe* (Collegeville, Minnesota: Liturgical Press, 2009), 47.

[92] *The NAS New Testament Greek Lexicon* " Prostatis"
https://www.biblestudytools.com/lexicons/greek/nas/prostatis.html

[93] *John 2 Expositor's Greek Testament* accessed April, 2019
https://Biblehub.com/commentaries/egt/john/2.htm.

[94] Ibid.

Female Ministerial Leadership

Female Ministerial Leadership – Africa & Asia

Christianity is experiencing one of the most transforming moments in the history of religion. Although Christianity began and was first established in the Middle East, the more recent story of Christianity has been inextricably connected to that of Europe and European-derived cultures overseas. However, the center of gravity in the world of Christianity has shifted away from the previous European center, to the "Global South" which includes Africa, Latin America, and Asia. Today some of the largest Christian communities are found in these regions. In the anthology, *Perspectives on the World Christian Movement*, an article entitled "From Western Christendom to Global Christianity" looks at the transition of Christianity from the West to the East or "North to South." This article explains the implication of western theological education and its perspective on the rest of the regions of the world. It states:

> If the churches of the North are to participate in the life of the global Church, their Theological seminaries need a diverse curriculum of studies which include non-Western Church histories and theologies, thereby reversing the assumption that "Western Christianity possesses the spiritual, theological, and material resources needed by the rest of the world."[95]

A Pew research study identified that more than 1.3 billion (61%) Christians live in the Global South compared with 860 million (39%) in the Global North.[96] "The "average Christian" today is female, black, and lives in a Brazilian favela or an African village."[97] These cultures tend to view women through the lens of being perpetually dependent on their male counterparts.

---

[95] Todd Johnson, and Sandi S.K. Lee, "From Western Christendom to Global Christianity" *From Western Christendom to Global Christianity* (California: William Carey Library, 2003), 90.

[96] Pew Research Center. *Global Christianity: A Report on the Size and Distribution of the World's Christian Population.* http://www.pewforum.org/2011/12/19/global-christianity-exec/

[97] Stephen B. Bevans, Roger Schroeder, and L.J. Luzbetak, "Missiology after Bosch: Reverencing a Classic by Moving Beyond," *International Bulletin of Missionary Research* 29, no. 2 (2005). 69

Yet, while women are still in culturally subordinate positions in these regions, in some traditional

practices, especially in African traditions, women often occupy leading positions in prophecy,

healing, and counseling. "These occupations illustrate that women are given leadership in

various spheres, even in cultures generally repressive towards women."[98]

In his study of the status of women in Africa, Ian D. Ritchie explains, due to the

liberating nature of Christianity, the regions that had contact with Christianity (Anglican) tend to

be more open to the ordination of women. He also hypothesized "wherever there were

matrilineal societies, such as amongst the Akan peoples of Ghana, there might be a higher level

of acceptance of the ordination of women."[99] His survey indicated a correlation between Ghana

possessing the largest block in the Church of the Province of West Africa (open to ordaining

women), and being a region which also has the largest groups of matrilineal societies in western

Africa. In contrast, its neighboring country Nigeria has no matrilineal societies, nor do their

churches ordain women.

Mpyana Nyengele states "African women see their role and participation in the church as

grounded in God as well as in their femaleness."[100] Knowing their service embraces their

commitment to God and their womanhood, these women still contend with the expectation of

society and the challenge of adopting a faith that was delivered with a European Christian

perspective. Attempting to overcome these cultural hurdles are a group of female theologians

---

[98] Judy W. Mbugua "How Does Culture Affect the Roles of Women and Men in Ministry?" *CBE International*, accessed April, 2019. https://www.cbeinternational.org/resources/article/other/how-does-culture-affect-roles-women-and-men-ministry.

[99] Ian D. Ritchie, "African Theology and the Status of Women in Africa." *Canadian Theological Society.* (May, 2001), accessed April, 2019. http://cts-stc.ca/2001/AFRWOMEN.html.

[100] Mpyana Fulgence Nyengele, *African women's theology, gender relations, and family systems theory: pastoral theological considerations and guidelines for care and counseling,* (New York: Peter Lang. 2004), 75.

known as The Circle of Concerned African Women Theologians (CIRCLE). The CIRCLE argues that "in the new Africa, women's passivity has failed to realize the religious, economic, and legislative fruits of political independence.[101] This fight against passivity has led this group of women to desire approaching legislature, business, and the scriptures from the context of the African perspective rather than from the European Christian perspective that was traditionally passed down for generations.

Musa W. Dube conducted interviews and explored the position of women in the church of Botswana by identifying two hundred women who were bishops, faith healers, prophets, or founding members of their church. Most were of different church backgrounds, but she asked them all the same questions focused on how and why they became leaders and their experiences in the church and society. One interviewee gave the reply that led to the topic of her research. Bishop Virginia Lucas had a very intriguing response to her question. She stated, "…I always tell people that when God spoke to me through the Spirit, God never opened the Bible to me. Instead, God's Spirit told me to begin a church and heal God's people, which is what I am doing."[102] The idea of not defending one's position through the written Word seems almost absurd. However, as Dube clearly articulates, this perspective or expectation identifies three areas of reevaluation. This reply highlights:

1. Women's history has always existed outside the limitations of written history in society and especially in the church. It is an oral history.

---

[101] Carrie Pemberton, *Circle thinking: African women theologians in dialogue with the West*. C.M, 159.

[102] Musa W. Dube, "God Never Opened the Bible to Me': Women Church Leaders in Botswana." *Studies in World Christianity and Interreligious Relations* no. 48 (2004) 317-340,413. https://search.proquest.com/docview/1610258061/abstract/7F8D78370104DBEPQ/1.

2. In history, women have always created ways to challenge the structural exclusion that marginalized them from having a sense of influence in society.

3. While written history may seemingly exclude women, who have nonetheless always been active in real-time and all the time, the orality of their history should not be romanticized. The orality of women's history in societies that increasingly give reverence and power to the written word, therefore, needs to be seen as a phenomenon that is often used to exclude and oppress women.[103]

Similar to the societal limitations experienced in Africa, these dynamics are also evident throughout the Chinese church. Influenced by both western thought and traditional Chinese values, the Taiwanese church attempts to balance both views. A goal of the Taiwanese Presbyterian Church is to promote women into church leadership roles. Some women are elected elders, deaconesses, and even ordained pastors. Despite these strides, the universal patriarchal view still governs the church.[104] The society champions women who are mothers and wives but gives very little attention to women who are leaders or seek leadership positions. This treatment has led to some women shying away from leadership positions because of the pressures of society and the traditional requirements of the family. Women, therefore, rationalize that there is no need to take up a leadership role in the church. By maneuvering the ever-changing demands of society and one's desires, Taiwanese women are attempting to transition from the strictly family-oriented roles to balancing work and family. This "balancing act" has led to the battle of change experienced in their values systems between modernism and traditionalism.

---

[103] Dube, "God Never Opened the Bible to Me," 317-340.

[104] Yu-Fen Lin, "Exploring Asian Female Pastors' Leadership Roles in the Church: Using Deborah's Story," *The Qualitative Report; Fort Lauderdale* 15, no. 6 (November 2010): 1431–58. https://search.proquest.com/docview/854983795/abstract/7131977B6417467BPQ/1.

Female Ministerial Leadership and Secularization

The onset of women entering the work force, being the primary bread winner for a family while pursuing involvement in the society, emphasizes the significance of identifying how this is impacting society and influencing the Evangelical Church. In her article "Evangelical Christianity and Women's Changing Lives," Kristin Aune argues that gender is central to the patterns of religiosity and secularization being observed in the West. With the momentum of feminism and other gender equality empowerment agendas, the Evangelical Church is proving to be unappealing to women in the United States and European regions. Aune suggested, women who remain in a family-centered role are more likely to retain their conventional religiosity, while women who are more involved in the public sphere are least likely to be associated with Christianity.[105] In *The Death of Christian Britain*, C.G. Brown identified that when Christianity was central to the public discourse of femininity, women's church attendance remained high; however, when the sexual liberationist and feminist movements of the 1960's and 1970's allowed women an alternative resource and avenue of identity, Christian religiosity among them drastically declined.[106] This finding addresses, in essence, that women are connected to the observed patterns of the religious change currently experienced in the West. While this seems like an external conflict that is happening outside of the church, others have suggested conservative religions have experienced somewhat of an internal secularization. Consequently, "…despite conservative ideals, 'secular' values of equality have taken root in conservative religion, bringing transformations in gender roles that work favorably for women and enabling

---

[105] Kristi Aune, "Evangelical Christianity and Women's Changing Lives" *European Journal of Women's Studies* 15, no. 4 (2008): 289
http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.468.4191&rep=rep1&type=pdf

[106] Callum G.Brown *The death of Christian Britain: Understanding Secularisation 1800-2000*. London and New York Routledge. 2001

women to gain a kind of empowerment."[107] This empowerment is changing the lives of women in that it has a significant impact on their adherence to evangelical Christianity. Women who have a more diverse lifestyle and do not follow the traditional structure are considered a threat to evangelicalism.

