Liberty University School of Divinity

**A CALL TO EXCELLENCE: LEADERSHIP TRAINING AND MENTORING MANUAL
FOR WOMEN IN MINISTRY IN THE TWENTY-FIRST CENTURY**

A Thesis Project Submitted to

The Faculty of Liberty University School of Divinity

In Candidacy for the Degree of

Doctor of Ministry

by

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ABSTRACT

A CALL TO EXCELLENCE: LEADERSHIP TRAINING AND MENTORING MANUAL FOR WOMEN IN MINISTRY IN THE TWENTY-FIRST CENTURY

Verna Mazak

Liberty University School of Divinity, 2016

Mentor: Dr. Charlie Davidson

The growth of women in leadership within the local church is at an all-time high. These women face tremendous obstacles as they seek to lead the twenty-first century church. This thesis investigates the role of African American women in the Black Baptist church to identify skills necessary for successful leadership within the denomination. Going beyond analysis and exploration, it answers the question of how to develop a training and mentorship program specifically designed to prepare African-American women for excellence in leadership. A survey of fifty church staff and members of various Black Baptist churches was conducted to determine the perspective and experiences of women in leadership. Interviews with three women serving as pastors within the Black Baptist church facilitated in the gathering of key data. This information was used to format a training and mentoring manual that effectively prepare African American women for leadership in the Black Baptist church.

Thesis Project Topic length: 150 Words

ACKNOWLEDGEMENTS

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ABBREVIATIONS

AME   *African Methodist Episcopal*

ATS   *Association of Theological Schools*

BGAV   *Baptist General Association of Virginia*

BGCT   *Baptist General Convention of Texas*

BWIM   *Baptist Women in Ministry*

CBF   *Cooperative Baptist Fellowship*

FGBF   *Full Gospel Baptist Fellowship*

SBC   *Southern Baptist Convention*

UMC   *United Methodist Church*

CHAPTER 1

INTRODUCTION

The pastor traditionally held an exclusive place within the church and community. As the pillar of the community, the pastor was trustworthy, dependable, and dedicated. Whenever there was sickness or death, confusion or disillusionment, the pastor was called. Whenever there were births, birthday parties, promotions, or anticipated travel, the pastor was summoned. The pastor shared in the joys and sorrows, the accomplishments and failures of the church and the community. The presence of the pastor represented the presence of God.

More recently, the slow erosion of the moral fiber of the church and a decline in the integrity of leadership has resulted in a breach of trust between pastor, church, and community. As a result, on any given Sunday morning, in pulpits around the world, the Word of God is being compromised. Over the past decade headlines have been filled with news about pastors who have fallen from grace. Churches are closing at phenomenal rates either due to lack of fellowship, lack of fortitude, or lack of funding and an unprecedented number of pastors have stepped down from the pulpit either voluntarily or involuntarily.

Women in ministry in the twenty-first century are called to lead with excellence in the midst of challenging and sometimes devastating conditions. Training and mentoring are fundamental to the development of skills necessary to effectively lead today's church. The purpose of this thesis is the development of a leadership training and mentoring manual to prepare African American women for leadership in the twenty-first century church.

Statement of the Problem

The twenty-first century is undeniably the most diverse era in the history of the United States, both culturally, politically, and religiously. It presents challenges that must be addressed by the church if it is to survive and thrive. A review of America's landscape allows the assessment of the tremendous obstacles faced by women in leadership as they endeavor to lead the twenty-first century church. As such, this information is applicable to this thesis.

According to Lisa D. Belfield, adjunct professor at Kaplan University College of Social and Behavioral Sciences, "there are many ethnic groups in the United States, due in large part to its immigrant population; each of these groups contributes to America's cultural heritage. From African Americans to Russian Americans, the United States is one of the most diverse nations in in terms of culture."[1] American demographics continue to evolve and multiculturalism has become the new norm. In "What Makes a School Multicultural," Caleb Rosado, Professor of Urban Studies and Director of Program in Urban Economic Development, Eastern University 2002-2006, defines multiculturalism as

> A system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society.[2]

To remain relevant, the church must embrace and cultivate multiculturalism.

United: Captured by God's Vision for Diversity, Trillia Newbell says, "America has clearly come a long way since the 1960s. Our public facilities, parks, pools, and educational facilities – once segregated – are now filled with a variety of ethnic groups enjoying the benefits

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[1] Lisa D. Belfield, "Cultural Diversity: Imagine All the People," *Kaplan University,* Articles and Publications, accessed July 6, 2015, www.kaplanuniversity.edu/public-service/articles/cultural-diversity.aspx.

[2] Caleb. Rosado, "What Makes a School Multicultural?" *The Adventist Journal of Education,* (Fall ed., June 16, 1997), accessed July 6, 2015, www.rosado.net>pdf>Multicultural_Schools-1.

of their liberties. Yet, our churches too often remain separate but equal."[3] Questioning the state

of the church, Newbell says, "In a time of great progress, why does the church remain relatively

unmoved?"[4] Instead of multi-ethnic congregations increasing, all white congregations within

certain denominations have decreased in the number. The church continues to reinforce

antiquated traditions of division by denomination, culture, race, and gender. Segregation in its

truest sense "is the separation or isolation of a race, class, or ethnic group by enforced or

voluntary residence in a restricted area, by barriers to social intercourse, by separate educational

facilities, or other discriminatory means."[5]

The twenty-first century political arena in America reflects tremendous strides in the

advancement of diversity. The election of Barack Obama as president in 2008 and reelection in

2012, shattered many of the racial barriers long entrenched in the fabric of America. Yet, ethnic

tension due to senseless tragedies have overshadowed America's progress in racial equality.

Shocking violence including the brutal murders of nine African Americans attending a

Wednesday night Bible study has shocked and enraged all of America.[6] Churches of every

denomination and race rally together whenever tragedies of this nature occur. Yet, Sunday

Mornings remain the most segregated hour in America.

America has the potential of electing the first woman president. In "Changing Views on a

Female President," Lynn Vavreck says,

> The role that female candidates will play in 2016—and probably in most future
> presidential campaigns—helps highlight how attitudes have changed over the last 80

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[3] Trillia Newbell, *United: Captured by God's Vision for Diversity* (Chicago: Moody Publishers, 2014), 2.

[4] Ibid.

[5] Webster's Ninth New Collegiate Dictionary, *Merriam-Webster* (Springfield, Massachusetts: Merriam-Webster Inc., Publishers, 1983), 1063.

[6] Kevin Clark, "Mourning Charleston's Victims," *America* 213, no. 1 (July 6, 2015): 10, *Master*FILE *Premier*, EBSCO*host,* accessed May 28, 2016.

years. The changes over the decades can be described in one word: gradual. But the state of opinion today, about the possibility of a female president, demands a different word: accepting[7]

Although women make significant contributions to society in all spheres, the church continues to struggle with the concept and reality of women serving in leadership.

Statistics confirm there are more Christians in the United States than any other country in the world. Yet, in recent years, the number of adults considering themselves Christian has dramatically changed. According to a survey of 35,000 Americans by the Pew Research Center, "The percentage of adults (ages 18 and older) who describe themselves as Christians has dropped by nearly eight percentage points in just seven years, from 78.4% in an equally massive Pew Research survey in 2007 to 70.6% in 2014.[8] Pew Research says, "Over the same period, the percentage of Americans who are religiously unaffiliated – describing themselves as atheist, agnostic or "nothing in particular" – has jumped more than six points, from 16.1% to 22.8%. And the share of Americans who identify with non-Christian faiths also has inched up, rising 1.2 percentage points, from 4.7% in 2007 to 5.9% in 2014.[9]

As America becomes more culturally diverse, politically inclusive, and religiously skeptical, the church becomes more ineffective. Instead of a beacon of light offering life, hope, and peace to all through Christ Jesus, the church is now a symbol of division, with traditions and rituals that promote separation and encourage individualism. The survival of the twenty-first century church demands a re-evaluation of its belief system and a refocusing on relevance within

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[7] Lynn Vavreck, "Changing Views on a Female President," *The New York Times* (June 19, 2015), accessed July 6, 2015, mobile.nytimes.com/2015/06/20/upshot/changing-views-on-a-female-president.html?referrer=.

[8] Gregory Smith, "America's Changing Religious Landscape," *Washington, DC: Pew Research Center* (May 12, 2015). Accessed July 6, 2015. www.pewforum.org/2015/05/12/americas -changing-religious-landscape/.

[9] Ibid.

the community. It includes the expulsion of all forms of discrimination whether by

denomination, culture, race, or gender; whether overt or covert.

Gender discrimination, especially as it relates to church leadership, remains prevalent

within the church universal. Historically, a general misunderstanding of the role of women exists

in the church and a lack of appreciation for the significance of their contributions. In "Clergy

Women Find Harder Path to Bigger Pulpit," Neela Banerjee says,

> Whether they come from theologically liberal denominations or conservative ones, black
> churches or white, women in the clergy still bump against what many call the stained-
> glass ceiling — longstanding limits, preferences and prejudices within their
> denominations that keep them from leading bigger congregations and having the
> opportunity to shape the faith of more people.[10]

The consensus among women of all denominations substantiates the disparity in

treatment of female leaders. These inconsistencies are particularly evident within the Baptist

church. In "The State of Baptist Women," Pamela Durso says, "Women have long been a

majority population in many Baptist churches, and women have long exercised leadership within

those churches, either formally or informally. In recent decades, the numbers of women serving

in ministry within Baptist life has increased dramatically."[11] This influx of women into minister

inevitably perpetuates gender discrimination, increasing its visibility within the church.

Lack of competence and lack of experience are reasons given for disparity in the

placement of women in leadership positions. In "Breaking through the Extra Thick Stained Glass

Ceiling," Courtney Lyons says, "African American Baptist women in ministry face tremendous

obstacles to formal ministry placement and recognition; African American church membership is

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[10] Neela Banerjee, "Clergy Women Find Harder Path to Bigger Pulpit," *New York Times* A1 (August 26, 2006): 12, accessed July 3, 2015, www.nytimes.com/2006/08/26/us/26clergy.html?pagewanted=print.

[11] Pamela Durso, "The State of Baptist Women," *The State of Women in Baptist Life – 2010* (Baptist Women in Ministry, June 2011): 6, accessed July 2, 2015.

at least 75% female, yet women constitute less than 10% of church leadership and about 1% of African American Baptist pastors."[12]

In "Preparing Women for Baptist Church Leadership: Mentoring Impact on Beliefs and Practices of Female Ministers," Desiree NewKirk and Bruce S. Cooper say, "The ministry remains a male-dominated profession. Thus, women who choose to embark in this profession face challenges and struggles, which their male counterparts often do not experience. Unfortunately, in many areas of the secular world, leaders who are willing to be mentors for our future leaders are often rare."[13] According to Newkirk and Cooper, "Many have reported how leadership education is often attained primarily through observation. To assist the future leaders of tomorrow, a more strategic approach to mentoring needs to be used."[14]

According to C. S. Cowles in *A Woman's Place: Leadership in the Church*, "It is just as unreasonable to expect that women preachers, teachers, educators, theologians, and leaders will emerge entirely on their own, full grown and mature—like bumblebees—as to imagine that male ministers come that way."[15] Cowles says, "All God-called and Spirit-filled potential ministers are "dead in the water" until someone in a position of authority recognizes their gifts, invites them to participate in increasingly responsible forms of ministry, supports them in times of challenge and encourages them along way"[16]

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[12] Courtney Lyons, "Breaking through the Extra Thick Stained Glass Ceiling," *Ceiling Review and Expositor,* 110 (Winter 2013): 79, ATLA Religious Data with ATLASerials, EBSCOhost, accessed May 20, 2015.

[13] Desiree Newkirk and Bruce S. Cooper, "Preparing Women for Baptist Church: Leadership, Mentoring Impact on Beliefs and Practices of Female Ministers," *Journal of Research on Christian Education* 22, no. 3 (September 2013): 323, *Academic Search Complete*, EBSCOhost, accessed May 27, 2015.

[14] Ibid.

[15] C. S. Cowles, *A Woman's Place: Leadership in the Church* (Kansas City, MO: Beacon Hill Press, 1993), 191-92.

[16] Ibid.

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Statement of Limitations

Although training and development are fundamental to effectiveness at all levels of church leadership regardless of denomination, the focus of this thesis is women who serve in key positions within the Baptist church in America. Instead of a historical perspective, this research will be limited to a study of the twenty-first century church. Concentrating primarily on the traditional Baptist church, this thesis will address issues of integrity, diversity, and church polity that can negatively influence the effectiveness of women in ministry. Essential to this study is development of applicable guidelines for training and mentoring women in leadership positions.

Numerous studies have been conducted on women in ministry and even more studies on the struggle of black women in the Baptist church, but there are very few studies on preparing women for effective church leadership. The focus of this thesis is African American women in leadership positions within the Black Baptist church. The purpose of the study is to facilitate development of a training and mentoring manual empowering women to lead with excellence. Significant in its application, this thesis gathers information from women in church leadership.to create a manual that is relevant and effectual in the training of African American women serving within the twenty-first century Black Baptist church.

The scope of this study and the imposed limitations are to strengthen the potential impact the research will have on the African American woman's success as a leader within the Baptist church. The proposed training and mentorship manual is expected to have a positive influence on the Black Baptist church which will decisively influence church and society as a whole. Future studies are needed in this field to expand the research to all women in leadership roles within the Baptist church. Further studies on mentorship programs for women in all areas of church leadership should be considered by researchers.

Theoretical Basis

"Leadership Development of Women Preparing for Ministry" by Loretta Johns and

Janice Watson reviewed a mixed-methods study investigating the leadership development and

leadership skills of women graduate students at a theological seminary. According to Johns and

Watson, "The last 2 decades have seen a dramatic rise in the number of women entering the

ministry in most denominations in the United States, but the increasing percentages of female

clergy have not been paralleled with increasing numbers of studies on their effectiveness as

church leaders."[17] Johns and Watson's research explored the type of leadership training these

women received and "their perception of their leadership abilities and development needs."[18]

In "Preparing Women for Baptist Church Leadership: Mentoring Impact on Beliefs and

Practices of Female Ministers," Desiree Newkirk and Bruce S. Cooper conducted a study of ten

African American women to discover their perceptions of themselves as church leaders and how

they were trained in preparation for their leadership roles.[19] According to Newkirk and Cooper,

"Effective leadership is important in all organizations, and the Baptist church is no exception.

Strong spiritual leaders can make a difference in the life of the institution and its members.

Today, a growing number of African American women are answering the call to the Baptist

church ministry; but the preparation, training, and mentoring are often insufficient."[20]

"Breaking through the Extra-Thick Stained-Glass Ceiling: African American Baptist

Women in Ministry" by Courtney Lyons, examines the state of African American Baptist women

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[17] Loretta Johns, "Leadership Development of Women Preparing for Ministry," *Journal of Research on Christian Education* 15, no. 2 (Fall 2006): 112, Education Research Complete, EBSCO*host,* accessed June 11, 2015.

[18] Ibid.

[19] Desiree Newkirk and Bruce S. Cooper, "Preparing Women for Baptist Church Leadership: Mentoring Impact on Beliefs and Practices of Female Ministers," *Journal of Research on Christian Education* 22, no.3 (September 2013): 323, Academic Search Complete, EBSCOhost, accessed May 27, 2015.

[20] Ibid.

in ministry, historically and currently.[21] According to Lyons, "even though African American women represent one- tenth of all seminarians and more than one-third of all African-American Baptist seminarians, African American women pastor only 1% of Baptist churches."[22] Lyons says, "Even among Baptist groups that openly affirm women in ministry, the majority of Baptist pastors are male. Women make a strong majority of Baptist membership, both in white and African American churches, yet they comprise only a single digit percentage of pastors."[23]

"Already but Not Yet: The Status of Women Baptist Pastors" by Tracy Hartman chronicled ways in which churches and their pastors experienced their call, where resistance was experienced, and where support was found for women in ministry.[24] According to Hartman, "Even though the percentage of Baptist churches with women pastors is low, it is an increase over the numbers in years past. In 2012, more churches called women as pastors than ever before. The status of Baptist women pastors and co-pastors, however, is about far more than statistics."[25]

In "Women as Stewards of Social Change: The Narratives of American Baptist Women Who Held Senior Leadership Positions as Pastors, Deacons, and Teachers," Sherry Anderson attempts to fill the gap found in current research on the leadership roles of women within the traditionally conservative church.[26] Anderson states, "Regardless of numerous women's proven

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[21] Courtney Lyons, "Breaking through the Extra Thick Stained Glass Ceiling," *Review and Expositor* 110, no. 1 (Winter 2013): 77, ATLA *Religion Database with* ATLA*Serials*, EBSCO*host*, accessed May 20, 2015.

[22] Ibid., 82.

[23] Ibid.

[24] Tracy Hartman, "Already but Not Yet: The Status of Women Baptist Pastors," *Review and Expositor* 110, no 1 (Winter 2013): 65, accessed August 10, 2015.

[25] Ibid.

[26] Sherry Anderson, "Women as Stewards of Social Change: The Narratives of American Baptist Women Who Held Senior Leadership Positions as Pastors, Deacons, and Teachers" (PhD diss., Franklin Pierce University, 2014), iv, accessed July 2, 2014.

leadership skills and abilities such as, their edification and encouragement of women and men onto leadership, leading their churches and communities' communal growth and sustainability, as well as being Christ's willing servant, there remain controversial points of view negating women in leadership."[27]

This thesis endeavors to go beyond analysis and exploration of the status of African American women in leadership to answering the question of how to develop a training and mentorship program specifically designed to prepare African American women for excellence in their role as leaders in the twenty-first century church. Ephesians 4:11-13[28] says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."[29]

Statement of Methodology

This thesis examines the role of women within the Baptist church to determine the skills necessary for successful leadership, especially as it relates to African American women in leadership in the twenty-first century Black Baptist church. The findings of this research will be used in development of a training and mentoring manual specifically designed to help prepare African American women to lead in excellence. Primary and secondary sources will be used in the collection of data supporting this thesis. Data will include recent scholarly research, books and articles related to the subject matter.

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[27] Sherry Anderson, "Women as Stewards of Social Change: The Narratives of American Baptist Women Who Held Senior Leadership Positions as Pastors, Deacons, and Teachers," iv.

[28] Unless otherwise noted, all biblical passages referenced are in the New American Standard Bible.

[29] Eph. 4:11-13.

A qualitative approach will be utilized to survey fifty women in leadership. The findings will be analyzed to determine the perspectives, experiences, and expectations of women in ministry within the Black Baptist church. An interview conducted with three African American women pastors will further develop the research. Survey and interview results will provide pertinent information relevant to the needs of African American women serving as leaders within the church and assist in the development of the training and mentoring manual.

Chapter two examines the "Current Status of Women in Ministry." This chapter is an overview of women in ministry in the twenty-first century. Chapter three reveals "Research Findings on Women in Ministry." This chapter includes the writer's research findings and examines other research critical to the design and implementation of a training and mentorship manual. Chapter four is "Leadership Training and Mentoring for Women in Ministry." This chapter is designed specifically for African American women in leadership within the Black Baptist church to assist in preparing them for effective leadership in the twenty-first century church. Chapter five, the conclusion, offers suggestions on ways to support women in ministry; information regarding lessons learned during the thesis process; and recommendations to future research of women in ministry in the twenty-first century church and/or leadership roles of African American women within the Black Baptist church.

Review of Literature

This review of literature is a summary of existing research related to the fields of study in this thesis. The sources represent various approaches to women in ministry including sociological, theological, denominational, historical, contemporary, and training and mentoring perspectives. The following sources, though relevant to this study, vary significantly. The writer notes that very few books were available that were applicable to this study.

Books

Not Without A Struggle: Leadership Development for African American Women in Ministry by Vashti Mckenzie shares leadership lessons gathered from African American clergywomen across the country gathered through interviews and surveys and offers examples of womanist-leader behavior.[30] According to the author, although this book does not cover all of the issues women face in ministry either in general and African American clergy in particular, does provide 'Ten Commandments for Women in the Ministry" and other lessons to serve as resources.[31] McKenzie's book provides a wealth of information of great valuable to this thesis.

This is My Story: Testimonies and Sermons of Black Women in Ministry by Cleophus J. LaRue shares the stories of thirteen women and how they were able to overcome obstacles to make great strides and advances in ministry. "Their stories and the sermons that accompany them are reflective of the reservoir of talent and potential that reside in so many women who have heard and heeded the call of God on their lives."[32] LaRue's introduction provides historical information regarding women in ministry, including denominational views on the subject. His research was instrumental in clarifying the role of women in church leader and was a great source of reference during the study.

Can A Sistah Get A Little Help: Encouragement for Black Women in Ministry by Teresa L. Fry Brown focuses on "how Black women may faithfully continue to navigate the internal and external challenges of ministry."[33] Brown's book is based on her twenty years in ordained

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[30] Vashti M. McKenzie, *Not without a Struggle: Leadership Development for African American Women in Ministry* (Cleveland, OH: Pilgrim Press, 2011), xxii.

[31] Ibid.

[32] Cleophus J. LaRue, *This is My Story: Testimonies and Sermons of Black Woman in Ministry* (Louisville: Westminster John Knox Press, 2005), 11.

[33] Teresa L. Fry Brown, *Can A Sistah Get A Little Help: Encouragement for Black Women in Ministry,* (Cleveland, OH: The Pilgrim Press, 2008, xxvii.

ministry and as a seminary professor, during which she learned cultural coping mechanisms and values that will enable African American women to survive and thrive as leaders and mentors despite "the brick ceiling."[34] Full of experience and wit, Brown's book serves as a source of information on training and mentoring during this research project.

Journal Articles

"The Structure of a Spiritual Revolution: Black Baptist and Women in Ministry" by Shayne Lee documents the strong leadership of the senior pastor and female assistant pastor and how it helped Second Baptist Church of Evanston transform into a space where women can exercise ministerial leadership and spiritual gifts.[35] According to Lee, "A recent trend in ethnographic studies investigates how religious elites utilize cultural tools to reinforce or revolutionize collective behavior in African American churches."[36] This study is a demonstration of the role leadership, discourse, symbols, and mentoring play in producing more women clergy and shaping the beliefs and values of the congregation."[37] Lee presents a cultural approach to the study of contemporary developments in African American religious institutions.[38]

"The Bible, Black Women, and Ministry" by Cain H. Felder examines the Biblical provisions of images and themes for uplifting, liberating, and divinely-inspiring leadership of

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[34] Teresa L. Fry Brown, *Can A Sistah Get A Little Help: Encouragement for Black Women in Ministry,* xxvii.

