

ASSEMBLIES OF GOD THEOLOGICAL SEMINARY

CREATING PATHWAYS TO LEADERSHIP FOR WOMEN OF COLOR
IN THE ASSEMBLIES OF GOD

A PROJECT SUBMITTED TO THE
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ABSTRACT

In the next ten years, the adherents of the Assemblies of God (AG) in the United States will predominately comprise people of color, specifically women of color; however, the ministry leadership of the Fellowship does not reflect nor represent this ethnic diversity. This project utilizes findings from the interviews of a cross-section of AG women ministers from the ALANA groups (African-American, Asian-American, Latina, Native American) as well as Anglo ministers, along with a review of current literature, to determine what clergywomen of color need in order to successfully answer the call to ministry and to leadership.

This project provides a voice for women of color and Anglo leaders to safely acknowledge their frustrations in attempting to create and scale the ladder to leadership. Additionally, the results indicate a desire on the part of Anglo leaders to diversify their leadership teams by tapping and developing leaders of color and women. Women of color ministers express a need for male mentorship and sponsorship, and a need for Anglo ministers to value women's intersection race and gender. These results should encourage the adherents of the Fellowship that the AG remains open to diversifying its leadership even if leaders may not know how to include women of color in leadership.

The research contained within this project indicates the need for additional study and data collection of women of color ministers. The AG in the United States would benefit from providing cultural competency and diversity training for its ministerial leadership, and female ministers of color would benefit from additional support, such as mentorship and sponsorship.

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One of my favorite gospel songs penned by Andre Crouch begins with the words, “How can I say thanks for the things You have done for me? Things so undeserved.... The voices of a million angels could not express my gratitude.”

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CHAPTER 1: INTRODUCTION

On April 9, 1990, *Time* magazine's cover focused on the changing demographics of the United States, posing the question, "What will the U.S. be like when Whites are no longer the majority?"¹ The cover article uses an iconic phrase to describe this ethnic shift—the "browning" of America. The article cites U.S. Census data, which projects that at some point during the twenty-first century, non-white people will become the majority in this country.² Many sociologists and futurists began to ponder how this shift would impact every sector of American life, such as education, workforce development, and other cultural institutions like marriage and religion.

Examining interracial marriage in the United States makes the increasing diversity of American citizens evident. According to the Pew Research Center, interracial marriage made up less than 1 percent of the population in 1970.³ In 2006, the number of interracial marriages rose to 5 percent.⁴ By 2010, interracial and interethnic marriages comprised 15

¹ William A. Henry III, "Beyond the Melting Pot," *Time*, April 9, 1990, accessed September 30, 2015, <http://content.time.com/time/magazine/article/0,9171,969770,00.html>.

² Ibid.

³ Sharon M. Lee and Barry Edmonston, *New Marriages, New Families: U.S. Racial and Hispanic Inter-marriage*, Population Bulletin, 60(2), Washington, DC: Population Reference Bureau, accessed September 30, 2015, www.prb.org/pdf05/60.2NewMarriages.pdf.

⁴ Ibid.

percent of the population, and 12 percent of newlywed couples in 2013 were interracial.⁵ As U.S. citizens grow more accepting of interracial marriages, those families have started to impact other institutions that have remained typically segregated, such as neighborhoods, schools, and churches.

As more non-white people live in predominantly white areas and attend predominately white churches, these community structures will need to identify ways to include these new voices in meaningful ways, including leadership. The idea of having a conversation about race and ethnicity frightens most white people, and it exhausts people of color. People of color tire of having to explain the nuances of race to their white brothers and sisters, and white folks fear that some misspoken comment will have them labeled a racist. To avoid conundrums like these, most people opt to have close fellowship with people from their same racial or ethnic group. However, given the changing demographics, those days will soon end because the non-white group continues to grow, and intermarriage is increasing at dramatically high rates.