While this threat is ushered in by secularization, another aspect of this secularized threat is the feminization of culture and the church. Feminism remains one of the most pressing issues the church is confronting today as revealed by the ever-increasing confusion over gender roles. Feminism, filled with contention both externally and internally, includes struggles with the variations and contradictions around class, race, and sexuality that fracture and differentiate gender. Feminism is attributed with diverse meanings by very different people. The many variants of feminism are associated with a variety of political, social, and philosophical outlooks. According to the Merriam Webster dictionary, feminism is the theory of the political, economic, and social equality of the sexes. How is the church navigating the feminization of culture? In her article, "Where are the Antifeminist Evangelicals?" Sally Gallagher's findings, after surveying of 300 religiously committed Protestants, suggest that evangelicals are not uniformly antifeminist. Instead, the majority are more appreciative and supportive of the gains of feminism. Concern is shown about how off-track and extreme, liberal feminism is, as it promotes excessive individualism and undermines its original purpose.[108] While Gallagher proposes that feminism is valued by evangelicals, Mary Kassian suggests otherwise. In her book *The Feminist Mistake*, Kassian shows how a movement that was designed to protect the rights of women soon morphed

---

[107] Aune, "Evangelical Christianity," 281.

[108] Sally K. Gallagher, "Where Are the Antifeminist Evangelicals? Evangelical Identity, Subcultural Location, and Attitudes toward Feminism," *Gender and Society* 18, no. 4 (2004): 451-72, accessed March, 2020. www.jstor.org/stable/4149445.

into a powerful and destructive effort. "Feminism was the dream that promised women happiness and fulfillment…we would find that women are unhappier and less fulfilled than ever. The feminist paradigm simply does not match the reality of who God created women and men to be. Hence it did not deliver on its promise."[109] Kassian shows that the radical nature of secular feminism is no different than Christian feminism. Feminists hold nothing sacred in their desire to oust any theological presentations that contradict their feminist presuppositions. So, how do the impacts of secularization affect the church and female church leaders? As previously mentioned, women empowerment movements encouraged women to work outside of the home which led to women entering the work-force in droves. This created and communicated a conflict for the evangelical church. Richard Kyle, in his book *Evangelicalism: An Americanized Christianity,* mentioned that these women's movements challenged the worldview of the evangelical community. Women were blasted for working outside of the home, yet restricted and regulated in the church. "Such a paradoxical situation allowed evangelicals to preserve their claim to an inerrant Bible while largely ignoring the reality of the role of women in modern society."[110] Female ministerial leaders in the Western Evangelical Church are now caught between the tension of having the approval from society to lead and the disapproval from some evangelical churches on their role in church leadership. The influence of culture galvanized the Western Evangelical Church to begin to trending in the same way as the rest of society as women are emboldened to step into leadership roles in the church. This makes the dialogue of female ministerial leadership more complicated as leaders and churches seek to determine if the church is following society or is society following the church?

---

[109] Mary Kassian, *The Feminist Mistake* (Wheaton Illinois: Crossway Books, 2005), 299.

[110] Richard G. Kyle, *Evangelicalism: An Americanized Christianity* (London: Routledge, 2017), 193.

Female Ministerial Leadership and the Church

The "glass ceiling" refers to the access or restrictions women experience when pursuing leadership positions and authority within an organization or society. Organizational cultures, social norms, and other structural variables all affect this access. There are multiple variations to this concept, such as "glass boundaries" or "glass borders" which examine this concept through an international business and management lens, and the "stained glass ceiling" which addresses this restriction explicitly within the context of the Christian church. The influences of globalization and secularism promote women equipping themselves in becoming effective leaders and addressing the ideal of the "stained glass ceiling."

Theological training of women

Some leaders in various evangelical organizations are not required to obtain an education or degree within a particular seminary program. Some individuals predominantly from the Black Protestant and Evangelical traditions, do not have seminary training. However, due to the religious field becoming professionalized, there has been an increase in leaders becoming accredited. The national accrediting agency for seminaries within the United States and Canada, the Association of Theological Schools (ATS), assists in the endorsement of these potential leaders. The basic degree acknowledged by the ATS, the Master of Divinity degree, is now the requirement for many organizations for those considering a leadership position.[111] This pressure within the religious field for credentialing ensures seminaries serve as gatekeepers to a major part of this process within the profession of religious leadership.

---

[111] Becky R. McMillan, *God's potters: Pastoral leadership and the shaping of congregations,* (Grand Rapids: William B. Eerdmans, 2006)

Research conducted by Joye Baker highlighted the leadership challenges facing Dallas Theological Seminary's female alumnae. Baker, in her study, curtailed ninety different recommendations given to the seminary by their female alumnae population. These included preparing both men and women to successfully minister together, helping to train the male seminary students on the value of women in ministry, addressing placement issues with different organizations for women, emphasizing training on communication/conflict resolution skills/counseling, and hiring more female faculty.[112] These echoed desires surpass the question of whether or not women should participate in theological training, and focus on how to alter the process of training to enhance the global transformation that is taking place in the world of Christianity.

Ordination

The upsurge of women in ordained ministry is a significant and remarkable development in Christian history since the 1970s. Peter Hobson asserts "ordination is normally thought of as the recognition and appointment of someone to a Church office."[113] While this definition seems uncomplicated, ordination carries a weight of authority to the appointed office. This authority creates a restriction or limit to who is considered eligible for ordination. Women have experienced this limitation throughout the years. As Mark Chaves duly noted, a significant portion of the denominations which only recently started to admit women into ordained ministry after the second half of the 20th century have been those organizations with a significantly high

---

[112] Joye B. Baker, "An analysis of the leadership challenges facing the Dallas Theological Seminary women alumnae" (Master's thesis, Dallas Theological Seminary, 2005), 001-0993

[113] Ian Jones, Kirsty Thorpe, and Janet Wootton, *Women and Ordination in the Christian Churches: International Perspectives*, (New York, NY: T&T Clark, 2011).

theology of priesthood and an adherence to the threefold order of Bishop, Priest, and Deacon.[114]

Within these "male-only" priesthoods, women usually support these leadership roles within auxiliary services such as relief efforts, children ministries, and women groups.

Chaves stated that "rules [within these organizations] about women's ordination have become one of the primary markers of a denomination's cultural location."[115] Institutions use this marker as one of the ways to communicate their priorities and values to other institutions when forming religious coalitions and alliances. That is, women's ordination is a signaling device that an organization uses to advertise whether they are more traditionalist or modernist in their approaches, culture, and theology.[116] This indicator makes it easier for an organization to say whether they are taking a stand against modernism or if they are willing to adjust from a traditionalist point-of-view. While many organizations now have adapted to ordaining women and moving toward a less traditional outlook, research has shown that there are still inequalities within the career trajectories for women when compared to their male counterparts. Barbara Zikmund found that among a broad sample of denominations, there was still a 9% gap between female and male clergy earning.[117] This example of limits to earnings points to the issues of job discrimination against women who are able to serve within the clergy.

---

[114] Mark Chaves, *Ordaining Women: Culture and Conflict in Religious Organizations*, (Cambridge, Mass: Harvard University Press, 1997), 117.

[115] Chaves, *Ordaining Women: Culture and Conflict in Religious Organizations*, 40

[116] Knoll, and Bolin. *Women's Ordination in America: A Contemporary Overview*. 29.

[117] Barbara Brown-Zikmund, Adair T. Lummis, and Patricia Mei Yin Chang. *Clergy Women: An Uphill Calling* (Louisville, Kentucky: Westminster John Knox Press, 1998) 71-72

Pastoral Shortages

Barna Research Group provided new insight into the relationship between the aging of America's pastors and the effective preparation for the new generation of pastors. According their research, in 1994 the median age for protestant pastors was 44, but by 2017 the median age for pastors was 54. Of the 5,067 U.S. Protestant pastors identified in this research (2011-2016), 35% were between the ages of 41 to 55 and 33% between the ages 56 to 64. Barna identified numerous reasons for this trend however, the most significant reason that stood out in the research was the lack of suitable candidates[118] as shown in the illustration below.

Figure 1
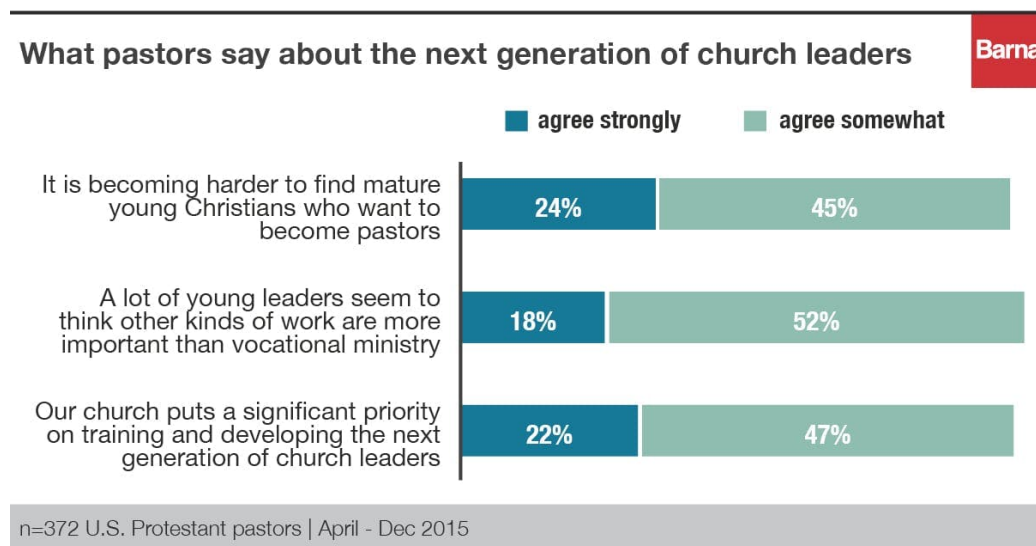
Throughout the article, there was no mention of identifying, training, and equipping women for ministerial leadership or pastoral roles. What will happen to the church if the traditional aspect of male leadership diminishes?