[35] Shayne Lee, "The Structure of a Spiritual Revolution: Black Baptist and Women in Ministry," *Journal of Contemporary Ethnography* 33, no. 2 (April 2004, 154-177): 155, *SocINDEX with Full Text,* EBSCOhost, accessed June 15, 2015.

[36] Ibid.

[37] Ibid.

[38] Ibid, 154.

women, black women in particular.[39] According to Felder, Professor of New Testament

Language at Howard University School of Divinity, "It is troubling that most, if not all, of this

literature, which purports to study the roles and status of women in the Bible invariably to have

been written for the specific benefit of Anglo-Saxon or Jewish women of today as opposed to

black and other women of the Third World who find themselves in far more wretched

circumstances than their more privileged female counterparts."[40]

"An Interdependent View of Women in Leadership," by William C. C. Fung summarizes

different views on of women in leadership in the family and the church[41] Fung presents three

views: hierarchical, egalitarian, and interdependent. He argues that the "husband is the leader of

the family, and this hierarchy is transcultural. In the church, women can teach, preach, and be

ordained, if they have the calling, character, and corresponding spiritual gifts recognized by the

church."[42] Fung says he draws his idea of interdependence between male and female from 1

Corinthians 11:11 where it says, "In the Lord, however, woman is not independent of man, nor is

man independent of woman."[43] Fung concludes that key passages used to argue a hierarchical

position of men and submission of women are better understood as calling for submission of

wives to husbands and are insufficient to scripturally support the submission of women to men

within the church.[44] Fung's exegesis of scriptures such as I Timothy 2:11-15, 1 Corinthians 11:3-

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[39] Cain H. Felder, "The Bible, Black Women, and Ministry," *Journal of Religious Thought* 41, no. 2 (Fall 84/Winter 85): 47-48, ATLA *Religion Database with* ATLA*Serials*, EBSCOhost, accessed June 6, 2015.

[40] Ibid., 47.

[41] William C. C. Fung, "An Interdependent View of Women in Leadership," *Asia Journal of Theology* 29, no. 1 (April 2015): 118, *Religion and Philosophy Collection*, EBSCO*host*, accessed August 17, 2015.

[42] Ibid., 118.

[43] Ibid.

[44] Ibid., 135-136.

15,14:34-36, and Genesis 2,[45] liberates women desiring to serve as church leaders and

contributes significantly to the foundations of this thesis.

"Women in Ministry: Challenging the Cultural Obstacles" by Lee M. Haines identifies

nine cultural obstacles hindering women in ministry.[46] Although his research focus is the

Wesleyan church, the problems are similar in the majority of denominations. Haines, provides

biblical teachings to show theological bases for women in ministry[47]. Using both Old and New

Testament references, Haines concludes that "the trajectory of Scripture also makes it impossible

to continue tolerating the subjugation and limitation of females in the redeemed community."[48]

According to Haines, "The eternal principles revealed in the Scriptures require the equality of the

sexes in privilege and ministry."[49] Haines work contributes to the understanding of biblical

principles supporting women in ministry.

"The Denied Call: A Look at the Role of Women in the Southern Baptist Church" by

Amber Louis Cook conducted "extensive interviews with women both inside and outside of the

Southern Baptist Church."[50] According to Cook, these "women express their views on the proper

roles of women. In addition, women in leadership express their personal calls to ministry and the

discrimination faced as a result of this calling."[51] Cook says "interviews with these women

highlight the oppression hidden in the shadows of a denomination that claims to bring freedom to

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[45] William C. C. Fung, "An Interdependent View of Women in Leadership," *Asia Journal of Theology* 29, no. 1 (April 2015): 118.

[46] Lee M. Haines, "Women in Ministry: Challenging the Cultural Obstacles," *Women in Ministry: Education and Clergy Development*: 1, The Wesleyan Church, accessed July 3, 2015. www.wesleyan.org/62 /women0in-ministry.

[47] Ibid., 10.

[48] Ibid., 11.

[49] Ibid.

[50] Amber Louis Cook, "The Denied Call: A Look at the Role of Women in the Southern Baptist Church," *LOGOS: A Journal of Undergraduate Research,* Missouri State University (Fall 2010): 189, accessed June 11, 2015.

[51] Ibid.

all and demand action both for the oppressed and by the oppressors."[52] Cook's work highlights

the historical stance of Southern Baptist regarding women in church leadership and is of great

significance to this thesis.

"Chosen by God: Women Pastors on the Frontiers of the Seven Day Baptist

Denomination" by Bancroft shares the plight of Seven Day Baptist women from the 1800 until

2005.[53] According to Bancroft, "these Seventh Day Baptist women ministers—single, married,

and widowed—have been extraordinary in their obedience to God and to his call to serve as

pastors and to serve as one who has spiritual oversight over a congregation of Christian believers

in a church or Christian community."[54] Four of the 127 Seventh Day Baptist pastors are women

and three of these women are in full-time pastoral leadership."[55] Bancroft revealed that despite

the progress, there is still uncertainty concerning the future of women in the Seventh Day Baptist

denomination and the affirmation, licensing, ordination, and accreditation of these women to

ministry has become a complex issue filled with emotionalism and controversy.[56] Bancroft's

research reveals the progress of women within the Seven Day Baptist church.

"Keep Your Hands on the Plow – Hold On: Black Baptist Women in Pittsburg,

Pennsylvania" by Pamela A. Smoot, provides "a brief overview of the history of Ebenezer

Baptist Church in Pittsburgh, Pennsylvania; to examine the roles of its black church women; to

understand the creation of women centered organizations; and to explore the strides made by

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[52] Amber Louis Cook, "The Denied Call: A Look at the Role of Women in the Southern Baptist Church," 189.

[53] Patricia A. Bancroft, "Chosen by God: Women Pastors on the Frontiers of the Seven Day Baptist Denomination," *Baptist History and Heritage* 40, no. 3 (Summer/Fall 2005): 17, ATLA *Religion Database with* ATLA*Serials,* EBSCO*host,* accessed June 11, 2015, accessed June 11, 2015.

[54] Ibid., 18.

[55] Ibid., 24.

[56] Ibid., 18.

black women as members of the clergy and to appraise attitudes toward them."[57] Smoot states

that from the very beginning of the church in 1874 women were excluded from all expressions of

leadership despite the fact that "the founding of the church included the active participation and

leadership of two women."[58] According to Smoot, "During the nineteenth and early twentieth

centuries, women in black Protestant denominations were relegated to positions that posed no

real threat to the power structure maintained by preachers, deacons, and other male leaders."[59]

Smoot says the leadership of Ebenezer Baptist Church has changed considerably since its

founding and the majority of leadership positions are now held by black women, with the

exception of the deacon board.[60] Smoot's work shows the struggle and progress of women in

leadership within the Black Baptist church.

"Current Status of Women in Ministry" by Pamela R. Durso explores the current role of

women in ministry within the Baptist church and provides pertinent information regarding the

status of these women.[61] According to Durso, "for the four hundred years in which the Baptist

tradition has been in existence, women have been contributors to, inspirers of, and ministers

within that tradition."[62] These are women who influence denominational tradition and shape the

faith experience,[63] says Durso. "Their lives and faith are interwoven into the fabric of who we

are as Baptists. Yet these women are not known to us. Many of their stories are buried in dusty

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[57] Pamela A. Smoot, "Keep Your Hands of the Plow – Hold On: Black Baptist Women in Pittsburg, Pennsylvania," *Baptist History and Heritage* 40, no. 3 (Summer/Fall 2005): 28-29, ATLA *Religion Database with* ATLA*Serials*, *host*, accessed June 11, 2015.

[58] Ibid., 29.

[59] Ibid.

[60] Ibid., 37.

[61] Pamela R. Durso, "Current Status of Women in Ministry," *Review and Expositor* 110, no. 1 (Winter 2013): 13, ATLA *Religion Database with* ATLA*Serials,* EBSCO*host,* accessed July 2, 2015.

[62] Ibid.

[63] Ibid.

history books, or even sadder, their names were not included in church records or lists."[64]

Durso's work increases awareness and appreciation for women in ministry.

"Womentoring" by Bev Murrill addresses the need for ongoing leadership development

of women in ministry.[65] According to Murrill,

> A theological education is only one part of the answer, as thousands of women unable to use their ministry degrees know full well. A master's degree may never translate into a leadership position for the woman who has earned it. A doctorate does not a senior pastor make, if the doctor happens to be a lady. Education is important, but it's not enough.[66]

Murrill's article provides practical information relative to the development of a mentorship

program.

"Leadership Development of Women Preparing for Ministry" by Loretta Johns and

Janice Watson investigates the leadership development and leadership skills of women graduate

students at a theological seminary."[67] Johns and Watson, utilized the Student Leadership

Practices Inventory (Student LPI) and Leadership Competency Inventory (LCI), a demographic

questionnaire, and focus group interviews, to explore leadership training received by women and

to determine their perception of their leadership abilities and developmental needs.[68] "The

findings showed that the women reported frequently demonstrated exemplary leadership

practices and many possessed significant leadership experience."[69] Johns and Watson's extensive

research of leadership skills and development of seminary women is significant to the research in

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[64] Pamela R. Durso, "Current Status of Women in Ministry," *Review and Expositor* 110, no. 1 (Winter 2013): 13.

[65] Bev Murrill, "Womentoring." *Mutuality* 22, no. 1 (Spring, 2015): 16, *Academic Search Complete*, EBSCO*host*, accessed June 11, 2015.

[66] Ibid.

[67] Loretta Johns and Janice Watson, "Leadership Development of Women Preparing for Ministry," *Journal of Research on Christian Education* 15, no. 2 (Fall 2006): 111, *Education Research Complete,* EBSCO*host,* accessed June 11, 2015.

[68] Ibid.

[69] Ibid.

this thesis project. Their work "highlights the means of development that many women clergy experience prior to graduate level seminary training, affirms that they possess many well-developed leadership practices, and suggests some areas that may be lacking in their leadership development."[70]

"10 Ways to Support Women of Color in Leadership" by Austin Channing Brown provides practical application of ways to support women of color in evangelical settings.[71] According to Brown, "Culture is a way of being, a way of understanding and making sense of the world. Culture is a gift that can and should be infused into the life of the church"[72] Brown's approach to standards set by religious organizations is that they should be reasonable without being cultural.[73] According to Brown, "Women of color should be free to share the musicality of their ancestors more than once a year."[74] Brown affirms that women's "cultural gifting is invaluable to the life and habits of the church."[75] Brown's straight forward approach to addressing cultural disparities provides helpful information supportive to this thesis.

"Quantum Leadership of Religious Congregations: A Model for Interesting Times" by Joanne Schuster presents a leadership paradigm that "emphasizes relationships and integration, it is dynamic rather than static, holistic rather than hierarchical."[76] According to Schuster, The quantum perspective "emphasizes free-flowing interaction and codetermination. That is,

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[70] [70] Loretta Johns and Janice Watson, "Leadership Development of Women Preparing for Ministry," *Journal of Research on Christian Education* 15, no. 2 (Fall 2006): 137.

[71] Austin Channing Brown, "10 Ways to Support Women of Color in Leadership," *Mutuality* 22, no. 1 (Spring, 2015, 22-24): 22, *Academic Search Complete, EBSCOhost,* accessed 17, 2015.

[72] Ibid.

[73] Ibid.

[74] Ibid.

[75] Ibid.

[76] Joanne Schuster, "Quantum Leadership of Religious Congregations: A Model for Interesting Times," *Human Development Magazine* 33, no. 4 (Winter 2012): 24, accessed August 17, 2015, www.regis.edu/hd.

members influence the internal dynamic as much as the internal dynamic influences the

members. The quantum perspective elucidates the intricate interplay among all and

acknowledges that the only meaningful change comes from within, and occurs first among

various members."[77] Though Catholic in orientation, Schuster's work is significant to this thesis

because "the quantum paradigm emphasizes relationships and strives to improve how people

relate to one another as well as to their God."[78]

<p align="center">Dissertations and Theses</p>

"From the Pew to the Pulpit: African American Women's Struggle to Gain and Maintain

Leadership Positions within the Church" by Charlotte B. Chinn explores "how African-American

women adopt a negotiated reading of the Bible and the church in order for reconciliation of their

contradictory experiences as ministers."[79] According to Chinn, "A negotiated reading allows

them to reconcile the sexism within the structure and practices of the Black church with the

significance of the church as a site of personal fulfillment and spiritual liberation." This essay

examines the significance of the black church in the African-American community, the history of

the Baptist denomination, the role of women in the church and the theoretical framework of

womanist theology.[80] In this research paper, Chinn interviews five women preachers providing

an opportunity for them to tell their stories.[81] Although womanist theology is not a focus in this

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[77] Joanne Schuster, "Quantum Leadership of Religious Congregations: A Model for Interesting Times," *Human Development Magazine* 33, no. 4 (Winter 2012): 25.

[78] Ibid., 26.

[79] Charlotte B. Chinn, "From the Pew to the Pulpit: African American Women's Struggle to Gain and Maintain Leadership Positions within the Church*"* (MA thesis, Wright State University, 2014), ii, accessed July 3, 2015.

[80] Ibid.

[81] Ibid., 31.

research project, Chinn's research provides valuable insights into the struggles of African American women in ministry.

"African American Women Roles in the Baptist Church: Equality within the National Baptist Convention, U.S.A" by Shirley B. Hamilton "examines the role of African American woman in the black Baptist churches from the late nineteenth century through the early twentieth century, with emphasis on four women associated with the National Baptist Convention, U.S.A."[82] According to Hamilton, "Although women were present and active in the work of the church and community, they were not able to achieve leadership equality within the organized religious structures of Baptist life. African-American women experienced a system of oppression, racism, and sexism, yet remained supportive of the National Baptist Convention."[83] This thesis is significant shows the struggles of women within the National Baptist Convention.

In "Servant Leadership and African American Pastors," Clarence Bunch conducted a study of African American pastors and the extent to which they exhibited servant leadership characteristics.[84] According to Bunch "African American pastors sometimes see themselves as servant leaders: that is, they fall into the middle range of the scale. Among various demographic variables, including age, gender, denomination, and years in service, a statistically significant difference in SLQ score was found only in size of church."[85] Bunch's research showed that "African American pastors reported highest subscale scores on persuasive mapping and not altruistic calling."[86] Bunch says, "research has not examined the practice of servant leadership

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[82] Shirley Hamilton, "African American Women Roles in the Baptist Church: Equality within the National Baptist Convention, U.S.A" (MA thesis, Wake Forest University, May 2009), iii, accessed August 14, 2015.

[83] Ibid.

[84] Clarence Bunch, "Servant Leadership and African American Pastors" (Ph.D. dissertation, Antioch University, 2013), ii, accessed August 15, 2015.

[85] Ibid.

[86] Ibid.

among African American pastors in 21ˢᵗ century Black churches."[87] Bunch's study reveals the

"extent to which African American pastors' behaviors and attitudes exhibit the characteristics of

servant leadership."[88]

In "Handbook of Leadership Theory for Church Leaders," Sharon Drury presents theory

and research in the field of church leadership, emphasizing relevance to church life and

implications for church leadership.[89] Drury's research includes practical applications of theories,

findings, and other research that can be used in real situations.[90] According to Drury, this

handbook "will help pastors have a better understanding of why people they serve behave the

way they do, and develop more effective ways to address a variety of leadership challenges."[91]

Drury states that the handbook is "also useful for churches where the pastor oversees ordained

and lay staff pastors and volunteers,"[92] "The knowledge gained from leadership theory and

practice provides the basis for offering practical suggestions for training and staff development

in real-life challenges that pastors and church leaders face every day."[93]

<div align="center">Biblical References</div>

Joel 2:28-29 says, "It will come about after this that I will pour out my Spirit on all

mankind; and your sons and daughters will prophesy, your old men will dream dreams, your

young men will see visions, even on the male and female servants I will pour out my Spirit in

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[87] Clarence Bunch, "Servant Leadership and African American Pastors" (Ph.D. dissertation, Antioch University, 2013), 4.

[88] Ibid.

[89] Sharon Drury, "Handbook of Leadership Theory for Church Leaders," (PhD candidate, Regent University, 2003), 19, accessed August 15, 2015.

[90] Ibid.

[91] Ibid., 2.

[92] Ibid.

[93] Ibid., 19.

those days."[94] This scripture is significant to this thesis because it confirms that the outpouring of the Holy Spirit transcends all barriers including race, gender, and socio-economic position.

Acts 1:8 says, "But you will receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."[95] In this scripture, Jesus tells the disciples that it is the Holy Spirit that will empower them to witness throughout the known world. Preparing women for effective leadership requires the empowerment of the Holy Spirit.

Romans 13.7, Paul says, "Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor."[96] This scripture substantiates the need to honor those in authority both in and without the church. Learning to honor others is a necessary part of training and development that will be of great benefit in ministry.

Ephesians 4:11-12 says, "And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ."[97] Acknowledging that Christ gave specific gifts to specific individuals to be used for specific purposes is pertinent to the development of humility in ministry which is significantly important in training and mentorship of leaders.

1 Corinthians 12:4-7 says, "Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. There are varieties of effects, but the same God who works all thing in all persons. But to each one is given the manifestation of the Spirit for the common good."[98] This scripture adds clarity to the distribution of gifts. All gifts are of the

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[94] Joel 2:28-29, Unless otherwise noted, all biblical passages are in the New American Standard Bible.

[95] Acts 1:8.

[96] Rom. 13:7.

[97] Eph. 4:11-12.

[98] 1 Cor. 12:4-7.

Holy Spirit despite their variations, and are given for the good of all. An understanding of the different gifts is significant to effective ministry training.

1 Corinthians 9:16-17 says, "For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel. For if I do this voluntarily, I have a reward; but against my will, I have a stewardship entrusted to me."[99] Just as the Apostle Paul was compelled to preach the gospel, ministers today should experience a similar persuasion. This obligation to preach the gospel is the fuel that is necessary for longevity in ministry, which is significant to this thesis project.

1 Corinthians 9:22b-23 says, "I have become all things to all men, so that I may be means save some. I do all things for the sake of the gospel, so that I may become a fellow partaker of it."[100] Paul's evangelism strategy was to minister to people on their own ground. His missionary efforts were exemplary of the gospel which puts one in service to others. An attitude of service is essential to effective ministry training and mentoring.

Philippians 2:3-4 says, "Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others."[101] The Apostle Paul focused on holding the needs of others in high regard and warns against selfish ambitions. The focus of this thesis is serving others in a spirit of excellence, regarding the needs of others as more important than personal agendas.

Philippians 2:5-8 says, "Have this attitude in yourselves which was also in Christ Jesus, who, although he existed in the form of God, did not regard equality with God a thing to be

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[99] 1 Cor. 9:16-17.

[100] 1 Cor. 22b-23.

[101] Phil. 2:3-4.

grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled himself by becoming obedient to the point of death, even death on a cross."[102] In this poetic passage, Apostle Paul uses Christ's incarnation as the personification of humility and obedience. Effectiveness in ministry necessitates the exemplification of Christ-like characteristics and is essential to this thesis.

Philippians 3:13-14 says, "Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus."[103] Paul's emphasis on forgetting the past (failures and accomplishments) and persistently striving to become more like Christ epitomizes the attitude of one who is totally surrendered to the purposes of God which of significant to and the basis for this thesis.

1 Timothy 3: 2-4 says, "An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, able to teach, not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. He must be one who manages his own household well, keeping his children under control with dignity."[104] This scripture is of great importance to all leaders, but women in particular must be aware of the backlash associated with the scripture when used out of context.

2 Timothy 1:7 says, "For God has not given us a spirit of timidity, but of power and love and discipline."[105] Paul's letter to Timothy encourages him to boldly proclaim the gospel realizing that fear is not of God. Rather, he should embrace those characteristics that are made

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[102] Phil. 2:5-8.

[103] Phil. 3:13-14.

[104] 1 Tim. 2:3-4.

[105] 2 Tim. 1:7.

available through the Holy Spirit which include power, love, and discipline. Paul's message to Timothy is of utmost importance to those who serve as ministry leaders and of significant value in training and mentorship.

2 Timothy 1:8 says, "Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity."[106] Paul reminds us that although suffering for the gospel is inevitable, one must remember that we are called of God and graced to do his will.

2 Timothy 2:15-16 says, "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth."[107] Diligent study and prayerful meditation on the word of God enables one to more accurately proclaim the truth of the word and avoid pitfalls of inaccuracy. Fundamental to church leadership is the pursuit of biblical knowledge and Godly wisdom so that one may unashamedly preach and teach the word of God.

2 Timothy 3:16-17 says, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work."[108] The Bible, the inspired word of God, provides instructions, corrections and training in the ways of God. It is God's method of preparing one for his purpose.

2 Timothy 4:1-2 says, "I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and His kingdom: preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and

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[106] 2 Tim. 1:8.

[107] 2 Tim. 2:15-16.

[108] 2 Tim. 3:16-17.

instruction."[109] Paul's charge to Timothy is also that of ministry leaders. Serving God in ministry is a full time job requiring one to be prepared at all times and in every situation. The purpose of training and mentorship is to help prepare leaders to answer this charge.

1 Peter 3:8-12 says, "To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing. For, the one who desires life, to love and see good days, must keep his tongue from evil and his lips from speaking deceit. He must turn away from evil and do good; he must seek peace and pursue it. For the eyes of the Lord are toward the righteous, and His ears attend to their prayer, but the face of the Lord is against those who do evil." This scripture clearly teaches to watch what we say, returning good for evil and blessings for curses. Controlling one's tongue is imperative in ministry.[110]

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[109] 2 Timothy 4:1-2.

[110] 1 Pet. 2:8-12.