The hypothesis at the center of this project is that demographics shape destiny. In roughly twenty-five years (approximately one generation), the majority of Americans will be people of color (e.g. African-American, Asian-American, Hispanic, and Native American).⁶ For the Church to effectively reach those people groups, it must intentionally

⁵ Wendy Wang, *The Rise of Intermarriage: Rates, Characteristics Vary by Race and Gender*, Washington DC: Pew Social & Demographic Trends, 2012, accessed September 30, 2015. <http://www.pewsocialtrends.org/2012/02/16/the-rise-of-intermarriage/>

⁶ D’Vera Cohn, “It’s Official: Minority Babies are the Majority among the Nation’s Infants, But Only Just,” Washington DC: Pew Research Center, June 23, 2016, accessed August 12, 2016. <http://www.pewresearch.org/fact-tank/2016/06/23/its-official-minority-babies-are-the-majority-among-the-nations-infants-but-only-just/>

develop leaders within those groups. Further, because women comprise over half of the population in the United States, a critical step in leadership development should include women of color intentionally.

The Context

For the past ten years, I have worked in the nonprofit sector. My roles have included research assistant, director of leadership development, associate program officer, and executive director. Additionally, I have worked at small nonprofits, a private foundation, and Big Ten University. During my tenure in the nonprofit sector, I developed programming that focused on diversity and inclusion. I redesigned a defunct leadership program for adults and youth at Resource Genesee, I created a day-long professional development program for people of color interested in the field of philanthropy entitled Passing the Leadership Baton, and I co-designed a nine-month mentoring program for women and people of color for the Council of Michigan Foundations.

Since my senior year of high school, I have regularly served in some form of public ministry. Over the past twenty-five years, I have served as a licensed exhorter, campus ministry leader, church intern, youth minister, and small group leader. I have worshipped at a Christian Methodist Episcopal Church, a small mainline African-American congregation, three non-denominational African-American congregations, and two Anglo Assemblies of God congregations. The CME church had two female pastors and several other women in leadership roles. Regarding the non-denominational churches, the male students held the decision making roles of the campus ministry. Only married couples comprised the African-Caribbean leadership team at Bahamas Faith

Ministries International, and the husbands held all leadership roles. Like the leadership at the Bahamian church, African-American married couples comprised the leadership of Family Worship Center Flint, and the husbands were the leaders.

At that point, because I was single and felt called to pastoral ministry, I began to look for a denomination that allowed single women to pursue their ministerial call without reservation. As a result, I attended Mount Hope Church Assembly of God, located in Grand Blanc, Michigan. Although I did not observe women in formal leadership positions, there were no visible barriers to women in leadership. Further, the pastor's wife, a Rhema Bible College graduate, played a significant leadership role. Seven years ago, I began attending Freedom Center Church. At that time, the church had an all-male board of elders by design and no women in leadership roles.⁷ Additionally, I graduated from law school and received my license to practice law in Michigan.

During my time serving in various ministry roles at different churches, I observed three troubling trends. First, several ministries provided leadership opportunities to women only if they were married to husbands called to pulpit ministry. Next women of color, whether single or married, did not hold decision-making leadership positions in Pentecostal churches. This defied my experiences growing up in a Methodist church where godly and respected women held leadership positions within their denomination. Finally, rarely did I see people of color in leadership positions at predominantly white churches, nor did I see whites in leadership positions in predominantly non-white

⁷ Some churches choose to have all male boards because they don't want to deal with the possibility of extra-marital temptations and boundary issues when working in mixed gender teams. It should be noted that this is an unwritten, unofficial policy and most of the church attendees would not know about it unless they attend a church business meeting.

churches. In my experience, there exists significant segregation in Christian churches, and statistics back this observation: only one out of every seven churches in the US (13.7%) is multiethnic, in which no ethnic group comprises more than 80 percent of the congregation.⁸

Currently, I attend Riverside Tabernacle Assembly of God, located in Flint, Michigan, where I minister as part of the preaching team. In addition to serving as an itinerant minister at various African-American churches in the area, I am one of the steering team members of Women without Walls, a racial reconciliation ministry aimed at women in Flint and Genesee County. This program operates out of Riverside Tabernacle, a flagship church in the Assemblies of God in the 1950s and 60s until membership began to dwindle as parishioners moved to the suburbs. The church remains predominantly white with an aging congregation; however, the church leadership is dedicated to seeing the congregation mirror the community demographics. As a result, the church has tasked me with helping to make that a reality. In addition, I still consult with non-profit organizations and practice law.

⁸ Michael O. Emerson, "A New Day for Multiracial Congregations" *The Future of Race, Reflections* (Spring 2013) accessed August 12, 2016, <http://reflections.yale.edu/article/future-race/new-day-multiracial-congregations>.