---

[118] Barna Group, "The State of Pastors Leading in Complexity" *The Aging of America's Pastors* (March 2017), accessed March 2020, https://www.barna.com/research/aging-americas-pastors/

Chapter 3

Research Methodology

The purpose of this quantitative research was to identify the views of Liberty University Rawlings School of Divinity graduate students on women in ministerial leadership roles. The quantitative research method is best for categorizing, ranking, measuring, and identifying patterns and overall generalizations. Other forms of research were considered; however, quantitative research appeared to be the best option for examining the broader views of Liberty University Rawlings School of Divinity graduate students and for identifying patterns in the students' perspective on this subject matter.

Methods

This quantitative research project was conducted through a combination of literature research through primary and secondary sources and the use of descriptive research through a survey questionnaire. This method was chosen to identify the questions surrounding women in ministerial leadership roles from the perspective of students in the Liberty University Rawlings School of Divinity and how they believe the phenomenon of women in leadership should be addressed. Due to the differing experiences, quantitative research appeared more applicable to gather a vast number of views in attaining a snapshot of the perspectives of the students surveyed. While qualitative research would achieve a more in-depth study, quantitative research, which was used for this project, created opportunity for students to be direct about their stance without the platform for a debate or a venting session. The researcher hypothesized that there would be more participation from female students than male students if the meeting request was face to face and it was made known to the participating student that the individual conducting the research was a female.

Survey Description

The researcher conducted the distribution and the collection of survey data through Qualtrics. Qualtrics is a web-based survey software tool that allows the user to create and distribute surveys and provides reports based on statistical analysis.[119] The researcher opted to use this program to create the distributed surveys for four reasons: 1) the program was supported through the researcher's place of employment, 2) the utilization of the software was at no cost to the researcher, 3) the only requirement was completing online training modules, and 4) as stated above, the program offered statistical analysis and reports for the collected results. The survey consisted of a total of twenty-eight questions that had a combination of text entry, descriptive text, and multiple choice questions. Each question was created to address the topic of women in ministerial leadership positions and designed to capture the views of the students on this topic.

Data Collection

The researcher originally intended to distribute the given survey to the Schools of Divinity, Business, and Government at Liberty University. An email requesting survey distribution was sent to the respective leadership within each of these schools. This participation request email also included the necessary IRB approval documentations. The researcher received confirmation of participation from only one school (School of Divinity). After multiple attempts, there were no further responses or replies from the School of Business and the School of Government; therefore, no further efforts were made to communicate with the two schools.

The Associate Dean in the School of Divinity and the Global Studies Chair were the contacts who authorized the distribution of the survey to all graduate students. In February 2019, the Associate Dean requested all professors to post a message in their courses (Appendix D)

---

[119] https://www.qualtrics.com

which contained a brief description of the research study and its value to the community of education, the necessary background and IRB requirement information, and a link to the questionnaire with the 28-item survey instrument (Appendix C). The email informed all participating students that their replies and responses were anonymous, which decreases the chance of response bias. Students included in the School Of Divinity sample were between the ages of 18 (per IRB regulations) and 65. With utilizing a quantitative research method, there were minimal risks involved in the collection of the data. However, knowing that each answer can be traced, the appropriate measure were still taken to ensure the participants' private information was protected. By using the Qualtrics software, there was no need to store any information on a portable drive or have back-up files.

<div align="center">Institutional Review Board Details</div>

To abide by the requirements of research involving human participants and to ensure confidentiality, privacy, and safety of participants an IRB application was completed and submitted for this project. Approval and consent was granted in accordance to the required guidelines of Liberty University's Institutional Review Board. An approval was granted on 12/7/2018 and the accompanying approval letter, IRB Exemption number 3572.120718 can be found in Appendix A. An IRB approved consent form, Appendix B, was attached to the Qualtrics survey. This was placed at the beginning of the survey in which each student was required to state that they are willing to participate in the survey. A skip logic was added to this question which applied to any participant who failed to consent in the participation of the survey. This student was then taken to the end of the survey and thanked for their time. Also, to abide by the IRB's age restrictions, this skip logic was also added to the age range question. Due to the

nature of the survey program, any student that did not meet the age criterion was taken to the end of the survey and was not included in the final count.

Study Sample

A total of 323 students completed the survey out of a total of 343 students who started but did not complete. Of the 323 students who completed the survey, 54.15% were male and 45.85% were female. The racial background of the participants included 67.67% Caucasians followed by black or African Americans at 18%. For a full representation of the racial demographics see Figure 2
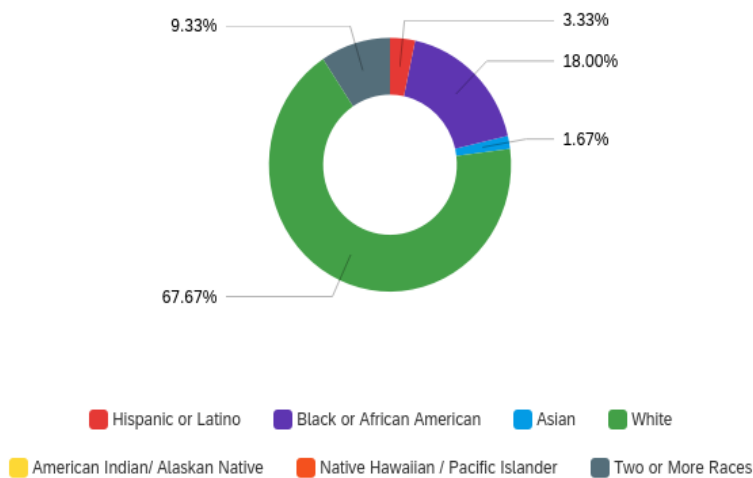

Figure 2

The majority of the participants were in the 45-54 age range followed by the 35-44 age range. The data also pointed to three age categories that had similar percentages. There was a .30% difference between ages 25-34 and 35- 45 and a .10% difference between ages 35- 45 and 45-54. For a full representation of age demographics Figure 3

5.09%

15.27%

7.78%

23.05%

25.45%

23.35%

■ 18 - 24 years   ■ 25 - 34 years   ■ 35 - 44 years   ■ 45 - 54 years   ■ 55 - 64 years
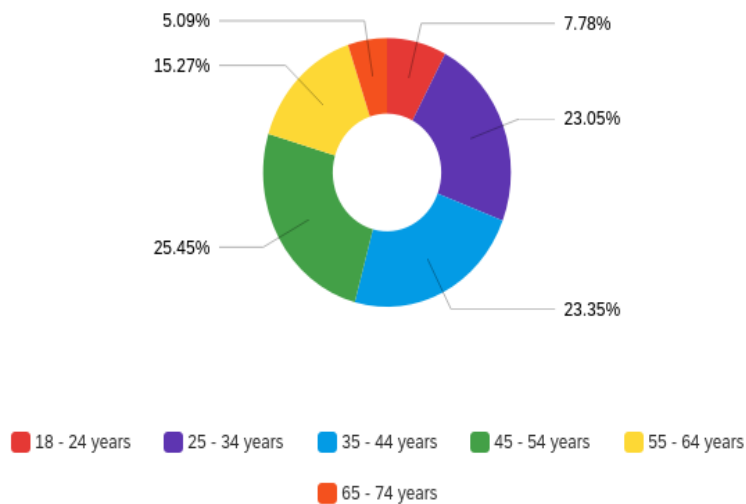
■ 65 - 74 years

Figure 3

The marital status of the participants was 70.76% married, 19.27% single/never married and 9.30% divorced. Of those who chose to divulge further demographical information the data reflected a majority of the participants were from North Carolina, followed by Texas; the most popular degree was Master of Divinity; and most participants acknowledged Baptist as their denomination followed by being non-denominational. Therefore, the demographics reflect that the majority sample consisted of married, Caucasian males, with an age range between 45yrs and 54yrs who were either from North Carolina or Texas, were pursuing a Master of Divinity degree, and identified as Baptist.

Data Analysis

Quantitative data was needed and ultimately collected for the use of this research. The data was collected through the Liberty University Rawlings School of Divinity. The participants were graduate students, both online and residential, from the Liberty University Rawlings School of Divinity. They were the primary data source for this research. Every graduate student in the School of Divinity between the ages of 18 and 75 years received a link to an electronic survey to

participate. The persons willing to participate clicked on the Qualtrics link provided and were taken to the 28-questioned survey. The survey, composed in Qualtrics, required revision and distribution permission from a direct supervisor, which was granted after creating the survey. All responses were sorted and analyzed through Qualtrics and results were generated in easy-to-interpret forms such as percentages and charts.

The researcher surpassed the proposed goal of 100 anonymous surveys and received a total of 323 completed survey responses. Seventeen of the 343 collected surveys were incomplete and considered invalid. These incomplete surveys reflected 5.06% of the total survey count. Hence, these participants were deemed to be false participants since they started but did not complete the survey. True participants reflected a 94.94% completion rate. The researcher compared the data to other studies found in the literature review, analyzed for themes, and identify the implications for further research with the data received.