CHAPTER 2

CURRENT STATUS OF WOMEN IN MINISTRY

In "A Twenty-Five-Year Retrospective of Baptist Women in Ministry," Eileen R.

Campbell-Reed and Pamela R. Durso say, "In the past twenty-five years, Baptist women have

made modest gains in leadership and contributed to the renewal of Baptist life in many sectors."[1]

According to Campbell-Reed and Durso, "Baptist women have made modest gains in leadership

and contributed to the renewal of Baptist life in many sectors. Most notably, Baptist women (and

men) committed to the equality of all God's people have helped reshape and re-envision the

church generally, and Baptist churches in particular, as more inclusive, more creative places of

worship, spiritual formation, and service."[2] These contributions have not been without struggle.[3]

The authors affirm that, "In the last quarter century, they have faced opposition, difficulties, and

challenges, both from distractors, who do not share their vision for ministry and church, and at

times, from within their own ranks. Challenges have been numerous and sometimes

overwhelming to the organization and to individual women in ministry."[4]

In "African American Baptist Women: Making a Way out of No Way," Pamela Smoot

says, "African American Baptist women, in the life of African American Baptist churches, have

always 'made a way out of no way.' From Reconstruction throughout the twentieth century,

they have been the backbone of their respective congregations."[5] According to Smoot, "Within

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[1] Eileen R. Campbell-Reed and Pamela R. Durso, "A Twenty-Five-Year Retrospective of Baptist Women in Ministry," *The State of Women in Baptist Life – 2007* (Baptist Women in Ministry, June, 2008): 1, accessed November, 2015.

[2] Ibid.

[3] Ibid.

[4] Ibid.

[5] Pamela A. Smoot, "African American Baptist Women: Making a Way Out of No Way," *Baptist History and Heritage* 42, no. 3 (September 2007): 19-33, ATLA Religion Database with ATLASerials, EBSCOhost, accessed November 24, 2015.

African American Baptist denominations, the place of women has been one of continuous debate. Yet, African American Baptist women 'contributed to the advancement of the black church and community, [and] they constituted the largest group of African American Christians' in the United States."[6]

Uphill Battle

In *Not Without A Struggle: Leadership Development for African American Women in Ministry,* Vashti McKenzie says, "The influx of women into leadership positions in the church and church related professions is on the rise. Women are serving as bishops, presiding elders district superintendents, pastors, elders, deacons, chaplains, pastoral counselors, campus ministers, seminary professors, and denominational officers."[7] According to McKenzie, "The impact of millions of women competing in the same job market for the same jobs – including pulpits, appointments, denominational positions, and tenure in seminaries – exerts a tremendous impact on the tapestry of religious life."[8]

McKenzie states that although statistical data is limited on women in ministry, especially in predominantly African American denominations, an increase in the number of women ministry between 1977 and 2000 show marked cultural changes within the church.[9]

> During that period, the number of women serving in the American Baptist tradition increased from 3 percent to 13 percent; Disciples of Christ, from 9 percent to 22 percent; Episcopal Church, from 1 percent to 20 percent; Evangelical Lutheran, from 0 percent to 13 percent; Presbyterian Church USA, from 3 percent to 18 percent; United Methodist

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[6] Pamela A. Smoot, "African American Baptist Women: Making a Way Out of No Way," 23.

[7] Vashti M. McKenzie, *Not without a Struggle: Leadership Development for African American Women in Ministry* (Cleveland, OH: Pilgrim Press, 2011), xviii.

[8] Ibid.

[9] Ibid.

Church, from 2 percent to 17 percent; Conservative Judaism, from 0 percent to 9 percent; and Reformed Judaism, from 2 percent to 14 percent.[10]

McKenzie refers to changes in the cultural patterns of the church concerning women in ministry as a paradigm shift.[11] "The role of women breaking into all-male paradigms such as business, politics, sports, and religion is not a new story."[12] The new story is the great number of women who are continuing to bring pressure upon all-male paradigms.[13] According to McKenzie, "Leadership is the powerful force by which exclusionary paradigms such as racism and sexism may be confronted, challenged, and changed."[14]

Women have found strength to challenge existing social structure of male dominance and traditional patterns,[15] says McKenzie.

> Women are pushing for inclusive language, presenting feminist and womanist views on scholarly work, and developing all-women churches, services, and ministries."[16] According to McKenzie, "Sexism is being challenged by the African American church and "women of African American descent in North America are pioneering equal access to ordained ministry, professional training, preparation, and promotion.[17]

Ordination of Women

In *This is My Story: Testimonies & Sermons of Black Women in Ministry,* Cleophus J. LaRue says, "While Antoinette Louisa Brown is believed to have been the first woman ordained to full Christian ministry, black women have also been at the forefront ordination struggles

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[10] Vashti M. McKenzie, *Not without a Struggle: Leadership Development for African American Women in Ministry* (Cleveland, OH: Pilgrim Press, 2011), xviii-xix.

[11] Ibid.

[12] Ibid., xviii.

[13] Ibid.

[14] Ibid., xxi.

[15] Ibid., xx.

[16] Ibid.

[17] Ibid.

throughout American history."[18] LaRue says, "Ordination of women in the United States dates back to the early nineteenth century."[19] According to LaRue, Julia A. Foote was ordained as deacon in 894 by Bishop James Walker Hood.[20] The following year, according to LaRue, "Bishop Alexander Walters ordained Mary J. Small deacon. Small was later ordained 'elder' in 1898 with Foote following in 1900. Thus Small and Foote became the first women to achieve the rights of full ordination to the ministry by any Methodist denomination, black or white."[21]

LaRue says, "The twenty-first century will be the century for black women in ministry. In ever-increasing numbers they are announcing their calls to the gospel ministry and making haste to establish themselves in viable ministries throughout their country."[22] According to LaRue, the presence of women "in all levels of ordained Christian service—including preaching and pastoral ministries--promises to reshape our understanding of traditional clergy leadership roles, tilt us even more toward a neo-Pentecostal fervor in the way we have church, and provide us with new and creative ways of addressing problems within the community."[23]

While great strides have been made among black Methodists in the ordination and advancement of women in ministry, according to LaRue, "the National Baptist Convention U.S.A., Inc., the National Convention of America, and the Progressive National Baptist Convention have no formal record of support for women in ordained ministry."[24] LaRue says, in

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[18] Cleophus J. LaRue, *This is My Story: Testimonies & Sermons of Black Women in Ministry* (Louisville, KY: Westminster John Knox Press, 2005), 4.

[19] Ibid.

[20] Ibid.

[21] Ibid.

[22] Ibid., 1.

[23] Ibid., 4.

[24] Ibid., 5.

many cases, you find open hostility and an entrenched resistance to all female black clergy.[25]

The most heated resistance comes predominantly from men and women alike who are the old

guard.[26]

     According to Larue, The Full Gospel Baptist Fellowship (FGBF) is a notable exception.[27]

The FGBF, with presiding Bishop Paul S. Morton and head-quartered in New Orleans,

Louisiana, doctrinal statement under Full Gospel Distinctives says, "We believe in Jesus Christ

as the sovereign giver of Spiritual Gifts to the church. We believe that Spiritual Gifts are given

for the perfecting of the Saints, for the work of ministry, and for the edifying of the body of

Christ and are given without regard to ethnicity, social class or gender."[28]

     Many of the Baptist convention officials blame church polity as the reason their practice

has been to not interfere with the local congregation's autonomy.[29] According to LaRue, "Even

with an affirmative vote the conventions could not require local churches to ordain women."[30]

Yet, without official pronouncements from black Baptist denominations, individual churches,

associations, and state conventions showed documented support for ordination of women.[31]

Although some endorsements have been made to use women in all levels of ministry, others

delineate between preaching and teaching and the pastoral ministry.[32] LaRue says "Even in

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[25] Cleophus J. LaRue, *This is My Story: Testimonies & Sermons of Black Women in Ministry,* 5.

[26] Ibid.

[27] Ibid.

[28] Ibid.

[29] Ibid.

[30] Ibid.

[31] Ibid.

[32] Ibid.

denominations where women are allowed to participate in ordained ministries at every level, however, black women often get short shrift in church assignments and promotions."[33]

In "The State of Baptist Women," an article in *The State of Women in Baptist Life – 2010,* Durso says, "Baptist in the United States have been ordaining women ministers for at least 135 years."[34] According Durso, "The earliest known ordination of a Baptist woman was that of M. A. Brennan, who in 1876 was recognized as a minister by the Bellevernon Freewill Baptist Church in Pennsylvania,"[35] According to Durso, "BWIM began collecting ordination information from churches a□liated with the Alliance and CBF. BWIM has continued gathering information from churches a□liated with these Baptist bodies; however, near the end of the twentieth century, the SBC adopted several resolutions condemning the ordination of women, and most churches solely a□liated with the SBC no longer ordained women."[36] The results, Durso says, is that the majority of female ordinations in the Baptist churches in the South in the late twentieth and early twenty-first centuries, "took place in churches that were a□liated with the Alliance, the BGAV, the BGCT, and CBF. According to Durso, "Near the end of the twentieth century, the SBC adopted several resolutions condemning the ordination of women, and most churches solely affiliated with the SBC no longer ordained women."[37]

Durso says, "While tracking ordinations provides helpful insight, recognition of ministers by Baptists through the rite of ordination has not been uniformly practiced because Baptists throughout their history have held varied understanding of ministry and the roles and

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[33] Cleophus J. LaRue, *This is My Story: Testimonies & Sermons of Black Women in Ministry,* 5.

[34] Pamela R. Durso, "The State of Baptist Women," *The State of Women in Baptist Life – 2010*, (Baptist Women in Ministry, June 2011): 6, accessed November 20, 2015.

[35] Ibid.

[36] Ibid.

[37] Ibid.

recognition of clergy."[38] According to Durso, "the reality is that thousands of Baptist women have served in ministry fields, without having been ordained."[39]

According to LaRue, "The deliberate slights and intentional insults are without end even for women who are trained and ordained by denominations that fully accept their credentials. In some cases the women who are being denied admittance have more education than the males who are refusing to accept them."[40] LaRue says, "With so many roadblocks thrown in their path by those who hold power in the bona fide institutional settings, black women often seek affirmation and certification through formal study. Their divinity school and seminary numbers are increasing annually."[41]

<div align="center">Theological Education</div>

A dramatic increase in the number of women enrolling in seminary reflects the number of women entering ministry [42] McKenzie quotes The *Fact Book on Theological Education, 2006-2007* in stating, "The percentage of women theological students has been gradually increasing since 1996 but has seen a slight decline in the last few years. . . . In fall 2006, women were 334 percent of the total student enrollment and 31 percent of the enrollment in the M.Div. degree program."[43] Women are the majority (54 percent) in the non-M.Div. degree programs that prepare persons for ministerial leadership but are the minority in all other program types. . . .

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[38] Pamela R. Durso, "The State of Baptist Women," *The State of Women in Baptist Life – 2010*, (Baptist Women in Ministry, June 2011): 7.

[39] Ibid.

[40] Cleophus J. LaRue, *This is My Story: Testimonies & Sermons of Black Women in Ministry* (Louisville, KY: Westminster John Knox Press, 2005), 7.

[41] Ibid.

[42] Vashti M. McKenzie, *Not Without a Struggle: Leadership Development for African American Women in Ministry* (Cleveland, OH: Pilgrim Press, 2011), xix.

[43] Ibid

Enrollments of women vary greatly by religious tradition, and it is not unusual for women to constitute the majority of the entire student body in schools in some traditions.[44]

According to McKenzie, 42 percent of the students at Howard University School of Divinity in 1992-93 were women and the enrollment increased 60 percent by 2011; Women at Harvard Divinity School represented 53 percent of the population during 2010-11; At Yale Divinity School women outnumbered men 113 to 85 in the M.Div. program during 2011-12, and 213 to 179 in other programs.[45] "In 1973 African American women made up 5 percent of students enrolled in seminary. By 1984 women represented 20 percent of the total African American enrollment."[46]

LaRue states that "according to the latest figures from *The Fact Book on Theological Education 2003-04*, black men outnumber black women in enrollment in accredited institutions by a mere 350 students (black men number 4,186 while black women number 3,834)."[47] According to McKenzie, "The Association of Theological Schools, a membership organization representing 250 schools offering post-baccalaureate degrees in the United States, indicates that between 2006 and 2010 women made up 40-49 percent of the student population. "The largest percent of male to female ratio is with the African American student population. The largest enrollment of both men and women is for the Master of Divinity Degree.[48]

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[44] Chris A. Meinzer and Nancy Merrill, *Fact Book on Theological Education 2006-2007* (Pittsburg, PA: Association of Theological Schools in the United States and Canada, 2007), 8, accessed November 24, 2007, www.ats.edu/search/gss/factbook%202006-2007.

[45] Vashti M. McKenzie, *Not without a Struggle: Leadership Development for African American Women in Ministry* (Cleveland, OH: Pilgrim Press, 2011), xix.

[46] Ibid.

[47] Cleophus J. LaRue, *This is My Story: Testimonies & Sermons of Black Women in Ministry* (Louisville, KY: Westminster John Knox Press, 2005), 7.

[48] Vashti M. McKenzie, *Not without a Struggle: Leadership Development for African American Women in Ministry* (Cleveland, OH: Pilgrim Press, 2011), xix.

"Enrollment of African American men and women went from 1,389 male students or 5.7 percent of the total population for Masters of Divinity programs in the United States in 1990 compared to 2.8 percent of African American women,"[49] McKenzie states that "by the year 2000 enrollment for African American men increased to 7.2 percent and for women enrollment jumped to 6.2 percent."[50] According to McKenzie, reports reveal that African American male enrollment increased to 7.95 percent in 2010 in the Masters of Divinity programs while female enrollment jumped to 7.6 percent.[51]

Durso's 2010 BWIM report showed decline in enrollment in theological schools throughout the United States from 2007 to 2010.[52] Total student enrollment in the Association of Theological Schools (ATS) dropped 4.3 percent during this period.[53] "The enrollment at several schools, however, did increase during that period, including Garner-Webb University's School of Divinity; Hardin-Simmons University's Logsdon School of Theology; and Mercer University's McAfee School of Theology."[54] Fourteen seminaries, schools, and Baptist studies programs that were affiliated with the Corporate Baptist Fellowship (CBF) had a combined enrollment of 2,145 students in 2007, of which 825 were women (38.5%).[55] In 2010's fall semester, fourteen of

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[49] Vashti M. McKenzie, *Not without a Struggle: Leadership Development for African American Women in Ministry* (Cleveland, OH: Pilgrim Press, 2011), xix.

[50] Ibid., xx.

[51]Ibid.

[52] Pamela R. Durso, "The State of Baptist Women," *The State of Women in Baptist Life – 2010* (Baptist Women in Ministry, June 2011): 8.

[53] Ibid.

[54] Ibid.

[55] Ibid.

fifteen seminaries, schools and Baptist studies programs affiliated with CBF reported an

enrollment of 1,999 students, of which 789 were women (39.4%).[56]

Durso says,

> While an overall increase in women students has taken place in CBF-affiliated schools in the past four years, the percentages of women in Doctor of Ministry degree programs is low, which again is keeping with the national statistics for ATS member schools. In 2010, ATS member schools with DMin programs had an enrollment of 9,046, and 1,762 (19.5%) of those students were women.[57]

Durso quotes Larry McSwain who says that low percentages of women in DMin programs at

Baptist schools are the result of DMin programs being designed and structured to best fit those

currently serving in pastoral ministry. The curriculum and focus of most of these programs

automatically limit enrollment to a mostly male student population; the requirement of three

years of full-time ministry experience is limiting; financial expenses are not feasible; and age and

life situations.[58]

Women as Pastors

In "Already but Not Yet: The Status of Women Baptist Pastors," Hartman says, "between

2005 and 2010, the number of women serving as pastors and co-pastors in moderate and

progressive Baptist churches rose from 102 to 150, nearly a 45% increase."[59] According to

Hartman, "Alliance of Baptist churches are leading the way; in 2012, over 31% of their churches

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[56] Pamela R. Durso, "The State of Baptist Women," *The State of Women in Baptist Life – 2010* (Baptist Women in Ministry, June 2011): 8.

[57] Ibid., 9.

[58] Ibid., 10.

[59] Tracy Hartman, "Already But Not Yet: The Status of Women Baptist Pastors," *Review and Expositor* 110 (Winter 2013): 65, accessed August 10, 2015.

were pastored by women. In 201, 5% of all Cooperative Baptist Fellowship (CBF) churches had women serving as pastors or co-pastors."[60]

Although progress has been made, moderate churches who are willing to ordain women are not ready to have a woman serve as pastor.[61] Hartman says more than 8,931 affiliated churches of four major moderate/progressive groups support women in ministry, but only 135 or 1.5% of these churches had a woman pastor or co-pastor in 2010.[62] According to Hartman, "Increasing numbers of churches are already calling women as their pastors, and women are finding entry into these roles from associate pastorates, church starts, and first calls out of seminary. In recent years, larger churches are calling women to serve as their senior pastor."[63] Other churches are becoming more open to a women pastor.[64] Hartman says "Leaders in these congregations can facilitate this move by helping congregants experience competent women ministers through pulpit supply, interim pastorates, and associate roles that include preaching and worship leadership."[65]

In the 2010 report of Baptist Women in Ministry (BWIM), Pamela Durso states, "Within the moderate-progressive constellation of Baptist life, most churches have called women to serve in variety of ministry roles, but the church positions that remain mostly closed are pastor and co-pastor.[66] In 2010, 135 Baptist women served as pastor or co-pastor. Because the number of

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[60] Tracy Hartman, "Already But Not Yet: The Status of Women Baptist Pastors," *Review and Expositor* 110 (Winter 2013): 65.

[61] Ibid., 66.

[62] Ibid.

[63] Ibid., 75.

[64] Ibid.

[65] Ibid., 75-76.

[66] Pamela R. Durso, "The State of Baptist Women," *The State of Women in Baptist Life – 2010* (Baptist Women in Ministry, June 2011): 7.

women serving in those roles remains so few, tracking women in those positions is an easier task."[67] The following table is Durso's comparison of pastors and co-pastors by year.[68]

Table 1: Women Pastors/Co-Pastors by Year

	Pastors	Co-Pastors	Total
2005	68	34	102
2006	81	36	117
2007	75	38	113
2010	90	45	135

[69]

According to Durso, "While women still face challenges in finding pastoral roles, the increases in both the numbers and the percentages indicate that incremental change is taking place. The state leading in that change is Virginia, where in 2005, 16 women were pastors or co-pastors and in 2010, 23 women were serving."[70] Statistics from Baptist bodies indicate that in the past four years, CBF, BGAV, and BGCT churches show increases in the number of women called as pastor and co-pastor.[71] "Durso says, "In 2010, CBF had 1,800 affiliating churches, and not all 135 women pastoring were in churches affiliated with the CBF. Thus, at best only 7.5% of CBF churches in 2010 were led by women. The Alliance's percentage, however, increased more dramatically from 24% to 28%."[72]

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[67] Pamela R. Durso, "The State of Baptist Women," *The State of Women in Baptist Life – 2010* (Baptist Women in Ministry, June 2011): 7.

[68] Ibid.

[69] Ibid.

[70] Ibid.

[71] Ibid.

[72] Ibid., 8.

Women as Bishops

The "Ethnic Minorities" report of the United Methodist Church (UMC) shows Marjorie Matthews as the first women consecrated as bishop within the United Methodist in 1980.[73] In 1984, Leontine T.C. Kelly became the first African-American women elected as bishop within the United Methodist church.[74] "As of December, 2006, nearly 10,000 United Methodist clergywomen made up about 27 percent of the church's total active clergy. . . . The UMC was the first mainline Christian denomination to have a woman bishop, and in total, has elected 21 women bishops, 16 of whom are active."[75]

In July 2000, the New York Times announced the consecration of Vashti McKenzie as the first female bishop in the history of the African Methodist Church.[76] Laurie Goodstein writes, "After 213 years of fighting for the civil rights of blacks, the African Methodist Episcopal Church took a groundbreaking step tonight, electing a woman as bishop of the church for the first time."[77] McKenzie, among 42 candidates competing for four seats as bishop, competed along with Rev. Carolyn Tyler Guidry, a presiding elder supervising 19 A.M.E. churches in Los Angeles.[78] "The A.M.E. Church is the first of the three predominantly black Methodist denomination, which also include the African Methodist Episcopal Zion Church and the Christian Methodist Episcopal Church, to select a woman bishop."[79]

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[73] UMC.org, "United Methodist Bishop Firsts," U.S. Ethnic Minorities, *The United Methodist Church,* accessed November 28, 2015, www.umc.org/who-we-are/united-methodist-bishop-firsts.

[74] Ibid.

[75] Ibid.

[76] Laurie Goodstein, "After 213 Years, A.M.E. Church Elects First Woman as a Bishop," *The New York Times* 149, no. 51447 (July 12, 2000): A17, ATLA Religion Database with *ATLASerials, EBSCOhost,* accessed November 28, 2015.

[77] Ibid.

[78] Ibid.

[79] Ibid.

In 2003, Cheryl McBride-Brown was one of the first females consecrated as bishop within the Full Gospel Baptist Fellowship.[80] Brown, who has served in numerous capacities within Full Gospel, "is a Board member of the School of Ministry and the Pastors' Division, Personal Advisor to the Presiding Bishop, Bishop Paul S. Morton and most recently appointed to be the First Assistant to the Presiding Bishop Elect, Bishop Joseph W. Walker III."[81] Brown is President of Believers in Christ Ministries, Inc. in Milwaukee, WI.[82] In November, 2003, Aretha Morton was appointed and consecrated to the office of Bishop within the Full Gospel Baptist Fellowship.[83] As pastor of Tabernacle Full Gospel Baptist Church, she became "the first female Baptist pastor in the State of Delaware."[84] Morton was appointed State Bishop over Delaware in 2006.[85]

In 2005, Bishop Larry Trotter consecrated Millicent Hunter of Philadelphia, Jacqueline Gordon of Melbourne, Fla., Marian Hickman of Greensboro, N.C., and Gwendolyn Sanders of Cleveland, to the office of bishop in the Pentecostal church.[86] "Trotter, pastor of Sweet Holy Spirit Church on Chicago's South Side, [a] founder of the Full Gospel Baptist Fellowship and presiding bishop of the United Pentecostal Churches of Christ International, said that because women already minister as pastors, they should be elevated to serve as bishops too."[87]

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[80] Full Gospel Baptist.org, "Bishop Cheryl McBride-Brown," *Full Gospel Baptist Fellowship,* accessed November 28, 2015, www.fullgospelbaptist.org/bishop-cheryl-mcbride-brown/.