The Opportunity

In 2014, the majority of babies born in the US were non-white, and by 2044, non-white people groups will comprise the majority of the American population.⁹ According to the Hartford Institute for Religion Research, from the late 1980s to the 2000s, the Assemblies of God (AG) experienced a 16 percent increase in the number of their U.S. churches.¹⁰ By 2013, the large numbers of ethnic minorities coming to the Fellowship has contributed to their robust growth. Additionally, from 2007 to 2012, the number of white adherents only increased by 1.6 percent, while the number of ethnic minority adherents has increased by 19.2 percent.¹¹ Currently, the majority of growth of the AG occurs among immigrants and ethnic minorities. Nevertheless, the dominant voice and leadership of the current American Church remains that of white men. While the AG's office of statistics tracks the race/ethnicity and gender of ministers, it does not track information for non-white female ministers. However, based on the available research, the Assemblies of God Fellowship districts that contain the largest number of female ministers are the following ethnic districts with one exception—Alaska: Texas Gulf Hispanic District (38.9 percent), Korean District (37.4 percent), Puerto Rico District (35.1 percent), Northwest Hispanic District (35 percent), Florida Multicultural (32.9

⁹ Sandra L. Colby and Jennifer M. Ortman, *Projections of the Size and Composition of the U.S. Population: 2014 to 2060*, Washington DC: U.S. Census Bureau, 2014, 25-1143, accessed September 30, 2015, <http://www.census.gov/content/dam/Census/library/publications/2015/demo/p25-1143.pdf>.

¹⁰ Darrin Rodgers, "Assemblies of God 2013 Statistics Released," *Flower Pentecostal Heritage Center* (blog), June 17, 2014, accessed September 30, 2015, <https://ifphc.wordpress.com/2014/06/17/assemblies-of-god-2013-statistics-released/>.

¹¹ Office of Statistics, *2014 Ministers by Class*, January 2015, General Council of the Assemblies of God, Springfield, MO.

percent), and Alaska (32.2 percent).¹² People who self-identify as members of an ethnic minority group in the AG comprise only 18.7 percent of the ministers, which pales in comparison to the 42.5 percent of the congregants in the US who self-identify as a member of an ethnic minority group.¹³ Approximately 22.9 percent of the ministers in the Assemblies of God (USA) are female, which remains grossly disproportionate to the 77.1 percent who are male.¹⁴ This remains especially troubling because 40.6 percent of the adherents in the churches are women as compared to men who are 31 percent of the adherents. Boys and girls comprise the remaining 28.4 percent of adherents. Although the number of non-white female adherents may be growing, they remain underrepresented in the clergy within the AG.

As nonprofit corporate entities, churches can learn many lessons from the general non-profit sector that directly apply to church management. The church must address the issues of succession planning, diversity and inclusion that are raised in the larger nonprofit sector. For example, as Baby Boomers prepare for retirement, nonprofits will need to fill eighty thousand leadership positions each year starting in 2016.¹⁵ However, many nonprofits and churches have not created an appropriate succession plan. As a result, many opportunities for leadership will open, but these opportunities may not be

¹² Office of Statistics, *2014 Full Statistical Report*, General Council of the Assemblies of God, Springfield, MO, accessed May 2016, [http://agchurches.org/Sitefiles/Default/RSS/AG.org%20TOP/AG%20Statistical%20Reports/2015%20\(year%202014%20reports\)/2014%20Full%20Statistical%20Report.pdf](http://agchurches.org/Sitefiles/Default/RSS/AG.org%20TOP/AG%20Statistical%20Reports/2015%20(year%202014%20reports)/2014%20Full%20Statistical%20Report.pdf).

¹³ Ibid.

¹⁴ Ibid.

¹⁵ Thomas Tierney, "The Nonprofit Sector's Leadership Deficit," Bridgespan Group, March 2006, accessed September 30, 2015, <http://www.bridgespan.org/getmedia/96be2563-f182-44db-bc18-797c493eb6f9/Leadership-Deficit-White-Paper-pdf.pdf.aspx>.

presented to women of color. The need for an intentional, inclusive succession plan is significant within the Church.

Although Assemblies of God leaders have paid attention to inclusion of women as a whole, to ministers under forty, and to men of color, the Fellowship rarely looks to women of color as potential leaders. As a result, the AG lacks a clear pathway to leadership for women of color, mirroring similar trends in the nonprofit sector. The opportunity is ripe for the Fellowship to place women of color in leadership.