Chapter Four

Statement of Findings

In the given survey, participants were asked if they believe women can lead men in two significant areas of society; business and politics. The results show that 96.68% approved while 3.32% disapproved of women leading men in business and 95.67% said yes while 4.33% said no to women leading men in politics. Contrary to the previous questions about business and politics only 44.15% of respondents believe that women can lead the church while a majority of 55.85% say that women cannot lead in the church. These three questions were included to determine if there are different views of women leading in the church compared to other areas of society and the findings show that in fact there is a difference in the amount of people who approve of women leading in business and politics compared to the percentage who approve of women leading in the church.

Participants were asked what questions arise when they consider women leaders in the church. Options included:

- Is it biblically accurate to have women leading churches?

- Shouldn't there be more women church leaders?

- I'm unsure how to truly feel about women church leaders?

- If other, please specify.

The predominant answers were: 49.3 % chose is it biblically accurate to have women leading church while 26.5% chose shouldn't there be more women church leaders? Of the participants 9.4% reflected that they were unsure how to truly feel about women church leaders. When given an option, 14.8% chose to specify their own questions. The responses included the following questions:

- "Why are so many evangelicals abandoning the historic position that the role of Pastor/Elder is reserved for men?"

- "Who are women leading?"

- "What tools do the church need to facilitate open dialogue on this topic as they move forward to include women in leadership positions?"

- "Why are women in the church looked down on?" "Is Scripture regarding women interpreted correctly?"

- "Why are women rejected as being leaders in the church today?" "Who will be her spiritual covering?"

Participants were then asked what their thoughts were on the increase of women in leadership roles both in the church and outside of the church. This increase was classified as inspiring by 46.49% of participants. Another 12.04% of participants expressed that they do not know how to feel, 9.03% wanted to know why this is a thing, and 4.01% of the participants stated that they really do not care that much. Another 28.43% of participants chose to provide their own answers as reflected by the following quotes.

- "Putting women over men is scripturally wrong and causes significant issues in and out of the work force. The decline of American culture is the decline in the home structure and moral and ethics surrounding the home. God designed man to work and lead and women to support and follow, period. Does not mean men should be abusive or superior we are to love our spouses and women like Christ loves us."

- "It's simply not an issue for me. I believe every individual should follow the calling God has place on their life, regardless of their sex. I'm not concerned with an increase in who is in a leadership position. My only concern is that the God ordained person is in the right position, whether male or female."

Participants were asked various questions surrounding women and roles in the church. One such question asked what they believe are acceptable roles for women in the church. This question was a multiple answer question which allowed each participant to choose multiple responses that best expressed their thoughts. The answers to the options given were, pastor's wife (10.90%), administrative assistant/ secretary (10.71%), teacher (10.41%), and choir

directors (10.41%) as the highest selected answers. The smallest percentages were pastors

(5.52%), reverends (4.40%), and bishops (3.23%). Participants were also asked if they would

encourage a female family member or friend to pursue a leadership role in the church. Of the

total participants, 70.53% said yes, 15.23% said no, and 14.24% said maybe they would

encourage a female family or friend to pursue a leadership role in the church.

Participants were then asked their thoughts on the statement "if men do not lead, women

should." Of all the contributing participants, 37.21% believed it was acceptable, 23.92% believed

it was unacceptable, 20.60% were neither here nor there on the issue, and 18.27% stated

otherwise. Participants were also asked if they believed women can lead men in the church. The

responses indicated that 58.05% believed women can lead men in the church while 41.20%

believe that women cannot lead men in the church. There is often the most polarization of

opinion regarding women in pastoral roles, so participants were asked directly if women should

be pastors. The responses showed 52% said yes, while 48% said no.

Another question presented to the participants asked if they were familiar with a church

led by women. Of all the replies, 74.83% said yes; however, 25.17% said no. This solidifies the

observed growth of women in leadership in the church and reflects that many know of churches

led by women. Following this question, participants were asked how they would potentially

classify a church led by a woman. Of all participants 40.94% described this church as authentic,

31.54% described it as completely against scripture, 24.50% indicated that it was neither here

nor there, while 3.02% said it is just a gathering, nothing official.

Since the 21st century has led to unprecedented levels of global connection in secular

society and within the church, participants were also asked their thoughts or feelings about

women pastors in different countries. Of the total answers 52.16% suggested that they are using

their gifts, 30.56% believed that it is unacceptable and unbiblical, and 17.28% were neither here

nor there on the topic. Participants were also asked if they believe the role of a female pastor

from another country has validity in the United States. The participants responded with 38.8%

saying yes, 37.21% said no, and 23.92% said maybe. Participants were also asked if they believe

female pastors in other countries are following a biblical worldview. The responses were as

follows; 25% said yes, 29% said no, and 16.33% said maybe. The last question provided an

option for participants to give a more in-depth explanation if they chose Yes or No. Responses to

this open ended question included:

- "YES. The gospel is intended to be eternally true yet mutable to the culture and nation. To refuse allowing a woman to lead based on the cultural norms of ancient Greece is to suppress the gospel."

- "Women should share the Gospel and the Word of God in the absence of believing men, but I believe it is most closely aligned with Scripture to allow men to lead the church when there are men who are equipped."

- "Bible forbids women church leaders."

- "Neither men nor women should pastor in foreign countries but support national pastors."

Participants were then asked if they believe a female pastor from another country can lead a

church in the United States. The responses showed 40.53% said no, 33.89% said yes, and

25.58% said maybe.

When addressing education, specifically theological education, participants were asked

what their thoughts were pertaining to women pursuing a seminary degree. The results reported

that 73.09% believe women are pursuing their God-given gifts when they pursue a seminary

degree, while 17.28% state that women can feel free to study whatever they want, as long as it is

not pastoral leadership. Another 0.66% said, "what's the point? They can't lead men." When

given the opportunity to choose their own responses, 8.9% responded with answers like the following:

- "Depends on their intentions. As long as it's not 'shepherding' or 'pastoral' studies, I think its fine."

- "Women can study whatever they like, but it doesn't qualify them to be pastors."

- "I think that they have to, as men do not what to be responsible for the gifts that the Lord gave them."

When later asked their thoughts about women who are seminary professors, the participants responses showed 74.50% believe it is acceptable and 9.3% believe Scripture did not specify. Participants who were neither here nor there made up 4.64% of the responses and 3.31% believe it is unacceptable. When granted the opportunity to suggest their own answer, 7.62% of participants suggested the following:

- "Teachers are teachers, regardless of gender."

- "It depends on the subject being taught. If the professor's role in the context of the class being taken resembles pastoral leadership, I won't take such a class with a woman as the professor."

- "It's NEEDED to give balanced training to future ministry leaders. Male and female, He made them in His Image…"

Discussion of the Findings

The number of women in leadership roles in business and politics is growing due to the ever-changing influence of society. Culture has embraced women in leadership roles at higher levels than the evangelical church has. The findings of this survey aim to offer some helpful insights on this dynamic from the perspective of graduate students in the Liberty University Rawlings School of Divinity.

According to the results from the study, participants are more inclined to approve women leading men in business (96.68%) and politics (95.67%) than in the church (44.15%). Women leading in the business realm seems to be the most accepted form of leadership for women compared to that of politics and church leadership. This data reflects the growth discussed in Chapter Two concerning female owned companies increasing by 46% in revenue and 58% in the number of firms between 2007 and 2018[120] and the Barna study that suggested 94% of all surveyed adults were comfortable with a female CEO and 85% are comfortable with a female president.[121] The growth of the approval of women in leadership in society also highlights the idea presented by Kristin Aune that women who are more engaged in the public sphere are less likely to be as engaged or associated with Christianity.[122] This rationale could potentially be associated with women being disengaged from pursuing ministerial leadership in the church and with the disconnect between the increase in leadership in business and politics compared to the church.

When participants were asked what questions arise when they consider women leaders in the church, the data shows the highest response was 49.3% who questioned if it is biblically accurate to have women leading the church. This question points back to Paul's letter to Timothy concerning women in the church (1Tim 2:11-15). The number of responses surrounding this topic alludes to the impact this scripture has on understanding of the roles of women in the church. The second highest response was 26.5% of participants who questioned if there should

---

[120] American Express, "*State of Women-Owned Businesses Report*," (2018).

[121] Barna Group, "Leaders and Pastors," *What American Think about Women in Power* (March 2017), accessed March 2020, https://www.barna.com/research/americans-think-women-power/

[122] Kristi Aune, "Evangelical Christianity and Women's Changing Lives" *European Journal of Women's Studies* 15, no. 4 (2008): 289

be more women church leaders. In the Bersin by Deloitte survey that was included in Chapter

Two, authors suggested that an observed problem with male dominance within an organizational

culture comes down to the culture of the organization itself.[123] While there may be a desire to

have more women church leaders, the reality of certain organizations being more male

dominated limits the openness to provide an environment that is in support of diverse leadership.

When discussing the increase of women in leadership roles both in the church and outside of the

church, the data reflects 46.49% classified it as inspiring while 28.43% opted to detail their own

responses. While one participant suggested that this is "simply not an issue for me," another

participant stated that "putting women over men is scripturally wrong and causes significant

issues in and out of the work force." These widely varying responses in such a small sample at

one institution training students for ministry leadership are indicative of the wide variety of

opinions and provide a sample of the diversity related to this topic.