[81] Ibid.

[82] Ibid.

[83] Michael N. Castle, "In Recognition of Bishop Aretha E. Morton," *Capitolword* 153, no. 60 (April 16, 2007): e737-e738, accessed November 29, 2015, capitolwords.org/date/2007/04/16/E737-6_in-recognition-of-bishop-aretha-e-morton/.

[84] Ibid.

[85] Ibid.

[86] Chicago Tribune, "4 Women Become Pentecostal Bishops," (June 30, 2005), accessed November 28, 2015, articles.chicagotribune.com/2005-06-30/news/0506300301_bishops-pentecostal-leaders-consecrated.

[87] Ibid.

Summary

Baptists in Tension: The Status of Women's Leadership and Ministry, 2012" by Eileen R. Campbell-Reed proposes that "Baptists who work out the perennial tensions leaning toward a relational and expressive kind of discernment and who see God's presence and purpose in immediate moments and situations support women's leadership in ways consistent with their values."[88] According to Campbell-Reed, "In those groups, women's ministry is grounded in the experience and practice of women themselves and the communities where they thrive."[89] Statistics reflect that women's visible leadership is growing in every capacity for those groups, yet, changes in Baptist life is slow because of longstanding tensions.[90] According to Campbell-Reed, "Both life-purpose and every-day decisions of faithful living hang in the balance for women and Baptists everywhere."[91]

In "Already But Not Yet: The Status of Women Baptist Pastors," Tracy Hartman says, "In recent years, larger churches are calling women to serve as their senior pastor. These trends are encouraging. . . . But until all churches that say they affirm women in ministry actually become open to hiring women pastors, until they close the gap between their formal and functional theologies, we must continue to say not yet.[92]

In "Preparing Women for Baptist Church Leadership: Mentoring Impact on Beliefs and Practices of Female Ministers," Deseree NewKirk and Bruce S. Cooper said,

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[88] Eileen R. Campbell-Reed, "Baptist in Tension: The Status of Women's Leadership and Ministry, 2012," *Review and Expositor,* 110 (Winter 2013): 60, *ATLA Religion Data Base with ATLASerials EBSCOhost,* accessed September 1, 2015.

[89] Ibid.

[90] Ibid.*,* 61.

[91] Ibid., 60.

[92] Tracy Hartman, "Already But Not Yet: The Status of Women Baptist Pastors," 75-76.

Effective Leadership is important in all organizations, and the Baptist church is no exception. Strong spiritual leaders can make a difference in the life of the institution and its members. Today a growing number of African American women are answering the call to the Baptist church ministry; but the preparation, training, and mentoring are often insufficient.[93]

According to Newkirk and Cooper, "Few ministers were willing to serve as mentors, although mentoring is vital for the growth in the position."[94]

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[93] Desiree Newkirk and Bruce S. Cooper, "Preparing Women for Baptist Church: Leadership: Mentoring Impact on Beliefs and Practices of Female Ministers," *Journal of Research on Christian Education* 22. No.3 (September 2013): 323, Education Research Complete, EBSCOhost, accessed May 27, 2015.

[94] Ibid., 323.

CHAPTER 3

RESEARCH FINDINGS ON WOMEN IN MINISTRY

This thesis examines the role of African American women within the Black Baptist church to determine skills necessary for successful church leadership. The goal of this thesis is to go beyond analysis and exploration to the development of a training and mentorship program specifically designed to prepare women for excellence in church leadership.

Fifty women serving in various leadership capacities within the Black Baptist church were surveyed to determine their perspectives, experiences, and expectations as women in leadership. Interviews with three women serving as pastors within the Black Baptist church helped to clarify the needs of women in ministry. The information gathered was used to format a training and mentorship program designed to effectively prepare African American women for leadership within the Black Baptist church. Other sources included in this study offer various approaches to women in ministry. These sources represent sociological, theological, denominational, historical, and contemporary, training and mentoring perspectives.

An interdisciplinary, qualitative approach has been used in this study to enable the capturing of these women's personal and religious experiences. The survey (Appendix A) consisted of forty questions. Included in the survey were closed-ended questions such as age, leadership position, marital status, and family structure, and open-ended question regarding religious experiences, callings, hardships and rewards. To ensure confidentiality, research participants were informed that no identifying information would be used. The Pastor's interview (Appendix B) consisted of ten closed-end questions. All surveys and interviews were conducted via email. Consent forms were included with each survey explaining steps taken to provide confidentiality.

Demographics

Eighty percent of the women surveyed were associated with the Full Gospel Baptist

Church Fellowship. These women ranged in age from 41-61 years of age or older. Specifically,

six women (12%) reported being age 61 or older; thirty women (60%) were age 51-60; and

fourteen women (28%) reported being 41-50 years of age (see table 2). Of the three pastors

interview, two were 60 years and above, and one was in the 50-59 age range.

Table 2: Women Surveyed by Age

Ages	Number	Percentage
61-over	6	12
51-60	30	60
41-50	14	28
Total	50	100

Five of the women surveyed (10%) reported having Doctoral Degrees. Of the remaining

women, eleven women (22%) had Masters Degrees; twenty-nine of the women (58%) had a

Bachelor's Degree; four women (8%) reported having some college experience; and one woman

(2%) percent reported having a High School Diploma only (see table 3). Of the pastors

interviewed, one reported having completed a Doctoral Degree; one was pursuing a DMin degree

and one reported having a Master's degree.

Table 3: Women Surveyed by Educational Level

Education	Number	Percentage
Doctorate	5	10
Masters	11	22
Bachelors	29	58
Some College	4	8
High School	1	2
Total	50	100

All of the women surveyed had leadership roles within the Baptist church. Figure 1.1 shows the ministry roles of surveyed women (see Appendix C). Many of the participants reporting having served in multiple capacities in church leadership. One participant served as Founder/Director of Women's Ministry; Sr. Counselor-Marital Ministry; Sr. Consultant-Stephen Ministry; Associate Ministry Leader; Member of Pastoral Search Committee; Member of Personnel Ministry; Bible Study Instructor; Adult Sunday School Instructor, and Director of Board of Christian Education.

Others reported hosting event workshops, facilitating classes, developing programs, serving as Assistant Youth Directors, Directors of Girls Ministries, Church School Superintendents, and Chairs for Evangelism Outreach. Of those surveyed two women reported having served as pastor. Both pastors had served 1-5 years. When asked the size of their current congregation, both pastors answered 21-30. Having served in only one church, one pastor reported serving in a Non-denominational church, whereas the other served in a Baptist church.

The pastors were asked questions regarding length of years in ministry, length of years in ministry as pastor, denomination, size of church, and location (rural, town, city, inner city, or suburb). One pastor reported being in ministry over fifty years and serving as pastor more than

fifteen years. The other two pastors' length of ministry varied from ten to twelve years and reported serving as pastor for less than five years. All three pastors served within the metropolitan Atlanta area. One pastor reported previously serving in a rural area. The congregational size of the pastors' churches ranged from twenty to two hundred fifty people. Two of the pastors currently serve within a Baptist denomination; one pastor reported currently serving as pastor in a non-denominational church.

The marital status of the women was as diverse as other statistics. Of the women surveyed, ten women reported being married (20%); ten women were single (20%); and thirty women (60%) being either divorced or widowed. When asked about family structure, ten women (20%) had no children; forty of the women (80%) had children; thirty six women (72%) had grandchildren; fourteen women (28%) had no grandchildren; fifteen of the women (30%) had under-aged children living with them; and four women (8%) had adult children and their spouses who resided with them. Figure 1.2 shows family dynamics of these women (see Appendix D).

Of the women surveyed, all fifty women reported being raised in the Christian faith. Forty seven women (94%) reported growing up in a Baptist church; two women (4%) stated that they were raised in a Methodist denomination; and one woman (2%) indicated being raised in multiple organizations within the Christian faith.

Research Analysis

This qualitative analysis is based on written responses to open-ended questions presented in the survey. The questions focused on calling; ordination; family dynamics; interferences, problems, objections and challenges; self-perception; and training and development needs. For the purposes of this thesis, the writer has chosen to categorize results into four groups: the call to

ministry leadership; the challenges of ordination; interpersonal experiences in ministry, and training and development. The inclusion of other research in these areas will aid in the analysis.

The Call Experience

Although the women varied significantly in how they described their calling to ministerial leadership, they all contributed the call as from God. One women believed she had been called to preach because of the visions and dreams she received. She acknowledged her calling after being unable to sleep or eat. Prior to accepting her calling, she occasionally spoke to others about the Good News of Jesus Christ, but did not realize the specific calling that was on her life. She stated that she believed sharing the word of God goes beyond preaching to living a life that is pleasing to God through obedience to His Word.

Another women shared how God "truly" made room for her gift. Because she wanted to be sure that it was God calling her, she said that her running lasted for years. According to this participant, it is a commitment to God to carry His torch. She said that her desire was to not let Him down. She expressed appreciation for just being used considering all that is at stake in the lives of all God's people. She expressed a particular interest in ministering to the young people.

Many of the women spoke of the influences that helped them recognize their calling. One woman said she and her sister were raised by grandparents due to the divorce of their parents. She was greatly influence by her grandfather who was a preacher. Being able to accompany him as he traveled to different places to preach, the church soon became her place of refuge. She expressed the joy she experience as a servant of the kingdom indicating that her particular gifts include hospitality and a compassion for people. This participant said she knows her path was predestined and ordained for the spread of the Good News of Jesus Christ.

One woman shared being helped by her pastor. She admitted going to her pastor after experiencing uncontrollable crying. Recognizing the call that was on her life, her pastor told her to pray and ask God what He would have her to do. The participant said her pastor admitted that he was aware of her calling, but wanted God to tell her what He had called her to do. According to the participant, two weeks later she was told by the Holy Spirit that God called her to preach.

One woman wrote about being influenced by the senior saints. According to this participant, long before she was aware of her calling, senior saints across denominations professed their knowledge of God's call on her life. Not being spiritually mature enough to understand it, she somehow had no doubt of the certainty of God's call and their observed truth. Having served in leadership capacities within the church, and with the encouragement of her pastor(s), she became aware that her giftedness lay in communication—verbal and written, and in the origination and coordination of ministry activities all centering on teaching and training. She acknowledge having a unique ability to persuade, "make it plain," and teach God's people about Him and His desire for their spiritual development. She continues her call story by saying,

> I recall saying to the Holy Spirit, whatever you plan for me to do to glorify YOU, must have something to do with my mind and mouth, because when YOU speak through me, a "knowing" and power arises that causes thing to happen and your people are blessed and I am not the same. In my 40th year of birth, God suddenly surprised me and one ordinary day, I began to cry suddenly and felt a compelling drive overtake me. Without understanding and no regard for formality or an appointment, I was led to my pastor's secular office at a local university. He, as God had planned it, was available (to a near hysterical, crying, confused woman he had only known casually for a short time), and he receive me with wisdom, kindness and patience.[1]

This participant was able to understand her call after talking with her pastor. She felt that God began to reveal himself more clearly, giving her reassurance and peace for the first time in her life. She revealed that she now knew that God had called her to preach, teach, and lead others to

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[1] Women in Ministry Survey Participant, (DMin Thesis, Liberty Baptist Theological Seminary, 2016).

Christ for His glory. She was made aware of a divine appointment and assignment and began recognizing the hand of God on her life.

The survey also revealed women who said God dealt with directly through His Word. One women shared that her journey began many years prior to answering her call. God instructed her to begin reading the book of Jeremiah. According to this participant, as she read the first five verses of the first chapter, verse five appeared to lift off of the page and, at that moment, she was filled with an unusual peace and joy. Although she knew God had called her, she says that she did not heed her calling until many years later. After many nights of, what she refers to as, God disturbing her sleep, she said yes. She admits that her life has total changes since answering the call and, although there are trials, she has a peace that surpasses that surpasses all understanding.

In a similar study, "Women as Stewards of Social Change: The Narrative of American Baptist Women Who Held Senior Leadership Positions as Pastors, Deacons, and Teachers," Sherry Anderson says this experience is puzzling to researchers because God's Calling is a personal religious experience defying documentation and categorization as to who, when, or what, because of its ambiguity.[2] In "The Denied Calling: A Look at the Role of Women in the Southern Baptist Church," Amber Louise Cook says, "Despite their dedication, the road many of these women have traveled has been less than ideal. When asked about a point in their lives when they felt the church had held them back from following their dreams or God's calling, the stories of pain, hurt, and rejection poured from their lips."[3]

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[2] Sherry Anderson, "Women as Stewards of Social Change: The Narratives of American Baptist Women Who Held Senior Leadership Positions as Pastors, Deacons, and Teachers" (PhD diss., Franklin Pierce University, 2014), 25, accessed July 2, 2015.

[3] Amber Louis Cook, "The Denied Call: A Look at the Role of Women in the Southern Baptist Church," *LOGOS: A Journal of Undergraduate Research,* Missouri State University (Fall 2010): 189, accessed June 11, 2015.

Ordination Experience

Of the women surveyed, 95% were ordained. When asked if there were difficulties becoming ordained, the majority of them answered no. One participant said that there were no known apprehension with ordaining women at her church. Both the women and the men were treated alike, going through a process of learning and preparing for licensure and ordination. Another participant experienced a different aspect of ordination within the Baptist church.

> Less difficulty within my church (then Baptist), than within the Baptist denomination overall. I witnessed my pastor being ostracized by his peers because he supported and received my calling; I witnessed Baptist deacons express their unbelief in my calling as a woman; I witnessed my pastor refuse to enter a pulpit if I was not allowed to sit with him; I witnessed black pastors and ministers react awkwardly when they learned I was licensed and ordained, I also struggled initially because I had no direct coaching, training or counseling as a "female" minister with regard to how I should act, serve, preach, dress, "hoop" or not "hoop."[4]

One of the women surveyed said it took 2 years of examining by her pastor before she was licensed and another 2 years before she was ordained. Other women shared their stories regarding similar discriminatory requirements of women seeking ordination. Among those surveyed, 5% were not ordained. One woman stated she did not know why she was not ordained.

"The ministry of women as fully ordained clergy has always been subject to controversy."[5] According to TeResa Green, Assistant Professor of Political Science and African American Studies at Eastern Michigan University, "In recent years, many traditional denominations have ordained a greater number of women ministers; but organizational hurdles have placed a stained glass ceiling on their opportunities to attain either pastorates in larger congregations or higher ranking ecclesiastical posts."[6]

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[4] Women in Ministry Survey Participant (DMin Thesis, Liberty Baptist Theological Seminary, 2016).

[5] TeResa Green, "A Gendered Spirit: Race, Class, and Sex in the African American Church," *Race, Gender, and Class* 10, no. 1 (2003): 117, accessed 11/27/2015, www.suno.edu/sunorgc/.

[6] Ibid.

Charlotte B. Chinn, in "From the Pew to the Pulpit: African American Women's Struggle To Gain And Maintain Leadership Positions Within The Church," says, "While it is true that women have made progress ordination in recent years, there remain reluctance among some male clergy to ordain and there still remains a lack of support from fellow women and family members who are hesitant to see women in the pulpit."[7] Chinn's research examines the black church and its significance in the African-American community, historical information regarding the Baptist denomination, and women's roles in the church along with the theoretical framework of womanist theology.[8] According to Chinn, women should never forget the importance of sharing the stories of their histories and experiences as it will help others who desire to answer the call but fear the opposition from those who desire them to remain in the pews.[9]

<center>Interpersonal Ministry Experiences</center>

When asked if they experienced either personal, educational, or professional interferences, problems, objections, or challenges as a woman in Baptist leadership roles. Although a large percentage of the women reported experiencing no significant problems, several of the women shared their difficulties. Interestingly, one woman said the problems she experienced within the Baptist church were with individuals who questioned the legitimacy of her calling, and with people who attempt to "reshape, mold and instruct" her as to how to be more Baptist in her actions and reactions during praise and worship.

Some of the women expressed feelings of loneliness and concern about the motives of others. One women shared her concern about being all alone in ministry. She states that when

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[7] Charlotte B. Chinn, "From the Pew to the Pulpit: African American Women's Struggle to Gain and Maintain Leadership Positions within The Church" (MA thesis, Wright State University, 2014), 11, accessed July 3, 2015.

[8] Ibid., ii.

[9] Ibid., 38.

you are "out there" and you are all alone, people have other motives as to why they are coming to be a part of the ministry." Others expressed feelings of disparity regarding serving. One women said she had not always been utilized to her full capacity or abilities. But, she says, it did not hinder her from continuing to participate in various projects.

When asked how family members (spouse, children, grandchildren, mother, or father) responded to their position within the Baptist Church, the majority of the women indicated that the responses were positive. Only about 2% of the women received negative responses or no reaction from family and friends. One woman wrote,

> All seemed to believe and accept the truth of my calling; some began to imitate me; some of my former friends could no longer refer to me by my first name alone, but felt it necessary to add my title; several relationships changed once I professed and began living out my calling - some were no longer comfortable in partying situations if I were there; some altered their language and conversations.[10]

Another wrote that her children felt she had been doing ministry all of their lives. Many of the women believed their families were proud of what they were doing. Others stated share how their families encouraged them and spoke positively to others about me. Several women however, shared that there was no reaction from family members and those who knew their previous lifestyle before conversion. According to one women, skeptics watched her to see if she would "slip-up" or "if she was real." When asked if they believed their congregation(s) suffered any overt or covert negativity from having a female pastor, deacon, or teacher, the women responded with an emphatic no.

The testimonies of these women confirm that obstacles still exist for women in ministry despite their continued advancement into leadership positions. In Breaking Through the Extra-Thick Stained-Glass Ceiling: African American Baptist Women in Ministry," Courtney Lyons

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[10] Women in Ministry Survey Participant (DMin thesis, Liberty Baptist Theological Seminary, 2016).

identifies three obstacles that are most significant particularly to the African American Baptist female minister.[11] First, Baptists historically affirm local church autonomy. This freedom is a wonderful aspect of Baptist life, but also prevents Baptist denominations from promoting the ordination of women because local churches decide for themselves whom they will ordain,"[12] according to Lyons. Secondly, "without accurate information about gender and race, false assumptions of a level playing field silence the prophetic margins. Baptists do not keep sufficient personnel data,"[13] she says. Thirdly, Lyons says, "African American women live with triple consciousness: race, gender, and class."[14]

The Bible has historically been the main instrument used to deny women entry into leadership positions within the church. Scriptures such as 1 Timothy 2:11-12; 1 Corinthians 14:34, 40; and Ephesians 5:22 were used to subjugate women to submissive roles and prevent access to church leadership roles.[15] In "The Denied Calling: A Look at the Role of Women in the Southern Baptist Church," Amber Louise Cook says, "The active role of women in the Bible is evident in biblical stories in both the Old and New Testaments. Despite the overt sexism present in biblical times, religious women in the Bible seemed to be treated as equals by both God and Jesus and served crucial roles in the early church."[16]

In an article in Mutuality magazine entitled "Is Women's Leadership in the Church a 'Primary Issues," Mimi Haddad, president of Christians for Biblical Equality, says, "God calls

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[11] Courtney Lyons, "Breaking through the Extra Thick Stained Glass Ceiling," *Review and Expositor,* 110, (Winter 2013): 85, ATLA Religious Data with ATLASerials, EBSCO*host*, accessed May 20, 2015.

[12] Ibid.

[13] Ibid., 86.

[14] Ibid.

[15] 1 Tim. 2:11-12; 1 Cor. 14:34, 40; Eph. 5:22.

[16] Amber Louis Cook, "The Denied Call: A Look at the Role of Women in the Southern Baptist Church," *LOGOS: A Journal of Undergraduate Research,* Missouri State University (Fall 2010): 196, accessed June 11, 2015.

and gifts both men and women to share authority, service, and leadership."[17] According to

Haddad, mistaken perspectives can distort the key elements that shape one's worldview.[18] In the

article, Haddad compares discriminatory practices in church leadership to the slavery

experienced by African Americans.[19]

> What is interesting about worldviews is that a corruption in one element creates a disruption in the other elements. As slavery proponents insisted that the divine destiny of Africans was servitude (purpose); they also advanced a biblical basis for slavery (knowledge). Individuals of African descent were therefore said to possess an inferior nature (ontology), which is why they must be ruled by others (ethics). . . In a similar manner, Christian women are often told that their divine destiny is the permanent submission to male authority (purpose), a view that, some say, is promoted throughout Scripture (knowledge); based not on a women's character, giftedness, or intimacy with Christ, bur based solely on gender (ontology). Therefore, women are to obey men, and men are to hold ultimate authority over females, in the church and home (ethics). [20]

Women continue forging ahead gaining access to positions previously delegated exclusively

to men. A personal belief in their calling and fortitude to carry out their God-given assignment

enabled these women to progress in the face of seemingly insurmountable obstacles. According

to Desiree Newkirk and Bruce S. Cooper, "Many churches today still do not believe that God has

called women. Women are still confined in many circles to preaching from the floor while men

are allowed to mount the pulpit. Ironically, in many instances women are obstacles to other

women."[21] According to the authors, "Obstacles are overcome through persistence, consistency,

and prayer. When we began to understand that God is the one in control, we learn that every

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[17] Mimi Haddad, "Is Women's Leadership in the Church a 'Primary Issue," *Mutuality,* (Autumn 2010): 22, accessed November 27, 2015, www.cbeinternational.org.

[18] Ibid.

[19] Ibid.

[20] Ibid.