The Purpose

This project will provide tangible recommendations to create pathways of leadership for female ministers of color within the Assemblies of God, increase diversity in its ranks, and provide strategies for Anglo ministers who desire to support women of color in ministry.

Definition of Terms

These terms frequently appear in leadership, religious, and psychological literature to explain issues impacting race and gender:

Allies—Anglo men and women ministers and laypeople who enthusiastically support creating pathways for women of color.

Ethnicity—how a person or group of people are categorized by shared cultural experiences, such as national origin, language, food, etc. Commonly known in the Assemblies of God as people groups.

Global South—the geographic location comprised of the developing nations within Africa, Asia, and Central, and Latin America.

Implicit bias—a term used to describe when a decision maker is judging someone based on stereotypes or assumptions based on race, ethnicity, nationality, gender, class, or age rather than merit or other facts. This is also referred to as unconscious bias.

In-group preference— a term used to describe how people tend to bestow favorable characteristics on another person from their shared group, such as race, ethnicity, nationality, gender, class, or age.

Intersectionality—a term used to express the space occupied by a person or person who belong to two or more group, often refers to marginalized groups.

Microaggressions—a subtle but offensive comment or action directed at a minority or other nondominant group that is often unintentional or unconsciously reinforces a stereotype.

Multiethnic—ethnically heterogeneous people.

Multiracial—racially heterogeneous people.

People of Color—men and women of African-American, Asian-American, Hispanic/Latino American, and Native American descent.

Race—how a person or group of people are categorized primarily by the color of their skin and, at times, hair texture and facial features.¹⁶

Racial/Ethnic Clergywomen—women ministers who are not of European descent and are representative of a racial or ethnic group

¹⁶ According to the *American Psychologist* (May 2003), the American Psychological Association states that scientists study races as biologically distinguished groups even though the in-group biological differences are greater than the variation between out-groups.

Non-white Clergywomen—women ministers who are not of European descent and are representative of a racial or ethnic group.

Women of Color—women of African-American, Asian-American, Hispanic/Latino American, and Native American descent.

Description of the Proposed Project

Scope of the Project

This project will consist of a series of interviews with Assemblies of God ministers. I will attend the Women in Ministry Ice Cream Social at the 2015 General Council to recruit potential interviewees. I will also use the snowball sampling technique to identify potential interview subjects.¹⁷ I will select nine non-white Assemblies of God female ministers to participate in the interviews. I will also interview four Assemblies of God ministers who will consist of white women or men of any ethnicity. I expect to have representation from the four major non-white people groups in the US: African-Americans, Asians, Latinos, and Native Americans.

The purpose of the interviews will be threefold: a) to gain an understanding of the issues facing non-white clergywomen; b) to ascertain what skills, qualities, and attributes are necessary for effective leadership in multiethnic situations; and c) to understand how both male and female white ministers can support non-white clergywomen in ministry.

Based on the results of the interviews, I will prepare one forty-minute presentation that will present qualitative data acquired from the interviews along with the

¹⁷ Researchers use snowball sampling to collect information from hard to reach populations by recruiting additional interview subjects from current interview subjects by asking for recommendations and referrals. This helps the researcher gain entry and trust into closed communities.

project's literature research results. The presentation will also do the following: (1) outline the type of support non-white clergywomen need both internally and externally, (2) suggest ways that non-white clergywomen can successfully reach their leadership goals, and (3) present ways that allies can support non-white clergywomen.

The presentation will be accessible online to non-white women currently serving in ministry leadership roles, non-white women interested in pastoral or other leadership roles, and any male or female white clergy interested in supporting non-white clergywomen. I will provide recommendations for the Assemblies of God in addressing the needs of non-white clergywomen that allies can use to create a culture more conducive to racial and gender equity.

This project will not examine non-white groups outside of the African-American, Asian-American, Latino-American, and Native American people groups.¹⁸ Additionally, it will not look at immigrant and foreign nationals, nor will it examine women ministers outside of the Assemblies of God (USA).

Phases of the Project

The project will include five phases: research, planning, implementation, evaluation, and writing.

Research

The research will examine the biblical literature to understand three primary concepts: women in church leadership, individuals who identify as “other,” and whether

¹⁸ These are the four major ethnic and racial groups that the General Secretary's Office of Statistics tracks.

racial and gender equality is a biblical imperative. The general literature review will identify the critical components of leadership that women of color must develop to be successful and how Anglo allies can help develop women of color ministers.