　　When asked what they believe were acceptable roles for women in the church,

participants expressed their thoughts through multiple response answer options. Of the options

given the lowest answers selected were pastors (5.52%), reverends (4.40%), and bishops

(3.23%). These responses support the view of 55.85% participants who stated that women should

not lead the church. However, both of these replies seemed inconsistent with other data in that

when participants were asked if women should be pastors, 52% said yes and when asked if

women can lead men in the church 58.05% believe women can lead men in the church. These

responses show the dizzying inconsistencies women face when pursuing ministerial leadership

and emphasizes the need for more clarity.

---

[123] Charles Coy, *Women in Leadership Isn't Just a Gender Issue, It's a Culture Issue*, 2010.

The data revealed that 70.53% of participants would encourage a female family member or friend to pursue a leadership role in the church. This is a significant percentage and the results seem to contradict the 55.85% of participants who stated that women should not lead the church. The encouragement of a female family member to pursue ministry also ties in with mentorship. While family may believe they are offering support, Campbell and Chancy suggest that women are often left alone at the top which leads to feelings of unfulfilled desires for mentoring.[124] This is significant when acknowledging the challenges women face in seminary programs. The lack of examples and mentors in the form of female professors is not only discouraging but also solidifies the assumed unattainability of being in ministerial leadership. This battle of being alone also becomes harder when women encounter strong views against their participation in seminary courses or ministerial leadership from fellow cohorts or other male professors.

Of all the participants, 37.21% believed it was acceptable for women to lead if men did not. However, 23.92% believed it was unacceptable, while 20.60% were neither here nor there on the issue. With there being a 3.32% difference separating these two results, it potentially points to the increase of uncertainty among individuals as it pertains to women in ministerial leadership roles. This leads to whether the participants believe women can lead men in the church. The results indicated 58.05% believe women can lead men in the church compared to 41.20% who did not believe women can lead men in the church. These results highlighted the polarized views on women in ministerial leadership roles and the specific emphasis placed on women leading men. It also points to the idea that women leading men in the church is more acknowledged and recognized now that in previous years, as evidenced by the increase of

---

[124] Regi Campbell and Richard Chancy, *Mentor Like Jesus*, 2009.

women in the clergy.[125] Another area that also identifies this increase in women leading men in the church is women in pastoral roles. When participants were asked if women should be pastors, 52% said yes and all three of the follow-up questions pertaining to women leading had predominantly positive responses. However, 55.85% of participants also responded that women should not lead the church. The varying answers to these questions about leadership once again reflect both the inconsistencies that exist in thoughts on this issue as well as the very strong feelings about women particularly in pastoral roles.

Participants were asked if they were familiar with churches led by women. Of all the responses 74.83% answered in the affirmative. This points to the popularity and upsurge of women in ministerial leadership and even pastoral roles. However, this also contradicts the data that addresses women leading the church, of which 55.85% of participants believe that women should not lead the church. The data also showed contradictory views as 40.94% of participants described churches led by women as authentic yet a similar number of 31.54% of participants described them as completely against scripture. Could this acceptance of women leading in the church be due to the internal secularization experienced in the conservative religious arenas? The research suggests that regardless of the conservative standards, secular values have taken root and have brought a transformation in gender roles which has been more favorable toward women in leadership and had enabled a higher level of empowerment for women in many circumstances, including some opportunities within the church.[126]

As previously mentioned there has been an unprecedented level of global engagement in the secular culture and also within the church. According to Bevans, Schroeder and Luzbetak

---

[125] Eileen Campbell-Reed, *State of Clergywomen in the U.S: A statistical update*, 2018.

[126] Kristi Aune, Evangelical Christianity and Women's Changing Lives, 2008, 281.

today's average Christian is female, black, and lives in a Brazilian favela or African village.[127] Viewing this topic of female ministerial leadership through the lens of this global reality offers different perspectives. For example, of the participants who were asked their thoughts or feelings about women pastors in different countries, 52.16% stated that they were using their gifts while 30.56% believed that it is unacceptable and unbiblical. Being reminded that African women see their role and participation grounded in their femaleness[128] this support of women using their gifts is also upheld by the evidence found in the United Methodist church in various regions of Africa as women are experiencing a decrease in the once strict restriction on female ordination.[129] This 52.16% of those who see women in leadership as women using their gifts is similar to the 52% of participants who stated that women should be pastors. However, the 31.54% of participants who stated that it is completely against scripture could be associated with the 49.3% of participants who questioned if it is biblically accurate to have women leading the church. In addition to this question, when participants were asked if a female pastor from another country can lead a church in the United States the responses showed 40.53% said no. Yet, when asked if women should lead the church and if women can lead men in the church, 55.85% said yes to women should lead the church and 58.05% said yes to women leading men in the church. This area helps to identify the cultural limitations that women from another country in ministerial leadership may encounter when attempting to lead a church here in the United States.

Another aspect of this global perspective is if the role of a female pastor from another country has validity in the United States. There was a 1.59% difference between participants who

---

[127] Stephen B. Bevans, Roger Schroeder, and L.J. Luzbetak, "Missiology after Bosch: Reverencing a Classic by Moving Beyond," *International Bulletin of Missionary Research* 29, no. 2 (2005). 69

[128] Yengele, *African women's* 75.

[129] Eveline Hikwanah, African Clergywomen Making Great Strides, 2019

responded yes (38.8%) and participants who responded no (37.21%) which causes one to look at the role cultural differences play for women in ministerial church leadership. Participants were also asked if they believe female pastors in other countries are following a biblical worldview. Here we observe a 4% difference between yes (25%) and no (29%) which also replicates the majority of participants opting to select no when asked if female pastors from another country can lead a church in the United States. This is insightful in that, the standard or criteria for women in ministerial leadership from other regions outside of the United States seem to be higher than those for women within the Unites States of America. What are the cultural assumptions that impacted these replies? In addition to these statistics, 46% of participants were undecided which point back to the lack of clarity and inconsistencies experienced around this topic.

When exploring the topic of women in ministerial leadership and theological training, participants were asked their thoughts pertaining to women pursuing a seminary degree and women who are seminary professors. The responses revealed 73.09% believed women are pursuing their God-given gifts when attaining a seminary degree and 74.50% believed it is acceptable to have women seminary professors. This potentially shows that a higher percentage are ok with women pursuing theological studies in general, but the statistics of approval go down when women want to utilize the training to lead men or to lead in the church. *Christian Century* magazine states that "At schools affiliated with mainline churches, women have been about half of students since 1998…" In the demographics of this survey this observation was confirmed with there being only an 8.3% difference between genders choosing to participate in this study. This leads to women as seminary professors. Eileen Campbell-Reed in her research on *Examining Trends in Theological Education for Women*, identified that the number of female

faculty members in theological education has grown from 20% in 1998 to 24.8% in 2017.[130] The

analysis reflects that 74.50% of students believe that women as seminary professors is

acceptable. This would seem to support previous research that female seminary alumnae value e

preparation of both genders to minister together, training all seminary students on the value of

women in ministry, and hiring more female faculty.[131] This is significant because it is here we

begin to see the discrepancies. Women are encouraged to go to seminary and even teach

theological classes yet, upon completion of their theological training they are told they cannot

lead the church or lead men in the church.

      This research has identified areas and trends that are significant in better understanding

the views of Liberty University Rawlings School of Divinity graduate students on women in

ministerial leadership roles. The data reflected a trend of openness from many of the participants

to women in ministerial leadership. This trend of openness seen here differs when compared to

the Barna research who found that evangelicals expressed the lowest level of comfort with a

female priest or pastor.[132] This is significant in that this creates an opportunity to cultivate more

conversation about women in ministerial leadership roles and to effectively engage both men and

women in the seminary program. This research is just the start to a conversation that has other

aspects and areas for further investigation.

---

[130] Eileen Campbell-Reed, *Examining Trends in Theological Education for Women* (March 2019), accessed March 2020. https://ethicsdaily.com/examining-trends-in-theological-education-for-women-part-1/

[131] Joye B. Baker, "An analysis of the leadership challenges facing the Dallas Theological Seminary women alumnae" (Master's thesis, Dallas Theological Seminary, 2005), 001-0993

[132] Barna Group. "Leaders and Pastors." *What American Think about Women in Power.* March 2017. Accessed March 2020. https://www.barna.com/research/americans-think-women-power/

Chapter 5

Conclusions and Recommendations

Exploring female leadership is considering the social, cultural, and biblical perspectives of a growing phenomenon. This growth of female leadership is seen in many realms of society and is also experienced in the church through ministerial leadership. The topic of women in church leadership roles elicits very polarized views which increase the importance of more conversations and research of this topic in a very connected society and especially in the global church. These conversations should begin in seminaries where ministerial leaders are trained. Without creating the necessary dialogue within these training centers, how can both men and women effectively prepare to address the topic of women in church leadership both locally and globally? The remedy is not to create classes solely focused on women of the Bible or women throughout the history of Christianity, but rather integrating these topics in already established courses. This is important in educating both men and women together on the same topics. Books and classes about the value of women in Christianity are created by women, taught by women and consumed by women. The need is to have these conversations and topics addressed by and for both men and women.