[21] Desiree Newkirk and Bruce S. Cooper, "Preparing Women for Baptist Church: Leadership: Mentoring Impact on Beliefs and Practices of Female Ministers," *Journal of Research on Christian Education.* 22, no.3 (September 2013): 337-338, Education Research Complete, EBSCOhost, accessed May 27, 2015.

obstacle in life has been orchestrated to move us from one position to another. Obstacles often turn out to be learning opportunities that propel us to go higher and further."[22]

Training and Development Perspectives

The women were asked "What training and development do you feel is needed for women in ministry within the Baptist church to enhance their effectiveness?" Their answers were pivotal to this research. Although many of the women (over 80%) were not sure of the type of training needed, there were those whose answers were very specific. One woman said she believed that women must be trained in all aspects of ministry more than men, before they will be taken seriously and be able to bring about changes. According to this participant, after having opened the gates in ministry, one must be conscious to bring other women along and provide training to them so that one do not lose the effectiveness gained.

Another participant said that more support from the leadership of the church is needed in providing training, (even in non-accredited programs), to teach how to be a pastor, how to preach, how to organize and lead a church daily operations, how to select a supportive and qualified staff, etc. According to this participant, women need more opportunities to be involved in preaching and organizing and learning all it takes to be involved in ministry. Another woman expressed her belief that all leaders, especially pastors, both male and female, should be required to have some studies in theology as well as ongoing training.

One of the participants believed the need for training and development was two dimensional:

1) Positional: Basic pulpit decorum, facilitating the doctrines of the church (baptism, communion, burials, counseling, marital, God's role for minister/pastors and His

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[22] Desiree Newkirk and Bruce S. Cooper, "Preparing Women for Baptist Church: Leadership: Mentoring Impact on Beliefs and Practices of Female Ministers," *Journal of Research on Christian Education*. 22, no.3 (September 2013): 337-338.

expectations and requirements, sermon development and preparations; 2) Relational: Interaction with church folks, necessary training for effective development and leadership, interaction with church leaders, setting and following the "standard" as a Christian role model, serving and following roles and expectation (i.e. sitting under a senior pastor, and co-serving with peer ministries). [23]

The surveyed women effectively communicated the extensive and varying needs of women in ministry for training, development and mentoring and the interviewed pastors concurred. One pastor expressed how inadequate she felt as a pastor and the lack of guidance and support she received from male pastors. Another pastor said that there was a lack of camaraderie between female pastors.

Effective leadership requires one to be a lifelong learner. In "Identity and Effectiveness in the Twenty-first Century," According to James B. Lemler, "A stance of learning enriches the soul of the leader. It develops a breadth and depth of knowledge and understanding that form a leader's spirit, empower proclamation and the important work of teaching, and assist in the decision-making required of leaders."[24] Lemler says, "Leaders who cut themselves off from learning will experience frustration and diminishing capacity; those who consistently engage in learning will be strengthened for their work."[25]

In "Womentoring," Bev Murrill says, "Without opportunities to learn and develop, it is very difficult for women to acquire platforms, ministry, or leadership excellence." [26] Murrill says

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[23] Women in Ministry Survey Participants (DMin Thesis, Liberty Baptist Theological Seminary, 2016).

[24] James B. Lemler, "Identity and Effectiveness in the Twenty-first Century," *Angelical Theological Review* 92, no. 1 (Winter 2010, p89-102): 96. *Psychology and Behavioral Sciences Collection, EBSCOhost,* accessed August 11, 2015.

[25] Ibid.

[26] Bev Murrill, "Womentoring," *Mutuality* (Spring 2015): 16, CBE International, accessed June 11, 2015, www.cbeinternational.org/resources/article/womentoring.

that one of the key issues that women in the church face is lack of provision for ongoing

leadership development.[27] According to Murrill,

> A theological education is only one part of the answer, as thousands of women unable to use their ministry degrees know full well. A master's degree may never translate into a leadership position for the woman who has earned it. A doctorate does not a senior pastor make, if the doctor happens to be a lady. Education is important, but it's not enough.[28]

Although seminary training is highly advisable for women entering ministry, it is often

insufficient to prepare women for the multiplicity of challenges they encounter as church leaders.

In "Leadership Development of Women Preparing for Ministry," Loretta Johns and Janice

Watson conducted a study of the leadership development and skills of women who were

graduate students at a theological seminary.[29] According to Johns and Watson, "Many of the

participants felt that their leadership abilities had improved during their time in the seminary and

they were able to articulate specific skills they had acquired or developed further since arriving.

None of them however, attributed their leadership development to the seminary program or

curriculum."[30] The authors' findings revealed "The women felt strongly that their leadership

development in the seminary resulted from experiences outside of the classroom, from feedback

from their peers, and from reflection on leadership advice or mentoring they received prior to

coming to the seminary."[31]

Johns and Watson says leadership development of women preparing for ministry can be

enhanced by seminary leaders creating more opportunities for women to form mentoring

relationships with other female clergy and to interact with female role models; combining theory,

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[27] Bev Murrill, "Womentoring," *Mutuality* (Spring 2015): 16.

[28] Ibid.

[29] Loretta Johns and Janice Watson, "Leadership Development of Women Preparing for Ministry," *Journal of Research on Christian Education* vol. 15, no. 2 (Fall 2006): 111, Education Research Complete, EBSCOhost, accessed June 11, 2015.

[30] Ibid.

[31] Ibid.

application and reflection in leadership development; working deliberately to develop stronger strategic thinking and organizational change skills; implementing strategies to help women seminarians integrate their biblical values and leadership concepts; and seizing opportunities to overtly affirm, nurture, and encourage women in their role as spiritual leaders.[32] Johns and Watson concludes that leadership development is a lifelong process and that role modeling (observation) and relationships (experiences) both serve as key sources of learning.[33]

According to Courtney Lyons, "Seminaries today need to have course offerings that equip African American Baptist women in ministry for real-world challenges and that raise awareness of racial and gender discrimination in the church."[34] Lyons suggestion was to have "courses addressing African American church history and theology contextualize the historical background of gender prejudice and oppressive hermeneutics and provide models of how other denominations have moved toward inclusivity. Homiletics coursework could encourage cultivation of students' unique voices."[35] According to Lyons, "The Interdenominational Theological Center in Atlanta exemplifies such a curriculum, offering extensive coursework in African American religious history, womanism, and liberation theologies."[36]

Lyons, encourages mentorship from male and female ministers to support aspiring clergywomen.[37] According to Lyons, "Ministry mentorships provide a noncompetitive

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[32] Loretta Johns and Janice Watson, "Leadership Development of Women Preparing for Ministry," *Journal of Research on Christian Education* vol. 15, no. 2 (Fall 2006): 137.

[33] Ibid.

[34] Courtney Lyons, "Breaking through the Extra Thick Stained Glass Ceiling," *Review and Expositor,* 110 (Winter 2013): 88.

[35] Ibid.

[36] Ibid.

[37] Ibid., 89.

relationship for encouragement, constructive feedback, and practical wisdom."[38] Murrill also

embraces cross-gender mentoring. According to Murrill, because women make up about 10% of

church leadership, same-sex mentoring would require that each leader take on an incredible

amount of mentees.[39] Murrill says that "unless male-female mentorship is an option, most

emerging female leaders will never work with an experienced mentor."[40]

Emotional intelligence is an essential attribute for effective leadership. Oxford defines

emotional intelligence as "the capacity to be aware of, control, and express one's emotions, and

to handle interpersonal relationships judiciously and empathetically,"[41] According to Lemler,

emotional intelligent leaders are relational, creating relationships, collaborations, and networks

that will further mission.[42] Concerning emotional intelligence, Lemler says, "It is a singularly

critical ingredient to leadership for mission. Mission is created by leaders who inspire and create

hope. They build networks and relationships to accomplish the mission itself. They sustain

mission through careful listening and caring response. They help people to grow in faith and to

work together to accomplish purposes of the gospel."[43] According to Lemler, "These leaders also

deal directly with conflict when it emerges and work to address and negotiate conflict. In a very

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[38]Courtney Lyons, "Breaking through the Extra Thick Stained Glass Ceiling," *Review and Expositor,* 110 (Winter 2013): 88.

[39] Bev Murrill, "Womentoring," *Mutuality* (Spring 2015): 16.

[40] Ibid.

[41] Oxford Advanced Learner's Dictionary, "Emotional Intelligence," *Oxford Dictionaries,* accessed January 18, 2016, www.oxforddictionaries.com/us/definition/american_english/emotional-intelligence.

[42] James B. Lemler, "Identity and Effectiveness in the Twenty-first Century," *Angelical Theological Review* 92, no. 1(Winter 2010, 89-102): 96, *Psychology and Behavioral Sciences Collection,* EBSCO*host,* accessed August 11, 2015.

[43] Ibid.

real sense, these leaders help communities of faith to live into the image and reality of being the body of Christ, a network and organism of relationship, growth, and mission."[44]

Servant leadership is the core of pastoral leadership effectiveness. In "Servant Leadership and the African American Pastor," Clarence Bunch examined the extent to which African American pastors' behaviors and attitudes exhibit those of a servant leadership.[45] According to Bunch, "Jesus Christ taught a servant leadership idea and modeled its characteristics for His disciples more than 2,000 years ago. Thus, his leadership example seems particularly appropriate for those who call themselves his disciples today."[46] His study suggests that servant leadership represents the correct style of pastoral leadership for African American pastors.[47] Bunch shares 12 characteristics of servant leadership identified by B. W. Wallace in his comparative analysis of senior pastors' leadership perceptions and practices.[48] According to Bunch, these 12 characteristics which defines servant leadership are: "listens, questions, heals, has foresight, persuades, shows awareness, conceptualizes and accepts, demonstrate stewardship, and grows people."[49]

Assessment and counseling are necessary tools to help ministry leaders develop skills necessary for effective leadership. In "Shepherding the Shepherds: The Important Work of Dr. Margo Stone and the Ministry Development Network," Amy Simpson discusses the work of Margo Stone of the Ministry Development Network, a non-profit organization designed to

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[44] James B. Lemler, "Identity and Effectiveness in the Twenty-first Century," *Angelical Theological Review* 92, no. 1(Winter 2010, 89-102): 96.

[45] Clarence Bunch, "Servant Leadership and African American Pastors," (Ph.D. dissertation, Antioch University, January 2013), 4, accessed August 15, 2015.

[46] Ibid., 4-5.

[47] Ibid., 5.

[48] Ibid., 36.

[49] Ibid.

minister to the minister. According to Simpson, Stone believes many people go into ministry with an idealistic viewpoint which propels them into quickly becoming disillusionment and discouragement.[50] Part of Stones' work, says Simpson, is helping pastors find a realism that is sustainable.[51] "Dr. Margo Stone and other counselors and psychologists provide assessments for candidates for pastoral ministry, support the emotional and mental health of pastors and provide educational resources."[52] Simpson says Stone "also works to help ministers develop confidence, resilience, and conflict-management skills."[53]

According to Simpson, Stone believes "Church leaders are vulnerable to both over-engagement (tremendous stress) and disengagement (burnout). Role ambiguity is also an issue . . . And pastors often have little external support for dealing with those stressors and maintaining healthy boundaries."[54] Stone "loves seeing pastors walk away with increased or renewed focus and passion for ministry, a better understanding of boundary issues, and better ideas for how to care for themselves, their families, and their churches."[55]

"The most critical supports seminaries can offer, she says, are self-care skills, people-management skills, clarification of the importance of family relationships, opportunities to examine their own needs that have influenced their choice to do ministry, and internships. They

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[50] Amy Simpson, "Shepherding the Shepherds: The Important Work of Dr. Margo Stone and the Ministry Development Network," *Christianity Today Oct 2014, Christian Periodical Index*, 92, EBSCO*host,* accessed September 1, 2015.

[51] Ibid.

[52] Ibid., 96.

[53] Ibid

[54] Ibid.

[55] Ibid.

need as much on-the-job training as possible, she says. It helps resolve the disparity between

idealistic expectations and the realities of ministry."[56]

In "Handbook of Leadership Theory for Church Leaders," Sharon Drury says, "For the

church, transformational leadership promotes the leadership process from a mere exchange of

rewards-for-service toward a transformed and transforming community of individuals."[57] Four

implications of transformational leadership, according to Drury, are:

> 1. Church leaders should seek supernatural charisma from God. In the church the "charisma" of transformation leadership is often connected with anointing or "unction" from God. That is, church people often recognize a spiritual authority in some leaders that is supernatural and God-given, and more than personality.
>
> 2. Great church leaders should not shy away from casting high expectations for their people and from making highly emotional appeals—this is a portion of transformational leadership. In local churches, such behavior is exhibited in preaching.
>
> 3. Transformational leaders should equip their people to think out of the (traditional) box. While transformational leaders think creatively themselves, they also encourage their people to develop this habit as well.
>
> 4. Church leaders develop individuals. The very term "pastor" denotes shepherding. Individualized attention is not strange to a good shepherd. A church leader must see their task as developing the people more than growing a church. Spiritual formation—forming Christ in a community—is the pastor's work.[58]

Motivation is also a key issue in leadership. According to Drury, a church leader's

motivation should be as important as the results.[59] Drury says, "Church leaders should regularly

enter a process of self-examination to ponder their personal motivation, seeking God to cleanse

the elements of motivation that issue from a desire to build a great ministerial career, great

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[56] Amy Simpson, "Shepherding the Shepherds: The Important Work of Dr. Margo Stone and the Ministry Development Network," *Christianity Today Oct 2014, Christian Periodical Index*, 92.

[57] Sharon Drury, "Handbook of Leadership Theory for Church Leaders," (PhD diss., Regent University 2003), 19, accessed August 15, 2015.

[58] Ibid., 19-20.

[59] Ibid., 47.

personal kingdom, or become famous.[60] According to Drury, dying out to such motivations permits the emergence of higher level motivations which enables ministers to succeed in the eyes of people and God.[61] "An effective church leader in God's sight will have positive expressions of affiliation, achievement, and power, using altruistic values to avoid developing a personal career path, or seeking to develop fame among ministerial peers."[62]

Self-assessment, says Drury, begins the three-step process of re-creating an organization with positive ethical motivations.[63] "Beginning with the primary leader, the entire collection of leaders—ministerial and lay—can move the inner motivations for leading from negative affiliation, achievement, and power motivations, to altruistic, positive, and ethical motivations."[64]

Summary

Although women are entering senior leadership positions within the church at incredible rates, research confirms that these roles are not without challenges and obstacles. This especially true among African American women within the Black Baptist church. These women face internal and external struggles as they attempt to navigate through the maze of conflicting experiences associated with church leadership. Internally there are struggles concerning their calling and abilities. Outwardly there are concerns regarding ordination, acceptance, and advancement.

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[60] Sharon Drury, "Handbook of Leadership Theory for Church Leaders," (PhD diss., Regent University 2003), 47-48.

[61] Ibid., 48.

[62] Ibid.

[63] Ibid.

[64] Ibid.8.

Training and development must go beyond institutional knowledge to provide wisdom enabling women to survive and flourish in a sometimes hostile environment. Mentoring provides a wealth of information often making the difference between success and failure. Research confirm that ongoing training and development is of great significance to African American women in church leadership as they face the covert and overt discriminatory practices in the Black Baptist Church. Chapter four, "A Training Manual for Women in Ministry," provides instructions and guidelines to facilitate the effectiveness of women in ministry. The manual will address five areas: personal preparation; Baptist polity; social etiquette; leadership development; and Mentorship, from a Biblical perspective.

CHAPTER 4

LEADERSHIP TRAINING AND MENTORING FOR WOMEN IN MINISTRY

In "Not Without A Struggle: Leadership Development for African American Women in Ministry," Vasti McKenzie says, "Women in ministry serve in leadership positions all over the world as bishops, pastors, preachers, presiding elders, district superintendents, moderators, prime ministers, presidents, executive directors, and queens."[1] From the African American perspective, leadership is an important component of strong and competent ministry that is both necessary and demanded.[2] According to McKenzie, "The leader of a congregation in the African American tradition must be equipped with administrative tools of leadership to enable the flock to function efficiently and effectively on a variety of levels, within and without its walls."[3] McKenzie says,

> Effective leadership, then, is important for strong and competent ministry. This is especially critical in the African American perspective, as we need leaders who can create, articulate, and communicate a liberating vision paradigm; enable others to be more than they have been; provide prophetic insight; and urgently help those they influence to recognize that there is a hope and a future. [4]

This training and development manual provides information that is both pertinent and relative to the efficiency and effectiveness of the African American women who serves in church leadership. Though specific to the African American women, *most* of the information presented is applicable to everyone who serve in ministry, regardless of race, gender, or denominational affiliation. The manual is divided into five areas that include: Personal Preparation; Baptist Polity; Baptist Etiquette; Leadership Development; and Mentorship. Each topic provides information critical to the effectiveness of women in ministry.

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[1] Vashti M. McKenzie, *Not without a Struggle: Leadership Development for African American Women in Ministry,* rev. ed. (Cleveland, OH: The Pilgrim Press, 2011), xv.

[2] Ibid., 70.

[3] Ibid.

[4] Ibid., 71.

Personal Preparation

According to Frank Damazio, in *The Making of a Leader,* "Every leader whom God uses in any capacity must first be prepared to function in that capacity. Proper preparation is the only assurance of a leader functioning effectively for God."[1] Preparation, says Damazio, "is to make ready for a special purpose, to make suitable, to fit, to adapt, to train, to equip or to furnish."[2] Personal preparation involves a prayerful examination of the call of the leader; the leader's character; and ministry competency.

The Leader's Call

The call of God is two-fold in nature. The first call is to a personal relationship with Christ. According to Damazio, "our first goal and identity as Christians is to know Christ and to serve the Body of Christ."[3] In "The Twenty-First Century Pastor: His Call, Character, and Competencies," Seth N. Polk says, "every person who trusts in Jesus Christ by faith is called to a life of service. . . To serve God is to follow Him in complete obedience to His ways. This is to be the first priority in the life of the believer."[4]

The second call of every Christian is to a specific ministry.[5] According to Damazio, there is a call of God to governmental ministries which is balanced by the call of God to what he refers to as congregational ministries.[6] "Governmental ministries are given divine authority to rule the Body of Christ through the offices invested in them the office of apostle, prophet, evangelist,

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[1] Frank Damazio, *The Making of a Leader,* (Portland, Or: Trilogy Productions, 1988), 129.

[2] Ibid.

[3] Ibid, 35.

[4] Seth N. Polk, "The Twenty-First Century Pastor: His Call, Character, and Competencies" (DMin thesis, Liberty Theological Seminary, 2007), 34.

[5] Frank Damazio, *The Making of a Leader,* 35.

[6] Ibid., 40.

pastor or teacher. To function in one of these offices, a person must receive a divine call from

God, and understand His authority, to carry out His purposes,"[7] according to Damazio. He refers

to all supportive ministries as congregational and says, "To function in a congregational

ministry, a person must understand his position of responsibility and his limitations."[8]

Accepting God's call can take many forms. In "When They Honor the Voice: Centering

African American Women's Call Stories," Melbourne S. Cummings and Judi Moore Latta says,

> Although there is neither a single pattern nor a paradigm to the call stories of African American women, this study reveals that there are some common elements in the calls to the professional ranks of ordained ministry. These include having an inner yearning or urging toward ministry, encountering the Holy Spirit, being reluctant or feeling unworthy of the call so as to deny or run away from it or having a "tug of war," and passionately searching or desiring to satisfy a hunger or thirst to serve a community. Some women identify "being called" as a process – a lonely, isolating experience that begins an ongoing, life-long journey of discovery; others describe it as a joyful single moment of enlightenment when they felt God's presence and their voices were empowered. Still others see it as an initially painful but ultimately fulfilling necessity that could not and cannot be resisted or ignored – a kind of "urging." The women do not choose to become ministers; they are chosen.[9]

According to the authors, "Each woman speaks of inner peace after she acquiesced, after

she accepted God's call. The struggle, the tug of war, the questioning, the indecisiveness were all

resolved once the call was accepted. There was an assurance that she had done God's will; there

was peace."[10] These women were chosen, appointed, anointed and set apart by the Holy Spirit.

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[7] Frank Damazio, *The Making of a Leader,* 40.

[8] Ibid, 35.

[9] Melbourne S. Cummings and Judi Moore Latta, "When They Honor the Voice: Centering African American Women's Call Stories," *Journal of Black Studies*, 40, no. 4 (March 2010): 675-676. *Education Research Complete,* EBSCOhos*t,* accessed February 4, 2016.

[10] Ibid., 676.

The Leader's Character

Merriam-Webster defines character as "the aggregate of moral qualities by which a person is judged apart from intelligence, competence, or special talents."[11] Christian character requires that one do the right thing for the right reason, out of relationship with Christ. Rick Warren says,

> God wants you to develop the kind of character described in the beatitudes of Jesus, the fruit of the Spirit, Paul's great chapter on love, and Peter' and productive life. Every time you forget that character is one of God's purposes for your life, you will become frustrated by your circumstances. . . . This self-absorbed perspective treats God as a genie who simply exists to serve you in your selfish pursuit of personal fulfillment. But God is not your servant, and if you fall for the idea that life is supposed to be easy, either you will become severely disillusioned or you will live in denial of reality. Never forget that life is not about you! You exist for God's purposes, not vice versa.[12]

According to Seth N. Polk, in "The Twenty-First Century Pastor: His Calling, Character, and Competencies," "Modern culture is openly sinful and debased in many respects. The effective servant of God will live and lead from a foundation of godly character and integrity, within a fallen culture."[13] According to Polk, "One can hide weak character and a lack of integrity only for a season, and when the weakness is revealed there will be consequences for his personal faith, his family, his flock, and potentially the overall body of Christ."[14]

In his letter to Timothy, the Apostle Paul, sets forth the qualifications of a leader. In 1 Timothy 3: 2-4, Paul says, "An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, able to teach, not addicted to wine or pugnacious, but

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[11] Merriam-Webster, "Character," *Merriam-Webster Online Dictionary,* accessed February 22, 2016, www.merriam-webster.com/dictionary/character.

[12] Rick Warren, *The Purpose Driven Life: What on Earth Am I Here For?* (Grand Rapids: Zondervan, 2002): 173.

[13] Seth N. Polk, "The Twenty-First Century Pastor: His Calling, Character, and Competencies," (DMin thesis, Liberty Theological Seminary, 2007), 62.

[14] Ibid.

gentle, peaceable, free from the love of money. He must be one who manages his own household well, keeping his children under control with dignity." 1 Peter 5:1-3 says,

> Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.