This research explored the views of Liberty University Rawlings School of Divinity students regarding women in ministerial leadership roles. In summary, the following four questions formed the core questions that this research used to explore this topic.

- What do you believe are acceptable roles for women in the church?
  - Responses: pastor's wife (10.90%), administrative assistant/secretary (10.71%), teacher (10.41%) choir directors (10.41%) pastors (5.52%), reverends (4.40%), and bishops (3.23%),

- Would you encourage a female family member or friend to pursue a leadership role in the church?
  - Responses: 70.53% yes, 15.23% no

- Do you believe women can lead men in the church?
  - Responses: 58.05% believe women can lead men in the church, 41.20% believe women cannot lead men

- Should women be pastor?
  - Responses: 52% yes, and 48% said no.

Based on the results from the first question one would conclude that graduate students from the Liberty University Rawlings School of Divinity would be against the idea of women in ministerial roles. However, the other three questions indicated broader approval, in that most participants responded in the affirmative for these questions as they pertain to women in leadership roles in the church.

This complexity points to the reason there needs to be extensive dialogue about women in ministerial church leadership. More women are receiving theological training and most of these women are non-white students. With this realty, not only is this study imperative in addressing the path of future theological education, but it also impacts the way this training is taking place. As mentioned in the research done by Joye Baker, the surveyed female alumnae offered five important recommendations in aiding with leadership challenges which are applicable to this discussion of women in ministerial leadership. First, preparing both men and women to successfully minister together. Second, helping to train the male seminary students on the value of women in ministry. Third, addressing placement issues with different organizations for women. Fourth, emphasizing training on communication conflict resolution skills and counseling. Fifth, hiring more female faculty.[133]

---

[133] Joye B. Baker, "An analysis of the leadership challenges facing the Dallas Theological Seminary women alumnae" (Master's thesis, Dallas Theological Seminary, 2005), 001-0993

To implement these recommendations also require a change in worldview if the topic of women in ministerial leadership should be addressed correctly. An intentional effort in properly addressing this topic needs to come from both men and women in leadership. Also, the topic of women in the Bible and in Christian history needs to be included within the applicable courses. Seeing the value of women can potentially change one's worldview in how to properly address women in ministerial leadership. The intention is not to force, but to cultivate communication in a balanced and safe environment.

With regard to church leadership, the Barna study identified that an ageing pastorate now could lead to future shortages of pastors. This possibility raises the importance of training and equipping future pastors and church leaders and prompts questions about the ways women will fill these roles. Though limited in scope, this research of the views of Liberty University Rawlings School of Divinity students on female ministerial leadership provides a first step in assisting students in identifying and articulating their views on this issue and provides helpful insights for School of Divinity leaders as they seek to better equip students for ministry. The first level of research has also helped to identify needs and opportunities for further research to better equip both male and female students to respond to the needs and questions surrounding the value of women in leadership in the global church.

Recommendations for Further Research

The research conducted has led to useful results on the views of women in ministerial leadership from the perspective of graduate students at the Liberty University's Rawlings School of Divinity. However, along with the helpful conclusions, areas were uncovered for further research. Like previously mentioned, the surveyed population was from the Liberty University Rawlings School of Divinity. While this sample was conducive for this initial research project,

these findings cannot be generalized and further research is needed. Additional research that explores views of female leadership within other schools within Liberty University can offer a deeper understanding of women leading in society and connect this knowledge to the church. This may bring insights into the growth of women in the secular society as compared to the church. Another area for further research would be to conduct similar comparative research at other seminaries or theological training centers. Knowing the increase of female students that some seminary programs are experiencing, it would be helpful to gain a broader understanding of the dynamics of the dialogue surrounding women in ministerial leadership roles at other institutions.

Another area for further examination would be to expand this research to include different denominational training institutions. There are some denominations that are affirming of women in ministerial leadership roles, others who have an undetermined stance, and others who are simply not in support of women in ministerial leadership roles. While the general understanding is that most denominational stances are based solely on a biblical basis, the reality is that biblical interpretations differ. These interpretations lead to various rationale as to why some can or cannot lead. It is therefore important to have a greater understanding of all perspectives and reasons for a stance in order to effectively educate and train seminary students. There is also need for additional research to conduct a more in depth analysis on views about women in particular roles that also explores the specific scriptural and cultural factors contributing to these views.

Based on some of the research provided, the topic of women in ministerial leadership roles not only looks different in various denominations, but also across cultures. Conducting a comparative study in other cultural contexts is another area for further research. It is also

significant to gather the insight of women in leadership role from women outside of an American context. The Latin American experience differs from an Asian experience which is also different from an African experience. Another reason why this topic should be explored globally is due to the impact the global church is having on theology and missions. What one region may focus on, or think is vital, another may not see it as such. Understanding more global viewpoints can also assist in influencing the direction of women in ministerial leadership roles, especially as the center of Christianity has moved to the Global South.

With a topic of this magnitude the possibilities for further research are widespread and the noteworthy conclusions that can be made if the research is extended can have a tremendous impact on both academia and the church. In academia, this research can aid in effectively training both men and women in ministry and assist with navigating the topic of women in ministry with sound biblical and cultural insight. While in the church, this research can offer understanding into how to properly address the foundations and views on women in ministerial leadership in a way that equips and edifies the church.

Concluding Remarks

The topic of women in ministerial leadership is a complex arena and is a very polarized and polarizing topic today. The discussion about women in ministerial leadership roles has been a topic of much debate; however, the reality is this discussion will not be ending soon. With the impact of secularism, the integration of the church with culture, and the connectivity of the global church, the dialogue about women in ministerial leadership is more needed now than ever before. The increase of women in leadership is not just happening outside of the church, but within the walls of the church. With seminary programs seeing an increase in female students, there is even more need to address the roles of women in ministerial leadership in the church.

Therefore, the purpose of this study was to provide insight into views of graduate students in the Liberty University Rawlings School of Divinity on the topic of women in ministerial church leadership roles. The findings begin to answer the questions, but much more research is needed. The most interesting finding of this research was that while 55.85% of participants believe women should not lead the church, 58.05% believe women can lead men in the church, and 37.21% believe the statement "if men do not lead, women should." These seemingly contradictory responses reflect complex viewpoints that make it imperative that theological training centers, seminary programs, organizations, and the church seek to better understand the intricacies of this subject. Women in ministerial roles are having a significant impact and further research is needed to better equip and include women across cultures for future ministerial impact.

Bibliography

Ademiluka, Solomon O. "1 Corinthians 14:33b-36 in Light of Women and Church Leadership in Nigeria." *Verbum Et Ecclesia* 38, no. 1 (2017), http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1938772062?accountid=12085.

Adler, Nancy J. "Global Leadership: Women Leaders." *MIR Management International Review.* 37, no. 1 (1997). https://www-jstor-org.ezproxy.liberty.edu/stable/pdf/40228426.pdf pg.

Akpinaar-Sposito, Cansu. "Women in Management Research: Theoretical Perspective." *HAL-SHS*, (June 2013). Assessed September 2019. https://halshs.archives-ouvertes.fr/halshs-00839365/document

Alapo, Remi. "Ministerial Leadership: The Servant Leader as a Transformational Leader," *David Publishing*, 8, no. 1, 2018. http://www.davidpublisher.org/Public/uploads/Contribute/5a9cede99596e.pdf

American Express. "*State of Women-Owned Businesses Report*." (2018). Accessed January 2020. https://about.americanexpress.com/files/doc_library/file/2018-state-of-women-owned-businesses-report.pdf

Aune, Kristi. "Evangelical Christianity and Women's Changing Lives." *European Journal of Studies* 15, no. 4. 2008. (http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.468.4191&rep=rep1&type=pdf

Baker, Joye B. "An analysis of the leadership challenges facing the Dallas Theological Seminary women. Alumnae." Master's thesis, Dallas Theological Seminary, 2005.

Barna Group. "The State of Pastors Leading in Complexity." *The Aging of America's Pastors*. March 2017. Accessed March 2020. https://www.barna.com/research/aging-americas-pastors/

Barna Group. "Leaders and Pastors." *What American Think about Women in Power.* March 2017. Accessed March 2020. https://www.barna.com/research/americans-think-women-power/

Baumgartner, Erich. "The Impact of Cultural Factors on Leadership in a Global Church." *Journal of Adventist Mission Studies (JAMS)* 7, no. 1 (2011). Accessed April 2019. https://digitalcommons.andrews.edu/jams/vol7/iss1/6/.

Belleville, Linda L. "Women in Ministry: And Egalitarian Perspective," in *Two Views on Women in Ministry,* rev. ed. Grand Rapids: Zondervan, 2005.

Bevans, Stephen B., Roger Schroeder, and L.J. Luzbetak. "Missiology after Bosch: Reverencing A Classic by Moving Beyond." *International Bulletin of Missionary Research* 29, no. 2. 2005.

Bilezikian, Gilbert. *Beyond Sex Role.* Grand Rapids Michigan: Baker Academic, 1895.

Bing, Janet M, Victoria L. Bergvall, and Alice F. *Freed. Rethinking Language and Gender Research: Theory and Practice.* (New York, NY: Routledge, 1996.

Brown, Callum G. *The death of Christian Britain: Understanding Secularisation 1800-2000.* London and New York Routledge, 2001.

Brown-Zikmund, Barbara, Adair T. Lummis, and Patricia Mei Yin Chang. *Clergy Women: An Uphill Calling.* Louisville, Kentucky: Westminster John Knox Press, 1998.

Calhoun, Craig Mark Juergensmeyer, and Jonathan Van Antwerpen. *Rethinking Secularism*. New York: Oxford University Press, 2011.

Campbell, Joan Cecelia. *Phoebe.* Collegeville, Minnesota: Liturgical Press, 2009.

Campbell, Regi, and Richard Chancy. *Mentor Like Jesus*. Nashville, Tennessee: B&H Publishing Group, 2009.

Campbell-Reed, Eileen. *Examining Trends in Theological Education for Women.* March 2019. Accessed March 2020. https://ethicsdaily.com/examining-trends-in-theological-education-for-women-part-1/

Campbell-Reed, Eileen. "*State of Clergywomen in the U.S: A statistical update*." (2018). Accessed March 2020. file:///C:/Users/sgutzmer/Downloads/State-of-Clergywomen-US-2018-web.pdf

Chaves, Mark. *Ordaining Women: Culture and Conflict in Religious Organizations*. Cambridge, Mass: Harvard University Press, 1997.

Cook, Rebecca J. and Simone Cusack. "Understanding Gender Stereotyping." In *Gender Stereotyping: Transnational Legal Perspectives*. Pennsylvania: University of Pennsylvania Press, 2010. http://www.jstor.org/stable/j.ctt3fhmhd.7.

Coy, Charles. "Women in Leadership Isn't Just a Gender Issue, It's a Culture Issue." *ReWork* (May 2017). Accessed October 2019. https://www.cornerstoneondemand.com/rework/four-ways-company-culture-can-support-women-leadership.

Davison, Heather K., and Michael J. Burke. "Sex discrimination in stimulated employment
context, a meta-analytic investigation." *Journal of Vocational Behavior* (2000).
https://ebookcentral-proquest-
com.ezproxy.liberty.edu/lib/liberty/reader.action?docID=795030

Dube. Musa W. "God Never Opened the Bible to Me': Women Church Leaders in
Botswana." *Studies in World Christianity and Interreligious Relations* no. 48. 2004.
https://search.proquest.com/docview/1610258061/abstract/7F8D78370104DBEPQ/1.

Eagly, A. H. "The His and Hers of Prosocial Behavior: An examination of the social psychology
of gender." *American Psychologist,* 64 (2009).

Eisenchlas, Susana A. "Gender Roles and Expectations: Any Change Online?" *SAGE Open*.
(2013). https://journals-sagepub
com.ezproxy.liberty.edu/doi/pdf/10.1177/2158244013506446

Ellen A. Fagenson, "Perceived Masculine and Feminine Attributes Examined as a Function of
Individuals' Sex and Level in the Organizational Power Hierarchy: A Test of Four
Theoretical Perspectives," *Journal of Applied Psychology* 75, no. 2 (1990): 204, accessed
October 2019, https://doi.org/10.1037/0021-9010.75.2.204.

Eveline Hikwanah. "African Clergywomen Making Great Strides." 2019.

Fox, Michael V. *Character and Ideology in the Book of Esther* 2 edition. Grand Rapids,
Michigan: Wm. B. Eerdmans Publishing Company, 2001.

Gallagher, Sally K. "Where Are the Antifeminist Evangelicals? Evangelical Identity, Subcultural
Location, and Attitudes toward Feminism," *Gender and Society* 18, no. 4 (2004): 451-72.
Accessed March, 2020. www.jstor.org/stable/4149445.

Geiger, Abigail and Kim Parker. "A Look at Gender Gains and Gaps in the U.S." *Pew Research
Center,* (March 2018). Accessed January 2019. http://www.pewresearch.org/fact-
tank/2018/03/15/for-womens-history-month-a-look-at-gender-gains-and-gaps-in-the-u-s/.

"Gender and Inclusion | UNICEF." Accessed April 2019. http://unicef.in/Whatwedo/16/Gender-
and-Inclusion.

Glynn, Sarah Jane. "Breadwinning Mothers Are Increasingly the U.S. Norm." *Center for
American Progress*, (2016). Accessed April 2019.
https://www.americanprogress.org/issues/women/reports/2016/12/19/295203/breadwinni
ng-mothers-are-increasingly-the-u-s-norm/.

Hardy-Fanta, Carol, Dianne Pei-te Lien, Pinderhughes, and Christine Marie Sierra. *Contested
Transformation: Race, Gender, and Political Leadership in 21st Century America*.
(United Kingdom: Cambridge University Press, 2016).

Hewlett, Sylvia Ann, and Ripa Rashid. "Leading Across Cultures is More Complicated for Women." *Harvard business Review* (2015). Accessed April 2020. https://hbr.org/2015/12/leading-across-cultures-is-more-complicated-for-women

Hikwanah, Eveline. "African Clergywomen Making Great Strides." *United Methodist News Service*. Accessed April 2019. https://www.umnews.org:443/en/news/africa-clergywomen-making-great-strides.

Hofstede, Geert. *Cultures and Organizations: Software of the Mind*. McGraw-Hill, 2003.

House, Robert, Mansoup Kavidan, Paul Hanges, and Peter Dorfman. "Understanding Cultures and Implicit Leadership Theories Across the Globe: an Introduction to Project GLOBE." *Journal of World Business* 37, no. 1 (2002).

Ilan, Ṭal. *Silencing the Queen*. Tübingen: Mohr Siebeck, 2006.

Iorg, Jeff. *Ministry in the New Marriage Culture*. Nashville, TN: B & H Publishing Group, 2015.

Johnson, Todd, and Sandi S.K. Lee. "From Western Christendom to Global Christianity" *From Western Christendom to Global Christianity.* California: William Carey Library, 2003.

Jones, Ian, Kirsty Thorpe, and Janet Wootton. *Women and Ordination in the Christian Churches: International Perspectives*. New York, NY: T&T Clark, 2011.

Kalkhoff, Will, and Shane R. Thye. "Expectation States Theory and Research." *Sociological Methods & Research* 35, no. 2 (2006).

Kanter, Rosabeth Moss. *Men and Women of the Corporation*. New York: BasicBooks, 1993.

Keohane, Nannerl, Michelle Z. Rosaldo, & Barbara C. Gelpi, *Feminist Theory: A critique of Ideology.* Chicago: The University of Chicago Press, 1983.

Kassian, Mary. *The Feminist Mistake*. Wheaton Illinois: Crossway Books, 2005

Knoll, Benjamin R., and Cammie Jo Bolin. *Women's Ordination in America: A Contemporary Overview*. United Kingdom: Oxford University Press, 2018. http://www.oxfordscholarship.com.ezproxy.liberty.edu/view/10.1093/oso/978019088236 5.001.0001/oso-9780190882365-chapter-2

Kyle, Richard G. *Evangelicalism: An Americanized Christianity*. London: Routledge, 2017.

Lin, Yu-Fen, Chi-Sing Li, Beverly J. Irby, and Genevieve Brown. "Exploring Asian Female Pastors' Leadership Roles in the Church: Using Deborah's Story." *The Qualitative Report* 15, no. 6. 2010. Accessed April 2019. https://search.proquest.com/docview/854983795/abstract/7131977B6417467BPQ/1

Maria Charles, and David B. Grusky, "Egalitarianism and Gender Inequality" *Inequality Reader: Contemporary & Foundational Readings in Race* (New York, London: Routledge, 2006), 391. https://web.stanford.edu/group/scspi/grusky/article_files/egalitarianism_gender_inequality.pdf

Martin, Nicole Massie. *Made To Lead*. Ashland: Christian Board of Publishing, 2016

Max Robert Miller. "The Godhead as it Relates to the Three Divine Personalities of Deity, the Trinity, being God the Father, God the Son, and God the Holy Spirit, Thereby Making Special Identification of these Three Persons and especially to the Son and His Relations in the Trinity." Amridge University, 1981. ezproxy.liberty.edu/login?url=https://search-proquest com.ezproxy.liberty.edu/docview/303230576?accountid=12085.

Mbugua, Judy W. "How Does Culture Affect the Roles of Women and Men in Ministry?" *CBE International*. Accessed April 10, 2019. https://www.cbeinternational.org/resources/article/other/how-does-culture-affect-roles-women-and-men-ministry.

McDaniel, Anne E. "Measuring Gender Egalitarianism: The Attitudinal Difference between Men and Women" *International Journal of Sociology 38 no.1* (2018). Accessed September 2019. https://www.jstor.org/stable/20628319

McMillan, Becky R. *God's Potters: Pastoral leadership and the Shaping of Congregations.* Grand Rapids: William B. Eerdmans, 2006.

Miller, Suzanne E. "Esther and the Politics of Negotiation: Public and Private Spaces and the Figure of the Female Royal Counselor. *Biblical Interpretation*, no. 3, 2015.

Moore, Carey A. *Esther*. New Haven, Connecticut: Yale University Press, 2007.

Newton, Nicola and Abigail J. Stewart. "The Middle Ages: Change in Women's Personalities and Social Roles," *Psychology of Women Quarterly* 34, no. 1 (2010). https://doi-org.ezproxy.liberty.edu/10.1111%2Fj.1471-6402.2009.01543.x

Northouse, Peter G. *Leadership Theory and Practice* 8th ed. California: SAGE Publications, Inc. 2019.