Although much debate exist as to whether women should be included in church leadership, this writers purpose is to show the qualifications required of church leadership regardless of gender. Integrity requires that one imitate Christ both in words and actions. This is especially true for women in ministry struggling with the numerous obstacles in their path.

1 Peter 3:8-12 says,

> To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing. For, the one who desires life, to love and see good days, must keep his tongue from evil and his lips from speaking deceit. He must turn away from evil and do good; he must seek peace and pursue it. For the eyes of the Lord are toward the righteous, and His ears attend to their prayer, but the face of the Lord is against those who do evil.

Polk says, "The key component for the pastor in developing his character and level of integrity, is his relationship with God through private prayer and devotion in the Word of God."[15] According to Polk, "The depth of the pastor's prayer life will determine the breadth of his ministry and impact for God."[16]

<div align="center">The Leader's Competency</div>

Competency is the spiritual, physical, and mental ability to perform a task. It refers to preparedness for service. "Competence that builds trust is a combination of spiritual gifts,

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[15] Seth N. Polk, "The Twenty-First Century Pastor: His Calling, Character, and Competencies" (DMin thesis, Liberty Theological Seminary, 2007), 84.

[16] Ibid.

values, attributes, knowledge, and skills that prepares and enables a Christian minister, lay or

staff, to perform a specific task, or set of tasks, even ministry position, within a congregation or

organization, to standards required for successful job performance."[17] Excellence in leadership is

the ability to lead oneself and others; effectively preach and teach the Word of God with clarity

and power; and provide compassionate, encouraging and transformative pastoral care.

In "An Appreciative Inquiry into Leadership Development for Women at Antioch

Community Church," Ruth Ann Weller says three levels of leadership competencies include

leading oneself, leading others and leading the organization.[18] According to Weller, four critical

skills regarding leading oneself include: self-awareness, the ability to balance conflicting

demands, the ability to learn, and leadership values.[19] Building upon the foundation of leading

oneself, leading others requires one to have good communication skills, the ability to build

effective work groups, and the ability to develop others.[20] "They then have the basis on which to

develop the capabilities to lead the organization,[21] says Weller.

Effectively preaching and teaching the Word of God with clarity and power requires total

reliance on the Holy Spirit from preparation to delivery. According to Polk, "Preaching is a

divine appointment. God uses the words that are spoken to connect with the souls of men in

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[17] Lloyd Elder, "Competency: Preparedness for Ministry Leadership Tasks-SL79," *Bivocational and Small Church Leadership Network,* accessed February 23, 2016, bscln.net/resources/servant-leadership—library/competency-preparedness-for-ministry-leadership-tasks-sl79/.

[18] Ruth Ann Weller, "An Appreciative Inquiry into Leadership Development for Women at Antioch Community Church," (MS thesis, Pepperdine University, 2015), 5, accessed January 27, 2016.

[19] Ibid.

[20] Ibid.

[21] Ibid.

order to convict of sin, draw them to Himself, and bring about eternal change in their lives. In the process, God is glorified."[22] In 2 Timothy 4:1-5, Apostle Paul says to Timothy,

> I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instructions. For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn aside to myths. But you be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry. 2 Timothy 4:1-5.

Such a daunting task requires much prayer, careful preparation, and skillful delivery, recognizing the sacredness of the Word of God. According to Polk, "It is the Lord God whom the preacher must primarily be concerned with. . . He hears every word spoken, and knows every thought and motive of the preacher. God, not a congregation, is the ultimate audience of the message. He will hold the preacher accountable for words spoken, and for the sacred trust given to him."[23]

Generally speaking, there are four styles of preaching: expository, topical, textual, and narrative. Although there are significant variations in the way the content of messages is arranged, in biblical preaching, each style should focus on the Word of God.[24] Effective preachers are devoted to "learning and preaching in a consistent, biblical manner that draws those who are lost to Christ, and disciples, strengthens, and encourages those who are saved."[25]

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[22] Seth N. Polk, "The Twenty-First Century Pastor: His Calling, Character, and Competencies," (DMin thesis, Liberty Theological Seminary, 2007), 102.

[23] Ibid, 99.

[24] Ibid, 103.

[25] Ibid.

The *Dictionary of Pastoral Care and Counseling* defines pastoral care as "the term

Christians most often use to describe a religiously based ministry of care offered by believers

and religious leaders."[26] In "Pastoral Care in Today's Church and World," Leroy T. Howe says,

> Traditionally, the church has understood pastoral care to be the nurture of the faithful by
> persons capable and authorized so to do. Gathered in parishes, followers of Christ are
> nurtured under the leadership of a "pastoral" figure entrusted with caring for those in
> his/her charge primarily by means of proclaiming the Word, administering the
> sacraments, and disciplining members' behavior and attitudes. From New Testament
> times to the present, the central image for such care has been that of "shepherding", with
> "shepherd" virtually synonymous with the clerical office itself: "pastor" means
> "shepherd."[27]

Pastoral care should be compassionate, encouraging, and transformative. Howe says it

requires giving of oneself, to the point of suffering and sacrifice and self-emptying, without

losing inner integrity, identity, and wholeness.[28] According to Howe, "The scope of pastoral

care, when viewed historically and theologically, is wider than modern pastoral care practice

usually makes clear. Fully to engage in the enterprise entails sustained and caring attentiveness

not only to persons and the environing worlds in which they find themselves, but also to the

Gospel itself, to the church's faith and ministry, and to the integrity of one's own calling."[29]

Baptist Polity

The church is the *ekklesia,* the called out ones. In *The New Hiscox Guide for Baptist*

Church, Everett C. Goodwin says, "in Greek use, *ekklesia* was defined as "an assembly of

citizens called together for deliberative purposes; a legislative assembly called to discuss the

affairs of state. Most importantly, it implied order, organization, and mutual understanding of

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[26] Rodney J. Hunter, *Dictionary of Pastoral Care and Counseling*, expanded (Nashville: Abington Press, 2005), 1350.

[27] Leroy T. Howe, Pastoral Care in Today's Church and World," *Modern Churchman* (26, no. 4: 31-41): 31, *ATLA Religion Database with ATLASerials*, EBSCOhost, accessed February 23, 2016.

[28] Ibid.

[29] Ibid, 41.

process and procedure."[30] "To understand the nature of the Baptist church one must seek to

comprehend its foundational and organizational formation. The following overview of Baptist

distinctives, Baptist ordinances, and organizational structure is an attempt to bring clarity to the

operational aspects of the Baptist church.

Baptist Distinctives

According to Bill Pinson, Executive Director Emeritus of the Baptist General Convention

of Texas, In "Trends in Baptist Polity," an article posted by *The Center for Baptist Studies* of

Mercer University, Baptist Polity refers to the ways Baptists organize both within churches and

among churches.[31] He clarifies by saying,

> Although the words "doctrine" and "polity" are sometimes used interchangeably, they
> really are quite different although inextricably related. Doctrines are those basic beliefs
> held by Baptists. Baptist polity rests on these basic beliefs. Polities include a regenerate
> church membership, congregational church governance under the Lordship of Christ,
> autonomy of churches and voluntary cooperation."[32]

Regenerated church membership, according to *The New Hiscox Guide for Baptist*

Churches, refers to "a fellowship of persons who have been spiritually transformed and who

perceive their transformation as being of Christ and for Christ's purpose."[33] People were only

accepted as members after showing evidence of commitment to Christ.[34] In the article "An

Affirmation of Congregational Polity," James Leo Garrett, Jr. defines Congregational polity as

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[30] Everett C. Goodwin, *The New Hiscox Guide for Baptist Churches*, (Valley Forge, PA: Judson Press, 1995), 2.

[31] William M. Pinson, Jr., "Trends in Baptist Polity," *Special Series: Baptist Heritage and The Twenty-First Century,* Mercer University*, Baptist History and Heritage Society,* accessed February 24, 2016*, www.centerforbaptiststudies.org/resources/heritageseries/polity.htm.

[32] Ibid.

[33] Everett C. Goodwin, *The New Hiscox Guide for Baptist Churches*, (Valley Forge, PA: Judson Press, 1995), 33.

[34] William M. Pinson, Jr., "Trends in Baptist Polity," *Special Series: Baptist Heritage and The Twenty-First Century, Mercer University, The Center for Baptist Studies,* accessed February 24, 2016.

That form of church government in which final human authority rests with the local or particular congregation when it gathers for decision-making. This means that decisions about membership, leadership, doctrine, worship, conduct, missions, finances, property, relationships, and the like are to be made by the gathered congregation except when such decisions have been delegated by the congregation to individual members or to groups of members.[35]

To be autonomous means to be self-governed. According to Kevin T. Bauder, Research Professor of Historical and Systematic Theology at Central Baptist Theological Seminary,

The autonomy of the local congregation is one of the Baptist *distinctives*. It is a historic principle that is a *sine qua non* of Baptist identify. Baptist churches—which is to say Baptist congregations—make their own decisions under Christ. They cannot be overruled by synods, general assemblies, presbyteries, councils, conclaves of bishops, boards of elders, committees, boards, or any other hierarchy or official, whether external or internal. Under the pattern of the New Testament, an individual congregation is sovereign under Christ.[36]

Because Baptist churches are autonomous, association with any other church or Baptist organization is totally voluntary. In *Beliefs Important to Baptist,* Pinson says, "Voluntary cooperation among Baptist churches began with associations of churches, expanded to state conventions, and finally to national conventions and bodies of Baptists. Each church relates directly to any organization of Baptists beyond it, and that relationship is always voluntary."*[37]*

Baptist Ordinances

Ordinances are Christian rites believed to be ordained by Christ. Baptists traditionally observe only two ordinances; baptism (complete immersion into water) and the Lord's Supper (also called Communion or Eucharist). Charles L. Quarles, Associate Professor of New

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[35] James Leo Garrett, Jr., "An Affirmation of Congregational Polity," *Journal for Baptist Theology and Ministry* 3, no. 1 (Spring 2005): 38, accessed February 24, 2016.

[36] Kevin T. Bauder, "Thoughts on Baptists and Independence," *In the Nick of Time, Central Baptist Theological Seminary,* accessed February 24, 2016, www.centralseminary.edu/resources/nick-of-time/thoughts-on-baptists-and-independence.

[37] William M. Pinson, Jr., Rosalie Beck, James Semple, and Ebbie Smith, *Beliefs Important to Baptists— Study Guide,* 2nd ed., (Dallas: BaptistWay Press, 2011), 14.

Testament and Greek, New Orleans Baptist Theological Seminary, says, "Baptist insist that baptism is a mere symbol of our union with Christ and our participation by faith in His death, burial and resurrection. Baptist pictures but does not produce the washing away of our sin. Forgiveness of sin depends only on our genuine personal faith in the crucified, resurrected and ascended Christ."[38]

Communion is the celebration of the Passover meal Jesus shared with His disciples on the night before His betrayal. Paul wrote in Corinthians,

> For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread, and when He had given thanks, He broke it and said, "This is my body, which is for you; do this in remembrances of Me." In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me. For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes. 1 Corinthians 11: 23-26.

According to Goodwin, because of the centrality of the Lord's Supper in the theology and practice of the church, it has been the focus of heated and bitter controversy among Christians.[39] Definitions regarding the nature and practice of the Lord's Supper have been at the center of most of the divisions in the church, even among Baptist,[40] says Goodwin.

Organizational Structure

Baptist polity has affirmed throughout the years that there are two scriptural officers of a New Testament church, pastor and deacon.[41] Pinson says, "Baptists believe the Bible teaches that

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[38] Charles L. Quarles, "Ordinance or Sacrament: Is the Baptist View of the Ordinances Truly Biblical," *Journal for Baptist Theology and Ministry* 1 no. 1 (Spring 2003: 47-57): 48, accessed February 26, 2016, JBTM_1-1_Spring_2003_04_Ordinance_or_Sacrament.pdf.

[39] Everett C. Goodwin, *The New Hiscox Guide for Baptist Churches*, (Valley Forge, PA: Judson Press, 1995), 138-39.

[40] Ibid., 139.

[41] William M. Pinson, Jr., "Two Church Officers: Pastors and Deacons," *Baptist Distinctives,* accessed February 27, 2016, www.baptistdistinctives.org/resources/articles/two-church-officers-pastors-and-deacons/.

all Christians are called to serve and minister to others in Christ's name, but some are called and

gifted by God to function in specific roles of ministry, such as pastors and deacons."[42] "The role

of the pastor is that of general oversight and care of the church."[43] According to Goodwin,

> The pastor is charged with ultimate spiritual care and authority in the life of the
> congregation. This does not mean, however, that the pastoral role should be authoritarian
> or that only the pastor has spiritual insight. Quite the opposite. The effective pastor must
> work collegially with the congregation whenever possible and must identify and
> encourage the gifts within the congregation's members, both to reduce the burde3n of his
> or her own responsibilities and to enhance the strength of the congregation. Often the best
> evidence of effective pastoral leadership over time is a church in which a vitality of faith
> is so evident and effectiveness of operations is so smooth that it appears at first glance
> that the pastor has no significant role to plan.[44]

Ordained elders assist the pastor in carrying out the vision for the church and should be

perceived by the congregation as an extension of the pastor's role and responsibilities.[45]

"The primary duties of deacons should be to exercise ministry and to care for the sick and

needy among the membership, and also, when appropriate, to act as counselors and assistants to

the pastor and other ministers in advancing the spiritual welfare of the church,"[46] says Goodwin.

In the majority of Baptist churches, the deacons conduct devotional or prayer for gatherings. "By

tradition, deacons in many Baptist churches are charged also with the responsibility of preparing

the elements for the Lord's Supper (also called Communion or the Eucharist), and assisting the

minister in serving the elements to the congregation."[47] According to Goodwin, "there is no

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[42] William M. Pinson, Jr., "Two Church Officers: Pastors and Deacons," *Baptist Distinctives,* accessed February 27, 2016*,* www.baptistdistinctives.org/resources/articles/two-church-officers-pastors-and-deacons/.

[43] Everett C. Goodwin, *The New Hiscox Guide for Baptist Churches*, (Valley Forge, PA: Judson Press, 1995), 66.

[44] Ibid., 67.

[45] Ibid.

[46] Ibid., 91.

[47] Ibid., 90.

scriptural precedence for this practice."[48] Both pastors and deacons are appointed through an election process. The exception is a pastor who starts a new church.

According to Goodwin, today's ministers are expected to be chief executive, shepherd, administrator, preacher, teacher, caregiver, worship leaders, visitor to the sick and lonely, and community leader charged "with upholding moral values.[49] The central purpose of the ministry as defined specifically in the Gospels, says Goodwin, is "to accomplish the conversion of men and women, and then to provide their instruction and empowerment in their faith in Christ and His gospel. That is the heart of the Great Commission."[50]

Baptist Protocol and Etiquette

An understanding of Baptist protocol and etiquette is necessary to enable one to lead with excellence within the Baptist church. Although these two words are used interchangeably, they have distinctly different meanings. Protocol is defined as "the official procedure or system of rules governing affairs of state or diplomatic occasions."[51] Etiquette is "the customary code of polite behavior in society or among members of a particular profession or group;"[52] The subject of protocol (official procedures) and etiquette (polite behavior) is vast and varying, especially among Baptist churches. The following overview will highlight some of the differences and is not inclusive of all Baptist churches.

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[48] Everett C. Goodwin, *The New Hiscox Guide for Baptist Churches*, (Valley Forge, PA: Judson Press, 1995), 90.

[49] Ibid., 51.

[50] Ibid.

[51] Oxford Advanced Learner's Dictionary, "Protocol," *Oxford Dictionaries,* accessed March 5, 2016, www.oxforddictionaries.com/us/definition/American_english/protocol.

[52] Oxford Advanced Learner's Dictionary, "Etiquette," *Oxford Dictionaries,* accessed February 29, 2016, www.oxforddictionaries.com/us/definition/American_english/etiquette.

Protocol

Baylor Baptist Studies for Research, list nineteen Baptist denominations in America.

Interestingly, the Full Gospel Baptist Church Fellowship (FGBCF) was not included in their list.

Identified as a fellowship instead of a denomination, FGBC operates under an Episcopal polity

with an Executive Council, a Bishops Council, and several auxiliary Bishops. Whereas the

majority of the Baptist denominations' organizational structure which include a president, and

vice presidents, "The multi-cultural, and multi-denominational, Full Gospel Baptist Church

Fellowship is structured with an Episcopal Hierarchy. The "Tiers of Leadership" include the

Bishop's Council, College of Bishops, General, State and District Overseers, Financial

Assistance Council, and Senior Pastors."[53] It is noteworthy that "Full Gospel Baptist Church

Fellowship affirms the role of Women in Ministry. These roles include women as pastors,

preachers, elders, teachers, and bishops."[54]

Clergy attire varies per denomination and often is dependent upon personal preference.

The official clerical attire for Senior Pastors of the FGBCF however, According to the "The

Pastor's Network,"

> In accordance with the Vision, leaders and ministers of the Full Gospel Baptist Church
> Fellowship are requested to wear "Clerical Civic Attire" as noted during public travel on
> all official business of the Fellowship. Proper "Clerical Civic Attire" is considered black
> suits with black shirts or Rabat with proper color chain and cross. IT IS TO BE WORN
> ONLY BY ORDAINED CLERICS. This includes annual and fall conferences, Official
> Meetings, State Conferences and other ceremonies whereby the representation of the Full
> Gospel Baptist Church Fellowship is noted.[55]

Trends are changing regarding worship service as well. Whereas in times past Baptist

deacons were responsible for devotion and the initial call to worship, this is no longer the norm.

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[53] Joseph W. Walker, III, "The Pastors Network," *Full Gospel Baptist Church Fellowship,* accessed March 5, 2016, fullgospelpastors.org/component/content/category/55-network.

[54] Ibid.

[55] Ibid.

Praise and worship teams are now more widespread and worship services vary tremendously within Baptist church universal. Times and frequency of worship are also a changing trend in the Baptist church. In the article "7 Trends in Worship Service Times," Thom S. Rainer says, "The 'sacred hour' of 11:00 am is no longer the worship time for a majority of churches."[56] In addition, according to Rainer, a Southern Baptist affiliate, multiple Sunday morning services are becoming a majority; earlier services are now more popular; non-Sunday primary services are increasing; concurring worship service times are increasing; worship times starting between 9:30 and 10:30 am is gaining popularity; and worship wars over music style and worship times are waning.[57] Although protocol vary tremendously among churches, etiquette remains the same.

Etiquette

As ministers, the customary code of polite behavior is to give honor to whom honor is due and to remain humble in every situation. To honor is to show homage, reverence, respect and esteem for another.[58] In Romans 13.7, Paul says, "Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor." Giving honor to whom honor is due, is an essential part of a believer's life and foundational to their belief. In essence, as believers, one should honor God, the sovereign head of the universe; Jesus Christ, the head of the church; those in positions of earthly authority, such as governing authorities, masters, and parents; fellow believers, and widows.[59]

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[56] Thom S. Rainer, "7 Trends in Worship Service Times," *The Christian Post,* (June 2, 2015), accessed March 6, 2016, m.christianpost.com/news/7-trends-in-worship-service-times-139540/.

[57] Ibid.

[58] Merriam-Webster, "Honor," *Merriam-Webster Dictionary,* accessed March 7, 2016, www.merriam-webster.com/dictionary/honor.

[59] Walter A. Elwell, *Baker's Evangelical Dictionary of Biblical Theology, (*Grand Rapids: Baker Books, 1996), accessed March 7, 2016, www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/honor.htm.

An attitude of humility enables one to honor others. Philippians 2:3-4 says, "Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others."[60] According to John Dickson, in *Humilitas: A Lost Key to Life, Love, and Leadership,* "humility is the noble choice to forgo your status, deploy your resources or use your influence for the good of others before yourself." [61] Humility is about redirecting your physical, intellectual, financial or structural power for the sake of others.[62] It is confidence in God's ability to exalt you in season.

Leadership Development

"Leadership is a word with several different meanings. It is used to refer to those who occupy the role of leaders as well as to the special traits of those leaders. It is often used to describe a set of functional responsibilities that must be utilized to maintain an organization's task."[63] McKenzie says, "Leadership, simply stated, is the ability to bring people together for the accomplishment of common goals. It is the process that blends the achieving of those goals with the maintenance of the organization, the process of keeping the group or organization together and/or expanding."[64] According to McKenzie, effective leadership is important for strong and competent ministry.[65] "This is especially critical in the African American perspective, as we need leaders who can create, articulate, and communicate a liberating vision

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[60] Phil. 2:3-4.

[61] John Dickson, *Humilitas: A Lost Key to Life, Love, and Leadership,* (Grand Rapids: Zondervan, 2011), 24.

[62] Ibid., 25/

[63] Vasti McKenzie, *Not without a Struggle: Leadership Development for African American Women in Ministry* (Cleveland: The Pilgrim Press, 2011), 71.

[64] Ibid.

[65] Ibid.

paradigm; enable others to be more than they have been; provide prophetic insight; and urgently help those they influence to recognize that there is a hope and a future."[66]

<div align="center">Servant Leadership</div>

In "Preparing Women for Baptist Church Leadership," Desiree Newkirk and Bruce Cooper says, "Regardless of the denomination individuals become a part of, as ministers, we are patterning our lives after Jesus. Thus, our ultimate goal is to become a servant."[67] According to Newkirk and Cooper, "While many churches remember that Jesus, the person whom we have been called to emulate, others have forgotten. Jesus, the ultimate leader, remains the greatest servant leader who ever existed. Ultimately, women and men in ministry have come to fulfill the role of a servant."[68]

The phrase "servant leadership" was coined by Robert K. Greenleaf in *The Servant as Leader*, an essay that he first published in 1970.[69] According to Greenleaf, **"**The servant-leader *is* servant first… It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is *leader* first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions."[70] Greenleaf continues by saying, "The leader-first and the servant-first are two

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[66] Vasti McKenzie, *Not without a Struggle: Leadership Development for African American Women in Ministry* (Cleveland: The Pilgrim Press, 2011), 71.

[67] Desiree Newkirk and Bruce S. Cooper, "Preparing Women for Baptist Church: Leadership: Mentoring Impact on Beliefs and Practices of Female Ministers," *Journal of Research on Christian Education* 22, no.3 (September 2013): 337, Education Research Complete, EBSCOhost, accessed May 27, 2015.

[68] Ibid., 341.

[69] Robert K. Greenleaf, "What is Servant Leadership," *Center for Servant Leadership,* accessed March 11, 2016, Greenleaf.org.

[70] Ibid.

extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature.**"71**

According to Greenleaf, the difference is manifested in the care shown by the servant-leader to assure that other's highest needs are being served.[72] Questions one should ask to evaluate effectiveness as a servant-leader include: "Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?"[73] In "Leadership Development of Women Pastors in the Pentecostal Tradition," Jean Storm says, "Robert K. Greenleaf s Servant Leadership acts as an introductory study that moves away from viewing leadership in hierarchal, positional, or institutional terms and provides an understanding of leadership as relational and based on trust."[74] Ralph Bunch, in "Servant Leadership and African American Pastors," says, "As he encouraged the worldly community, Greenleaf's writings also inspired a Biblical observation of the concept of servant-leader and servant leadership. From a biblical perspective, says Bunch, "the word servant is roughly used about 1,000 times between the New and Old Testament Bible."[75]

According to Efrain Agosto, professor of New Testament at Hartford Seminary, "Robert Greenleaf evokes biblical imagery when he writes, 'to make sure that other people's highest

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[71] Robert K. Greenleaf, "What is Servant Leadership," *Center for Servant Leadership,* accessed March 11, 2016, Greenleaf.org.

[72] Ibid.

[73] Ibid.

[74] Jeanette Storm, "Leadership Development of Women Pastors in the Pentecostal Tradition" (DMin thesis, Regent University, 2000), 26, accessed January 25, 2016.

[75] Bunch, Clarence, "Servant Leadership and African American Pastors," (PhD diss., Antioch University, 2013), 4, accessed August 15, 2015.

priority needs are being served.'"[76] In his book *Servant Leadership: Jesus and Paul,* Agosto says, "The religious leader, according to much of the Bible, responds to a call to action. He or she does so in a particular, personal style or approach to that action; flexibility is key. And the biblical leader undertakes his or her approach contextually, that is, always with the specific needs of concrete faith communities in mind.[77]

"One of the tasks of authentic leadership is to create opportunities for others to lead. Understanding one's followers, their dreams and hopes, as well as the goals and purposes of the group one leads, is a fundamental function of leadership today, even in the corporate world."[78] According to Agosto, "Contemporary leadership has shifted from a focus on power, position and authority to a relative situational quality and a participative involvement on the part of all."[79]

Leadership Style

"There is a difference between the manner in which men and women engage in leadership behavior."[80] According to McKenzie, "Women's leadership objective is change, not control. Women leaders, generally speaking, act as role models; value creativity; facilitate; teach archetypes; establish mutual contracts for specific results; reach out; are growth-oriented, visionary, and master motivators; have infinite time for people; and are flexible, holistic, and personal."[81] In "Leadership Development for Women in Christian Ministry," Elizabeth Glanville says, "The recognition of leadership styles that women bring to ministry is an important theme in

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[76] Efrain Agostos, *Servant Leadership: Jesus and Paul,* (Saint Louis: Chalis Press, 2005), 6.

[77] Ibid., 9.

[78] Ibid.

[79] Ibid., 6.

[80] Vasti McKenzie, *Not without a Struggle: Leadership Development for African American Women in Ministry—Revised and Updated* (Cleveland: The Pilgrim Press, 2011), 76.

[81] Ibid., 77.

the lives of women."[82] Leadership styles provide an important insight into the strengths and values that women bring to leadership opportunities.[83]

According to Glanville, "Studies about feminine leadership styles in the church suggest that many men are already using styles that would be categorized as 'feminine.' These are part of the Christian perspective of pastoral care, servant leadership, and the helping profession."[84] Glanville says, women have opened the way to use a wider range of leadership styles in the church today for both men and women.[85]

<div align="center">Theological Training</div>

"An Integrated Competency-Based Training Model for Theological Training" by James K. Mwangi and Ben J. de Klerk "examines the relationship between theological training and practical ministry with the purpose of addressing the fundamental problems that hinder theological training from becoming relevant."[86] According to Mwangi and de Klerk, "The task of theological training is to nurture gifted leaders who are in turn to nurture other believers so that the church can effectively fulfill her missional mandate."[87] The authors say, "Because of the relationship between theological training and the practice of ministry, enriching theological training will enhance the ministry in the churches, thus translating theological training into

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[82] Elizabeth Loutrel Glanville, "Leadership Development for Women in Christian Ministry," (PhD diss., Fuller Theological Seminary, 2000), 266, accessed January 27, 2016, *Women's Studies International,* EBSCOhost.

[83] Ibid., 255.

[84] Ibid., 266.

[85] Ibid.

[86] James K. Mwangi and Ben J. de Klerk, "An Integrated Competency-Based Training Model for Theological Training," *Hervormde Teologiese Studies* 67, no.2: 123, *Academic Search Complete,* EBSCOhost, accessed January 25, 2016.

[87] Ibid.

practical ministry. The effectiveness of theological training must therefore be measured by how it enhances the practice of ministry in the work of its graduates.[88]

Excellence in theological training, says Mwangi and Klerk, "should be measured in terms of the servanthood quality that the student possesses and the effectiveness of ministry which he performs. This will involve both being and doing in addition to knowing."[89] "Training must however, go beyond content-oriented teaching or learning experience, to include the development of a spirit of investigation that becomes part of the student's life."[90] According to the authors, the curriculum must be biblically centered, interrelate, and relevant to the local context of the student.[91] "The courses should be such that they are developed to bring content, skills and attitude development to the point that the student is able to apply the ability with excellence."[92]

Mentoring

Connecting The Mentoring Relationships You Need to Succeed in Life by Paul Stanley and J. Robert Clinton define mentoring as a "relational experience where one person empowers another by sharing God-given resources."[93] In *Strength in the Struggle,* Vashti McKenzie says, "Mentoring can be a source of critical strength, help and support for leaders who happen to be leaders."[94] Newkirk and Cooper say, "Mentoring relationships within ministry teach more than

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[88] James K. Mwangi and Ben J. de Klerk, "An Integrated Competency-Based Training Model for Theological Training," 123.

[89] Ibid*.,* 127.

[90] Ibid., 128.

[91] Ibid.

[92] Ibid.

[93] Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs: NavPress, 1992), 33.

[94] Vashti M. McKenzie, *Strength in the Struggle* (Cleveland: Pilgrim Press, 2001), 75.

simple elements of preaching and teaching. These relationships allow good leadership skills and

practices to develop. Mentors help women in ministry to identify with the struggles and issues of

oppression."[95]

According to Newkirk and Cooper, "Mentoring bridges the gap between academia and the

church. Through the experiences of the mentor, the mentee is encouraged to become successful

in navigating the challenges and obstacles in ministry."[96] These authors say, "Mentoring is not

always linked to instructional leadership but can be aligned to one's personal development. . . .

Having a mentor can provide a voice of wisdom in what may prove to be a challenging

situation."[97]

<div align="center">Self-Mentoring</div>

In "Womentoring," Bev Murrill says, "Developing mentorships and stepping into

leadership can take a lot of courage."[98] Murrill offers the following practical advice to women.

1. Value yourself. Many women miss opportunities because of fear, low self-esteem, and shame. . . . Experienced women in leadership may fail to mentor others because of their own low self-esteem, thus denying emerging leaders the opportunities to grow.

2. Don't hold back. Many women are more ready than their male peers to take on certain roles. In such cases it is important for women to step forward and apply for the position, even if they are sure they'll be rejected because of their gender . . . . When it becomes normal for people to see applicants of both genders, attitudes will change.

3. Acknowledge your leadership call. In order for a woman to be a good mentor, she must first see herself as a leader. This is the basis from which she will find and create ways to empower women to lead, as well as teach them how they can empower others.

4. Find the right mentor or mentee (and don't take it personally if it doesn't work). If you're looking for a mentee, seek one out intentionally. . . . If you're looking mentor,

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[95] Vashti M. McKenzie, *Strength in the Struggle* (Cleveland: Pilgrim Press, 2001), 339.

[96] Ibid.

[97] Ibid.

[98] Bev Murrill, "Womentoring." *Mutuality* 22, no. 1 (Spring, 2015): 18, *Academic Search Complete*, EBSCO*host*, accessed June 11, 2015.

request some time with leaders you respect who are further along in their ministries or careers.

5. Make a point of caring about both genders. If you're a leader, you have deep wisdom and powerful characteristics to impart. Both women and men will benefit from your leadership.

6. Acknowledge the help you receive. When you find men who are advocating for women to be in leadership, resist the urge to simply pour out your frustrations on them. Make sure you also acknowledge their help and encourage them, too.[99]

Cross-Gender Mentoring

In "Breaking through the Extra-Thick Stained Glass Ceiling," Courtney Lyons says, "Female and male ministers can provide game-changing support for aspiring clergywomen."[100] According to Lyons, "Ministry mentorships provide a noncompetitive relationship for encouragement, constructive feedback, and practical wisdom."[101] Murrill says men make up the majority of church leadership and have a major role in mentoring.[102] As such, says Murrill, men should not only be available to mentor and train women, but, should be intentional about making space for women, be an advocate, and should challenge cultures that are biased against women's leadership.[103] Murrill advises men to

1. Mentor and serve alongside women. With men making up the vast majority of church leaders, you will need to mentor women. There is no reason you can't do this safely and ethically. When you do, you will empower emerging leaders, and you'll model healthy cross-gender relationships and leadership.

2. Be an intentional and vocal advocate. Most leadership networking in church circles is male-dominated. Even the most supportive male leader is generally unaware of the minefield being faced by women at the same event! Make specific choices to introduce women leaders to their male peers and to senior figures.

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[99] Bev Murrill, "Womentoring." *Mutuality* 22, no. 1 (Spring, 2015): 18-19.

[100] Courtney Lyons, "Breaking Through the Extra Thick Stained Glass Ceiling," *Review and Expositor* 110 (Winter 2013): 89.

[101] Ibid.

[102] Bev Murrill, "Womentoring," *Mutuality* 22, no. 1 (Spring 2015): 19.

[103] Ibid.

3. Be willing to step aside. This is one of the most difficult and important choices you can make. If women are given an equal chance at leadership, men will have fewer opportunities to lead. . . . Someone has to step aside to make room for new voices. Have the courage to be that person.

4. Watch your mouth. Don't make sexist jokes. Male privilege prevents men from realizing how humiliating it can be to be joked about because of your gender. When speaking of a woman, leader or not, value her character and gifts rather than what she looks like.[104]

Church Mentoring

According to Murrill, "Churches are the architects of Christian culture. If the church is going to welcome women into leadership, local churches need to adjust their practices and think about the cultures they are building."[105] The church models mentoring through:

(1) Positive discrimination in hiring. Organizations that intentionally address leadership inequality are the only ones who are going to bring about change.

(2) Challenge traditional role expectations. Many churches have very specific expectations for women

(3) Take risks and create opportunities for women. Let's find ways to facilitate their growth and development as speakers, leaders, and people who hold senior positions.[106]

Summary

According to Murrill, "Each of us, male or female, church leader or congregant, has a part to play in ensuring that women are active participants in church leadership. Only then will the church embody the hope that is God's kingdom."[107] Churches should train leaders in mentorship and require that both genders are mentored each year; make sermons and classes about biblical gender equality a requirement; rule that a percentage of pastors, elders, deacons,

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[104] Bev Murrill, "Womentoring," *Mutuality* 22, no. 1 (Spring 2015): 19-20.

[105] Ibid, 20.

[106] Ibid.

[107] Ibid.

council members, etc. be women; and host events and programs encouraging men and women to

interact and learn from each other, doing life together.[108] "We all need to be involved in

mentoring women, and to make that work, there are things we all need to work together on,

regardless of our gender."[109]

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[108] Bev Murrill, "Womentoring," *Mutuality* 22, no. 1 (Spring 2015): 20.

[109] Ibid., 17.

CHAPTER 5

CONCLUSION

"Black Church Strategies for the Twenty-First Century" by T. Vaughn Walker declares,

"The issue of women in ministry will continue to be a major battleground into the twenty-first

century although women are rapidly being accepted in ministry roles."[1] According to Walker,

Professor of Black Church Studies at The Southern Baptist Theological Seminary, and author of

the struggle is primarily with terminology since women's role has always been vital to the

church's work.[2] Walker states that "Many congregations in the black community are functionally

75-85% female. This fact alone will [should] generate greater decision-making by the female

population of the congregation." But, according to Walker, "In the black church, however, men

continue to dominate the positions of senior pastor and deacon, but virtually all other positions

are open to gifted and involved women."[3] Yet, says Walker,

> The black church has always provided the moral and ethical leadership for the African-American community. The black church modeled empowerment before the term was used in its present context. It was (and is) the black church that provided hope for the hopeless, faith for the faithless, joy and celebration in the midst of much pain and degradation.[4]

The black church is the only institution in the African-American community that has

theoretically said, "whosoever will, let them come.[5]

In "From the Pew to the Pulpit: African American Women's Struggle to Gain and

Maintain Leadership Positions within the Church," Charlotte B. Chinn says, "The church, while

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[1] T. Vaughn Walker, "Black Church Strategies for the Twenty-First Century," *The Southern Baptist Journal of Theology* 1 (Summer, 1997): 59-60, ATLA Religion Database with ATLASerials, EBSCOhost, accessed April 4, 2016.

[2] Ibid.

[3] Ibid.

[4] Ibid., 52.

[5] Ibid., 54.

an anchor in the African-American community, is also a source of frustration for black women who aspire to move beyond the pew into positions of leadership."[6] While progress has been made in recent years towards women receiving ordination, according to Chinn, "there remains reluctance from some male clergy to ordain and there still remains a lack of support from fellow women and family members who are hesitant to see women in the pulpit."[7] Chinn says "Of the denominations within the black churches, the Baptist has been the most reluctant to embrace women in the pulpit. Yet despite these obstacles, women still embrace the church while at the same time seek new ways to reread the biblical text that has been used against them."[8]

Biblical References of Women in Leadership

Antoinette Alvarado says, "Throughout human history as evidenced in the biblical text and history books, God has used women in significant political, social and spiritual leadership roles." [9] According to Alvarado, "The Bible has been used to argue for and against women in leadership in the church, home and society."[10] A return to authentic biblical and spiritual community leads to a greater understanding of Scripture as it relates to women in leadership."[11] Although there has been a predominate thought that insists that men have always dominated females in biblical history; new questioning and analysis of Scripture suggest that women held

[6] Charlotte B. Chinn, "From the Pew to the Pulpit: African American Women's Struggle to Gain and Maintain Leadership Positions within the Church," (Master of Arts thesis, Wright State University, 2014): 1, accessed July 3, 2015.

[7] Ibid., 2.

[8] Ibid.

[9] Antoinette G. Alvarado, "My Sister's Keeper: A Strategic Leadership Coaching Model for the Identity Formation of Women in Leadership at Total Grace Christian Center," (Doctor of Ministry thesis, Regent University, 2008): 50, accessed January 27, 2016.

[10] Ibid.

[11] Ibid.

leadership positions and were regarded and recognized for their leadership potential and contributions.[12]

In "Leadership Development of Women Pastors in the Pentecostal Tradition," Jeanette Storms says, "The Old Testament is dotted with women who through their obedience and faith actively involved themselves in God's purposes."[13] Storms' roll call of Old Testament women in leadership includes Miriam, Moses' sister, who is called a prophetess in Exodus 15:20 and in Micah 6:4 is referred to as a member of the leadership team who brought Israel out of Egypt.[14] It includes the daughters of Zelophehad in Numbers 27:1-11 stood up for their rights in a male-dominated society and received their inheritance, which, in Numbers 36:1-12, helped to frame a law assuring that families with only female progenitors receive their inheritance and not be disenfranchised.[15] Judges 4:6-5:31 mentions Deborah who was not only a prophetess but also a judge and military leader.[16] In 2 Kings 22:14-20, Huldah spoke a prophetic word into the life of King Josiah and the national leadership of Judah that helped bring about a national revival and renewal.[17] Many other women such as Rahab, Ruth, Esther, and Hannah are included as women in leadership roles in the Old Testament.[18]

According to Storms, "The Gospels reveal that Jesus' attitude toward women differed radically from his Jewish and Greek contemporaries. From the time he was presented in the

[12] Antoinette G. Alvarado, "My Sister's Keeper: A Strategic Leadership Coaching Model for the Identity Formation of Women in Leadership at Total Grace Christian Center," (Doctor of Ministry thesis, Regent University, 2008): 50.

[13] Jeanette Storms, "Leadership Development for Women Pastors in the Pentecostal Tradition," (Doctor of Ministry dissertation, Regents University School of Divinity, 2000): 41, accessed January 25, 2016.

[14] Ibid.

[15] Ibid.

[16] Ibid.

[17] Ibid.

[18] Ibid

Temple until his ascension, women ministered in significant ways to Jesus and for Jesus."[19] In Luke 2:36-38, when Jesus parents brought him to the Temple, the prophetess Anna gave thanks and declared him to everyone looking for redemption; in Luke 8:1-3, influential women traveled with Jesus and ministered to him out of their personal finances; and, after Jesus resurrection, women were the first witnesses and the first to whom Jesus deliberately revealed himself.[20]

"Acts and the Epistles are frequently punctuated with the names of women who ministered alongside their male counterparts."[21] Lydia, a successful businesswoman, hosted Paul and his team during their second missionary journey. Her home became a house church.[22] Priscilla and Aquila were a ministry team who taught Apollos. Priscilla functioned as the primary teacher.[23] Phoebe is called deacon by Paul when he acknowledged that she helped many and had personally ministered to him.[24] Euodia and Syntyche were acknowledged as coworkers who shared Paul's struggle.[25] Then, in Romans 16:7, Junia was acknowledged a kinsperson and fellow prisoner and was called "outstanding among the apostles".[26]

Where Do We Go from Here?

Vashti McKenzie says, "The African American Church is challenging sexism as a serious social concern."[27] According to McKenzie, "African American women are no longer being

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[19] Jeanette Storms, "Leadership Development for Women Pastors in the Pentecostal Tradition," (Doctor of Ministry dissertation, Regents University School of Divinity, 2000): 41.

[20] Ibid., 41-42.

[21] Ibid.

[22] Ibid.

[23] Ibid.

[24] Ibid.

[25] Ibid., 42.

[26] Ibid., 42-43.

[27] Vashti McKenzie, *Not without a Struggle: Leadership Development for African American Women in Ministry,* 128.

treated as a momentary 'fad' or 'movement'; these women are pioneering equal access to

ordained ministry and upper lever leadership positions traditionally held by male clergy."

McKenzie offers the following threefold challenge to her audience.

> 1) Reclaim the legacy of female leadership from history's margins; examining neglected ancient writing to gleam lessons from earlier leaders experiences; and writing new chapters of today's achievements.
>
> 2) Strengthen the leadership skills of African American women in Ministry; the church having a renewed commitment to biblical egalitarianism that promotes the dignity and integrity of both men and women.
>
> 3) Develop arenas that facilitate female leadership introduction into congregations, chaplaincies, ministries, and positions that are denominational that have little or no exposure to female leadership. A corporate sharing of the learning experiences is necessary to sensitize constituents to the value and necessity of both male and female genders serving the body of Christ.[28]

According to McKenzie, "One of the greatest sources of frustration for women of African

descent in America is having the door shut in our faces twice. The door of education, economic

empowerment, career advancement, employment opportunity, and achievement is shut once for

the color of our skin (racism) and again because of our gender (sexism)."[29] This frustration is

greatest, says McKenzie, "when it is a member of our African American family who shuts the

door the second time. It hurts most when the door is slammed by the ones with whom you have

worked side by side for equality."[30] McKenzie expounds by saying, "The greatest frustration is

seeing those whose hands you have held and helped to fight for a better community and church

turn against you."[31] According to McKenzie, "They go through the door first and then close it in

your face. It is not because you are incompetent, untrained, unskilled, unprepared, ignorant, or

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[28] Vashti McKenzie, *Not without a Struggle: Leadership Development for African American Women in Ministry*, 128-29.

[29] Ibid., 131.

[30] Ibid.

[31] Ibid.

stupid; it is not because you haven't been called of God. It is because you are female. And then thy tell you what they're doing is okay because God says you're a second-class citizen.[32]

McKenzie emphatically declares that regardless of whether it is racism or sexism, as long as the door is shut for any reason, there must be concern.[33] A divided community cannot stand.[34] According to McKenzie, "Only the committed and continual strength of both genders, serving with each other and not pitted against each other, will propel us toward a biblical egalitarianism. The Men will not make it without the women. The women will not go without the men. The struggle continues."[35]

Self-Empowerment

In *Can a Sistah Get a Little Help? Encouragement for Black Women in Ministry,* Teresa L. Fry Brown says, "The core of self-expression is grounded in knowing who you are and remembering that God and not some human being created you."[36] Brown, associate professor of homiletics at Candler School of Theology, offers three concepts grounded in the biblical text that are essential to the self-empowerment work that frames her life and work with women in ministry today.[37]

> 1) *One must love one's self.* God loves me, and if I do not love myself enough to care for my own ministry then I have denied that love. If I do not love myself I am unable to have energy to genuinely love others;

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[32] Vashti McKenzie, *Not without a Struggle: Leadership Development for African American Women in*, 131-32.

[33] Ibid., 132.

[34] Ibid.

[35] Ibid.

[36] Teresa L. Fry Brown, *Can a Sistah Get A Little Help? Encouragement for Black Women in Ministry*, (Cleveland: The Pilgrim Press, 2008), 44.

[37] Ibid., 45.