Nyengele, Mpyana Fulgence. *African women's theology, gender relations, and family systems theory: pastoral theological considerations and guidelines for care and counseling.* New York: Peter Lang. 2004.

Payne, Phillip Barton. *Man and Women, one in Christ: an Exegetical and Theological Study of Paul's Letters.* Grand Rapids Michigan: Zondervan, 2009.

Pelikan, Jaroslav. *Mary through the Centuries: Her Place in the History of Culture*. Urbana: Yale University Press, 1998.

Perrone, Kristin M. "Traditional and Nontraditional Work and Family Roles for Women and Men," *Journal of Career Development* 36, no. 1 (2009): 4 https://journals-sagepub-com.ezproxy.liberty.edu/doi/pdf/10.1177/0894845309340787

Pew Research Center. *Global Christianity: A Report on the Size and Distribution of the World's Christian Population.* http://www.pewforum.org/2011/12/19/global-christianity-exec/

Piper, John. "The Order of Creation." *Desiring God*. April 1984. Accessed April 2020. https://www.desiringgod.org/articles/the-order-of-creation

Ritchie, Ian D. "African Theology and the Status of Women in Africa." *Canadian Theological Society.* May, 2001. Accessed April 10, 2019. http://cts-stc.ca/2001/AFRWOMEN.html.

Schwartz, Felice N. "Women as a Business Imperative." *Harvard Business Review*, (March 1992). Accessed 2019. https://hbr.org/1992/03/women-as-a-business-imperative.

Sinclair Ferguson. "The Holy Spirit: Jesus's Closet Companion." *Desiring God*. April 2014. Accessed March 2020. https://www.desiringgod.org/interviews/the-holy-spirit-jesuss-closest-companion

Snyder-Hall, R. "The Ideology of Wifely Submission: A Challenge for Feminism?" *Politics & Gender* 4, no. 4 (2008). Accessed on August 2019. http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/194681561?accountid=12085.

Sojo, Victor E., Robert E. Wood, Sally A. Wood, and Melissa A. Wheeler. "Reporting requirements, targets, and Quotas for Women in Leadership," *The Leadership Quarterly* 27, no. 3 (2016).

The Associate of Theological Schools. "2017 – 2018 Annual Data Tables." (2018). Accessed 2020. https://www.ats.edu/uploads/resources/institutional-data/annual-data-tables/2017-2018-annual-data-tables.pdf

Venaik, Sunil, and Paul Brewer. "Critical Issues In the Hofstede and GLOBE National Culture Models," *International Marketing Review* 30, no. 5 (2013).

Warner, Judith. "Women's Leadership: What's True, What's False, and Why it Matters." *Center for American Progress*. (2014). https://www.americanprogress.org/issues/women/reports/2014/03/07/85467/womens-leadership/

World Economic Forum. "Ten years of the Global Gender Gap Report 2015." Accessed April 30, 2020. http://reports.weforum.org/global-gender-gap-report-2015/report-highlights/

Yamaguchi, Satoko. *Mary and Martha: Women in the World of Jesus*. Eugene, Oregon: Wipf &
Stock, 2006.

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

APPENDIX: A

IRB Approval Letter

December 7, 2018

Sherith C. Gutzmer
IRB Exemption 3572.120718: The Role of Women in Religious Leadership Positions Across Culture

Dear Sherith C. Gutzmer,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

> (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless: (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
The Graduate School

LIBERTY
UNIVERSITY.

Liberty University Training Champions for Christ since 1971

APPENDIX: B

IRB Consent Letter

CONSENT FORM
The Role of Women in Religious Leadership Positions Across Culture
Sherith Gutzmer
Liberty University
School of Divinity

You are invited to be in a research study on The Role of Women in Religious Leadership Positions Across Culture. The purpose for this research is to explore the role of culture in the biblical view of women in leadership. The data collected will aid in articulating the viewpoints and perspectives of some areas in society, on the growing prominence of female leadership.   You were selected as a possible participant because you are currently a graduate student between the ages of 18 to 60 years in either the School of Divinity, School of Business or School of Government. Please read this form and ask any questions you may have before agreeing to be in the study.

Sherith Gutzmer, a student in the School of Divinity at Liberty University, is conducting this study.

Background Information: The purpose of this study is to address how the role of women in leadership positions may differ from any biblical position from culture to culture. This is to better understand female leadership roles in various regions of the world. By exploring the foundational areas of women in various forms of leadership and cultural influences, a greater understanding can be achieved.

Procedures: If you agree to be in this study, I would ask you to do the following things:
    1. Complete an anonymous survey which should take approximately 10-15 mins to complete.

Risks: The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

Benefits: Participants should not expect to receive a direct benefit from taking part in this study.

Compensation: Participants will not be compensated for participating in this study.

Confidentiality: The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records.
    • Data will be stored on a password locked computer and may be used in future presentations. After three years, all electronic records will be deleted.

Voluntary Nature of the Study: Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time, prior to submitting the survey, without affecting those relationships.

How to Withdraw from the Study: If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

Contacts and Questions: The researcher conducting this study is Sherith Gutzmer. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at sgutzmer@liberty.edu. You may also contact the researcher's faculty chair, Dr. Augusto Rodriquez, at arodriguez2@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information for your records.

Statement of Consent: I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

Anonymous Survey Questions

Age Range?

○ 18 - 24 years

○ 25 - 34 years

○ 35 - 44 years

○ 45 - 54 years

○ 55 - 64 years

○ 65 - 74 years

What questions arise when you think of women leaders in the church?

○ Is it biblically accurate to have women leading churches?

○ Shouldn't there be more women church leaders?

○ I'm unsure how to truly feel about women church leaders?

○ If other, please specify _____

What do you think are acceptable roles for women in the church? (Check all that apply)

☐ Deaconess		☐ Teachers	
☐ Usher		☐ Worship Leader	
☐ Reverend		☐ Administrator	
☐ Pastor		☐ Administrative assistant / Secretary	
☐ Bishop		☐ Choir Directors	
☐ Pastor's wife		☐ If other, please specify _____	
☐ Prophetess			

Should women be Pastors?

○ Yes

○ No

Do you think women should lead the Church?

○   Yes

○   No

Are you familiar with churches led by women?

○   Yes

○   No

How would you classify a church led by a woman?

○   Authentic

○   Neither here nor there

○   It's just a gathering, nothing official

○   It is completely against scripture

What do you think of the increase of women in leadership roles in both the church and outside the church?

○   It's inspiring

○   I don't know how to feel

○   Why is this a thing

○   I really don't care that much

○   If other, please specify

[   ]

What are your thoughts about women pursuing a seminary degree?

○   They are pursuing their God-given gifts.

○   They can feel free to study whatever they want, as long as it's not pastoral leadership.

○   What's the point? they can't lead men.

○   If other, please specify

[   ]

What are your thoughts on women seminary professors?

○   It's acceptable

○   Scripture did not specify

○   Neither here nor there

○   Unacceptable

○   If other, please specify

[   ]

Would you encourage a female family member or friend (for example, mother, sister, daughter, niece) to pursue a leadership role in the church?

○   Yes

[   ]

○   Maybe

○   No

[   ]

What are your thoughts or feelings about ordained women pastors in different countries?

○   They are using their gifts

○   Neither here nor there

○   Unacceptable and Unbiblical

Do you believe a female pastor from another country can lead a church in the United States?

○   Yes

○   No

○   Maybe

Do you believe the role of a female pastor from another country has validity in the United States?

○   Yes

○   No

○   Maybe

Do you believe female pastors in other countries are following a biblical worldview?

○   Yes

○   No

○   Maybe

○   If Yes or No, please state why or why not

[   ]

What are your thoughts on the statement "if men do not lead, women should?"

○ Acceptable

○ Neither here nor there

○ Unacceptable

○ If other, please specify

Do you believe women can lead men in business?
○ Yes

○ No

Do you believe women can lead men in politics?
○ Yes

○ No

Do you believe women can lead men in the church?
○ Yes

○ No

Sex?
○ Male

○ Female

Marital Status
○ Married

○ Widowed

○ Divorced

○ Separated

○ Single / Never married

Race
○ Hispanic or Latino

○ Black or African American

○ Asian

○ White

○ American Indian/ Alaskan Native

○ Native Hawaiian / Pacific Islander

○ Two or More Races

[   ]

Major

[   ]

What State are you from?

[   ]

What Country are you from?

[   ]

Religion?

[   ]

Denomination?

[   ]

Recruitment Email (Global Studies Department to Participants)

From: Spano, Eric J (School of Divinity Instruction)

Sent: Tuesday, February 19, 2019, 08:38 AM

Subject: 201920 Spring 2019 NBST 520-B08 LUO: Survey Opportunity!

Research Announcement:

Sherith Gutzmer, a student in the Master of Arts in Global Studies program, is conducting thesis research on the role of women in religious leadership across cultures.   Dr. Hindson and Dr. Mary Lowe have approved the distribution of this survey in residential and online graduate Divinity courses. The IRB approval and the Informed Consent for this research are attached. Please participate in this research by clicking on the Qualtrics survey link below. The survey will take 10-15 minutes to complete. Your participation is greatly appreciated. The survey should be completed by Feb. 28.

The Qualtrics link to the survey:
https://liberty.co1.qualtrics.com/jfe/form/SV_bKlXXwkk8coX469

Thanks in advance for your time and consideration.