2) *One must have self-control.* We are responsible for how we live, what we say, and how we engage others. We must eliminate a debilitating victim mentality. Yes, we have all had our trials, but we have to move on at some point. We can participate in our own demise by constant referring to what could have been or should have been; and

3) To a great extent, *one is responsible for determining the course of one's life.* Certainly we each face hierarchies, rules, regulations, pecking orders, cliques, committees, boards, panels, covenants, and accrediting institutions. Playing the stereotypic 'weak' woman to please 'strong' men, using exclusive theological language to avoid criticism, or employing coy, baby-girl voices to gain pseudo-privileges diminishes all who struggled for ecclesiastical equality.[38]

According to Brown, we also have a choice as to how much of our lives we are willing to sign over to others.[39] Brown says, "We may become complicit in the minimal progression of our ministries when we spend all our time waiting in line for someone to tell us when to speak, when to laugh, how high to jump, when to roll over, and when to play dead. Constant self-depreciation or over-solicitousness . . . is an embarrassment to contemporary women and desecrates the legacy of all the women who came before us. We live in collectivity, but at the end of the road we stand by ourselves."[40] On a personal note, Brown says, "In your quest to express yourself, God has given you a mind, a memory, and a mouth. You perceived a special mental communication from God to which you alone were privileged. Rely on the synapses in that mind to figure out where your ministry is to go next. Exercise that mind to formulate the power to do the impossible."[41] Brown urges women to "Think about where you have been and what you have already accomplished, and know that God promised not to leave you without a support system. Finally, use the power of speech to answer not only to humans but to God through the language of faith. God has given you enough power for the journey. Do not give it away."[42]

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[38] Teresa L. Fry Brown, *Can a Sistah Get A Little Help? Encouragement for Black Women in Ministry*, 45.

[39] Ibid.

[40] Ibid., 46.

[41] Ibid., 48.

[42] Ibid.

Brown Insightfully addresses the multiplicity of multi-faceted experiences of women in ministry. Brown says, "Women in ministry need spiritual, social, psychological and emotional undergirding as we live this life of service to others. We may have a special call, but we are human beings. Preachers need that proverbial wind beneath their wings too. Those who have real friends are blessed. We cannot be all things to all people because we are not God."[43] Brown expounds by saying, "We will make mistakes and trust the wrong people for the wrong reasons. We will trust the right people for the right reasons. We may become our own worse stumbling block. The good news is that God give us discernment if we pay attention. Sometimes the best safety net is solitude. Whether we encounter stumbling blocks or safety nets, God will give us strength for the journey."[44]

Addressing women's aspiration to carve out a space in ministry, Brown says, "There is a saying that 'your gifts will make room for you.' In my mind this means we should not worry about human constructed barriers but look for alternate routes to our particular work site. It may take more time, but we will get there."[45] According to Brown,

> God will ask why we did not complete our assignments. Did we do what is outlined in Luke 4:18-19 and proclaim good news in the midst of so much verbal manipulation and purposeful functional atheism? Did we work to end alienation, mendacity, prejudice, oppression, and ostracism? Did we try to envision what could be, not just what was? Did we assist others in clarity of their own vision? Did we work just as hard for one as we did for one thousand? Did we do the ministry to which we were called? [46]

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[43] Teresa L. Fry Brown, *Can a Sistah Get A Little Help? Encouragement for Black Women in Ministry*, 97.

[44] Ibid.

[45] Ibid., 140.

[46] Ibid.

Brown says, "When we have finished our assignment through death or a decision to pursue other

vocations, the reward is not what people say, but what God says. God already has gifted us with

the tools to do the work. It is up to us to use them. What will your work say for you?"[47]

<div align="center">Supporting Women in Ministry</div>

According to Courtney Lyons, 'Many of the expressed needs of African American

Baptist women in ministry could be easily met by their supporters being intentional to

demonstrate support in word and deed."[48]

> *Share your pulpit!* Show support publicly by inviting African American women as guest preachers or planning special events which may help the congregation be more receptive to women preaching. . . Since most laity have no experience with women ministers, exposure to female preachers builds bridges, overcomes barriers, and emphasizes shared commitments to the gospel. This also provides an invaluable opportunity to aspiring ministers to develop their preaching.
>
> *Correct misguided patriarchal hermeneutics.* Those who believe African American women should be included in church leadership must speak out against discrimination.
>
> *Equip seminarians for real-world challenges.* Seminaries today need to have course offerings that equip African American Baptist women in ministry for real-world challenges and that raise awareness of racial and gender discrimination in the church.
>
> *Provide mentors!* Female and male ministers can provide game-changing support for aspiring clergywomen. Ministry mentorships provide a noncompetitive relationship for encouragement, constructive feedback, and practical wisdom.
>
> *Work together.* By working together toward making education more accessible and relevant, developing support networks, and speaking prophetically against discrimination, slowly but surely, barriers to the pulpit will be overcome.[49]

Loretta Johns offers five ways seminary leaders can enhance leadership development of

women preparing for leadership.[50]

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[47] Teresa L. Fry Brown, *Can a Sistah Get A Little Help? Encouragement for Black Women in Ministry*, 140.

[48] Courtney Lyons, "Breaking Through the Extra-Thick Stained-Glass Ceiling: African American Baptist Women in Ministry," 87.

[49] Ibid., 87-89.

[50] Loretta Johns, "Leadership Development of Women Preparing for Ministry," *Journal* Research on Christian Education Vol. 15, No. 2 (Fall 2006): 137, Education Research Complete, EBSCOhost, accessed June 11, 2015.

1) Create more opportunities for women to form mentoring relationships with other female clergy and to interact with female role models;

2) Combine theory, application and reflection in the development of leadership;

3) Work to deliberately develop stronger strategic thinking and organizational change skills;

4) Implement strategies to help women seminarians integrate their biblical values with their leadership concepts; and

5) Seize opportunities to overtly affirm, nurture, and encourage women in their role as spiritual leaders.[51]

Pulpit Discourse and Congregational Perspectives

In "The Structure of a Spiritual Revolution: Black Baptists and Women in Ministry," Shayne Lee says, "Through pulpit discourse, mentoring, and ministerial activity, clergy help construct gender roles in local congregations."[52] Lee says, "I suspect that studies of non-autonomous congregations will also demonstrate that pastoral leadership, demographics, and internal structure are more salient in deciphering a church's policy on women clergy than denominational affiliation."[53] According to Lee, there is some indication that the more pastors are "exposed to liberal theology during professional socialization, the less likely they are to embrace a hermeneutic that precludes women from functioning as clergy. Hence, professional socialization can play a vital role in shaping the theological worldview and political attitudes of clergy and consequently the spiritual institutions they lead."[54]

 Lee says it is the religious elites who use public discourse to craft collective narratives for theological issues.[55] According to Lee, "Pastors directly influence cultural values concerning

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[51] Loretta Johns, "Leadership Development of Women Preparing for Ministry," 137.

[52] Shayne Lee, "The Structure of A Spiritual Revolution: Black Baptists and Women in Ministry," 174.

[53] Ibid.

[54] Ibid.

[55] Ibid., 175.

ecclesiastical authority."[56] Lee suggests more ethnographical studies to test his hunch that

congregations with clergy socialized in liberal seminaries and public discourse that affirms

women in church leadership, and/or those women already functioning ministerial activities, is

more likely to maintain a congregation that affirms women in ministry and reproduce more

clergy women than those without such conditions.[57]

"Black Baptists and their responses to the profusion of women's seeking clerical

assignments provide intriguing arenas for sociological analysis of the politics involved with the

social construction of gender in spiritual institutions."[58] .Lee says "additional work should

compare mentoring and support networks for women clergy in churches that vary in success at

generating more women clergy."[59]

In an excerpt from a letter printed by Vashti McKenzie in *Not Without A Struggle:*

Leadership Development for African American Women in Ministry, Reverend Carolynn Baskin-

Bell says,

> Wherever God assigns you, hold these words in your heart: "you are fearfully and
> wonderfully made, wonderful are your works." This passage of scripture has continually
> sustained me throughout my spiritual journey. It gave me strength to release the fear and
> intimidation that is utilized as a form of manipulation to hamper the gifts of women
> called by God.[60]

According to Baskin-Bell, the power within proves greater than the stagnant mentality in

her path. She writes that women should always consider themselves uniquely designed of God

realizing that they are called of God despite preconceived notions and prejudices passed down

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[56] Shayne Lee, "The Structure of A Spiritual Revolution: Black Baptists and Women in Ministry," 175.

[57] Ibid., 175-176.

[58] Ibid., 176.

[59] Ibid.

[60] Vashti McKenzie, *Not without a Struggle: Leadership Development for African American Women in Ministry*, 177.

from generation to generation.[61] She states that God's creative forces are stronger than prejudices that tries to block or impede one's gifts.[62] Her advice to women is to be clear that God is the source of their strength and know that humankind lacks the ability to predict, propose, dictate, or direct one's purpose.[63] Faith, she says, moves one through, elevates them above, and directs them around any hurdle, hindrance, block, or barrier impeding efforts to spread the gospel of Jesus Christ.[64]

Future Research Efforts

According to Storms, "As more work is done among contemporary women in ministry, networks and mentoring structures need to be developed to assist in creating the climate and conditions for women to emerge as ministers and pastors. Women actively engaged in ministry need to be challenged to come alongside other women whom they can mentor."[65] Storms says, "A long-term goal would be the creation of a network of support groups that encourage, equip, and facilitate women already actively engaged in ministry and linking them with those desiring to enter ministry."[66] Future research is needed to explore the progress of women of other ethnicities as they pursue leadership roles in various denominations.

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[61] Vashti McKenzie, *Not without a Struggle: Leadership Development for African American Women in Ministry*, 177.

[62] Ibid.

[63] Ibid, 178.

[64] Ibid.

[65] Jeanette Storms, "Leadership Development for Women Pastors in the Pentecostal Tradition," (Doctor of Ministry dissertation, Regents University School of Divinity, 2000), 165.

[66] Ibid., 165-66.

Personal Reflections

The results of this research study of African American women in leadership within the Black Baptist church has been both enlightening and encouraging to the writer. As an African American women in ministry, serving in a leadership capacity, there were many preconceived notions that were corrected and many questions that have been answered. Most importantly, the writer was made aware of a universal struggle among women of color as they seek to answer God's call and an amazing strength that comes from within empowering these women to complete the task.

Women in ministry are here to stay: embrace; encourage; and celebrate these women who have answered the call of God and, with heads held high, are moving forward. Joel 2:28a says, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy."[67] We are now experiencing the manifestation of this prophecy.

Acknowledging there may be those who oppose the entire idea of women in ministry, this writer lovingly prays that differences of opinions may be settled by agreeing to disagree. The ultimate goal of this writer is to glorify God by inspiring women in church leadership to go beyond the norm and lead with excellence.

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[67] Joel 2:28a.

APPENDIX A

WOMEN IN MINISTRY SURVEY

If you require additional room in responding, please continue on the back of the page.

1. What is your current age? 20 to 30_____ 31 to 40_____ 41 to 50_____ 51 to 60_____
61 or more _____.

2. What is your educational level? High School_____ Some College_____ Bachelor's
Degree_____ Master's Degree_____ Doctoral Degree_____ other_____.

3. (a) Have you had leadership roles within the Baptist Church? Yes ____No____ (b.) If
you answered yes, what roles have you played?
_____
_____
_____

4. (a) Have you been in the leadership position of pastor? Yes____ No____ (b.)
If you responded yes, how many years have you pastored? 1_____ 1 - 5_____
6 or more _____

5. What is the size of your current congregation? 1 to 20 _____ 21 to 30_____ 31 to
40_____ 41 to 50_____ 51 to 60_____ 61+_____

6. How many churches have you pastored? 1 to 5 churches_____ other_____

7. What denomination were all the churches that you pastored?
_____
_____
_____

8. In what faith or denomination were you raised as a child?
_____
_____
_____

9. (a) Do you believe your vocation was a "call from God"? Yes_____ No_____
   (b) If you replied yes, please tell me "your story."
_____
_____
_____
_____

   (c) If you replied no, please explain.
_____
_____
_____

(d) Whether or not you believe that God called you into Baptist leadership as a pastor, please share the circumstances that lead you into your leadership position?

_____
_____
_____
_____
_____

10. (a) Please tell me whether you are ordained? Yes_____ No_____

(b) If you were not ordained, please tell me why not. What stopped you?

_____
_____
_____
_____

(c.) If your answer was yes, did you have difficulty in being ordained?

Please share your story.

_____
_____
_____
_____

11. (a.) Are you married_____, divorced_____, single_____, or widowed_____? (b.) How many years have you been married_____, divorced_____, single_____, or widowed? _____ (c.) Is this your first marriage, divorce, or widowing? Yes_____ No_____

12. (a.) Do you have children? Yes_____ No_____ (b.) If you have children, how many children do you have? 1 - 5_____ 6 or more _____ (c) Do you have grandchildren? Yes_____ No_____ (d) If you do have grandchildren, how many do you have, and are they female or male? 1 - 5_____ 6 or more _____ Female_____ Male_____ (e) Do your children and/or your grandchildren live with you? Yes__ No__ Please share your circumstances:

_____
_____
_____
_____

13. (a.) How many years have you been in ministry roles, in addition to being a pastor, such as serving as a deacon or a teacher? As Pastor: < 1_____ 1 - 5_____ 6 or more _____ As a Deacon: < 1_____ 1 - 5_____ 6 or more _____ As a Teacher: < 1_____ 1 - 5_____ 6 or more _____ (b.) Have you held other leadership positions within a Baptist Church? Please share all your leadership positions that you have held.

_____
_____
_____
_____

14. (a.) From the time you realized that God called you into leadership positions and since that   time, have you experienced either personal, educational, or professional interferences, problems, objections, or challenges as a woman in Baptist leadership roles? Yes___ No_____

   (b.) If you answered yes to (a.), please tell me what the problems were or are?

_____
_____
_____
_____

15. (a.) How have your family members such as your spouse, partner, children, grandchildren, mother, or father responded to your position within the Baptist Church? Positively_____ Negatively_____ No reaction_____ (b.) Please provide some examples to illustrate.

_____
_____
_____
_____
_____

16. (a.) In your opinion, has your congregation(s) suffered any overt or covert negativity because of their having a female pastor, deacon, or teacher? Yes_____ No_____
   (b.) If you answered yes to (a.), please explain.

_____
_____
_____
_____
_____
_____
_____

    (c.) If you answered no to (a.), please explain.

_____
_____
_____
_____
_____
_____
_____
_____

17. How do you see your involvement as a minister changing the traditional culture?

_____
_____
_____
_____

18. What training and development do you feel is needed for women in ministry within Baptist church to enhance their effectiveness? Please explain your answers.

_____
_____
_____
_____
_____

19. What else would you like to say about your experience(s) of taking a ministry role in a Baptist church or anything else you would like to share?

_____
_____
_____
_____
_____
_____
_____
_____
_____
_____

APPENDIX B

PASTORS INTERVIEW

Please Provide the Following Information:

A.) Are you a Senior Pastor?   yes____   no___

B.) Current pastoral status   full-time senior pastors___   bi-vocational senior pastor___

C.) Gender   male___   female___

 D.) Your completed level of education (circle all that apply) 1=did not complete high school

2=high school 3=some college   4=undergraduate college degree 5=some graduate school

6=graduate degree-Masters level 7=graduate degree-Doctoral level   8=seminary degree

 **E**.) Your age 1=20-29   2=30-39   3=40-49   4=50-59   5=60 years and above

F.) Length of years in ministry as pastor _____ Length of years in ministry ___

G.) Denomination _____

H.) Size of church: __200 or less __201 – 500__500- 1000 __1000 – 2000 __ 2001 or more

I.) Church location: __rural __town __city __inner city __suburb

J.) List some of the characteristics you feel are important to be a pastor?
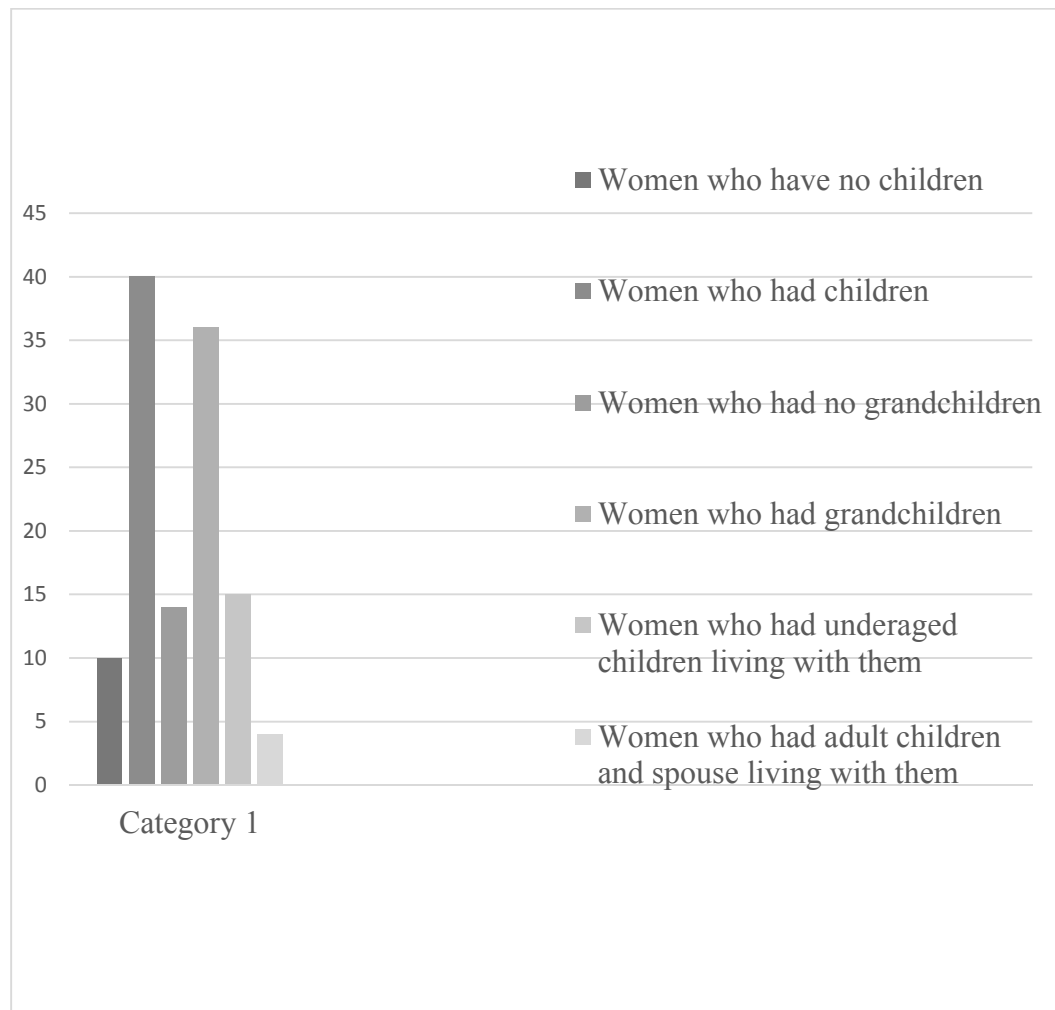
APPENDIX C

ROLES OF WOMEN IN MINISTRY

Figure 1.1: Roles of Women in Ministry
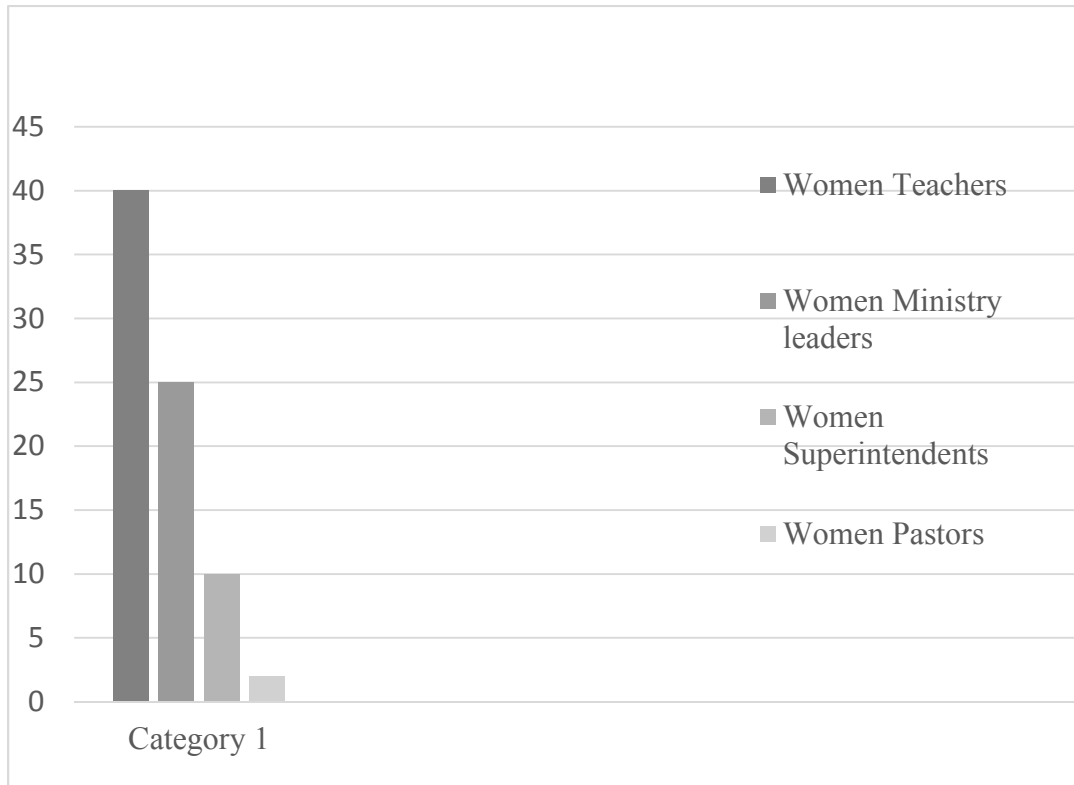
The above chart represents survey results of question 3: Have you had leadership roles within the Baptist Church and if yes, what roles have you played.

APPENDIX D

FAMILY DYNAMICS OF WOMEN IN MINISTRY

Figure 1.2: Family Dynamics of Women in Ministry

Of the women surveyed, 20% had no children; 80% had children; 72% had grandchildren; 28% had no grandchildren; 30% had children who lived with them; and 8% had adult children and spouses living with them.

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