Biblical Theological Literature Review

The biblical-theological literature review (chapter 2) will examine the Scriptures to determine a biblical basis for women in church leadership. The thrust of the review will look to the writing of the Apostle Paul in the New Testament, where he refers to women leaders in his epistles. Additionally, the chapter will examine women in the leadership of the Early Church, such as Thecla and Catherine of Alexandria. Attention will also be given to developing a theology of “otherness” to discover how individuals on the margins of society, such as widows, foreigners and slaves, should be treated. The chapter will explore “others” such as Simon of Niger, and it will compare the Law with the Word of the Messiah regarding the marginalized of His day. Finally, the biblical-theological review will determine if the Scriptures make the case for racial and gender equality. This will be accomplished by looking at the Church in Acts and following its multicultural journey through John’s Revelation of heaven.

General Literature Review

The general literature review (chapter 3) will explore the components necessary for effective leadership and will specifically address ways that women of color can pursue their God-given leadership aspirations. In addition, because many white church leaders welcome diversity in their congregations and their leadership teams but lack the tools needed for integration, this chapter will explore how to build diversity into the leadership succession plan and how to achieve a diverse hiring process. Finally, the

general literature review will explore how female ministers of color can thrive as church planters.

Planning

The project will begin by gathering information from male and female ministers of color and white male and female ministers to understand their leadership journeys and how they view the intersection of race and gender in ministry. Based on those conversations, I will develop a series of questions to use when interviewing my primary subjects. I will attend the Women in Ministry Ice Cream Social at 2015 General Council and recruit interviewees.

Next, I will conduct a review of the biblical literature sources and general literature sources. Because significant source material on women of color in ministry leadership remains lacking, I will examine women in church leadership and people of color in church leadership as well as women in leadership and people of color in leadership. I will look for the areas of overlap to determine how the information applies to women of color in leadership.

Implementation

I will design two interviews: one for female ministers of color and one for men and white women. I will interview AG female ministers who belong to one of the four primary ethnic and racial groups (African-American, Asian-American, Hispanic/Latina, and Native American), and I will interview men from various ethnic and racial groups, as well as white women, to understand how they view women of color in ministry leadership. These interviews will be recorded but not transcribed.

I will compile the data gathered from the interviews and use the information gathered to draft recommendations for the AG to consider when exploring ways to support female ministers and leaders of color. I will review the data and literature reviews in preparation for creating a webinar. The webinar will be stored online and available upon request. The webinar will highlight the findings of my interviews and the literature reviews.

Evaluation

I will create a survey to evaluate the information presented during the webinar for those attending in-person and those attending online.

Writing

I will begin writing chapters 3 and 2 in January and February 2015. I will begin writing chapter 4 in June 2016, and then I will write chapter 1 and 5 in July 2016 and conclude my writing in August 2016.

Conclusion

This project will identify ways that the Assemblies of God (USA) can get ahead of the demographic shift occurring in the United States and begin developing new methods for including women of color in leadership positions. To remain culturally relevant to population shifts, the Church should identify the type of external and internal support that female ministers of color need, suggest ways for them to reach their leadership goals, and outline methods other leaders can use to support female ministers of color.

Too often the Church lags ten to fifteen years behind the nation's business community. Armed with relevant data and research, church leaders can become a leading voice for effective integration in a society where most people, believers and non-believers alike, have lost faith in the Church's ability to see beyond the color line. It is my hope that this project will speak prophetically to our fellowship in the spirit of edification, exhortation, and comfort, and that this project will guide future conversations about inclusion and diversity within the leadership of the U.S. Assemblies of God.

CHAPTER 2: BIBLICAL-THEOLOGICAL LITERATURE REVIEW

Introduction

In the Christian church, theologians and biblical scholars remain divided about the role of women in the church, particularly when answering the question of whether it is God's will for women to minister at the same levels of leadership as men. This division results in limited opportunities for women in leadership roles within the Church. At the same time, there are Christians who believe consciously and subconsciously that people of color are not as qualified as their white counterparts to lead, which limits the leadership opportunity for people of color within the Church. When gender and race intersect, individuals who share the characteristics of being female and a person of color may have their leadership trajectory negatively affected by those church leaders who share these theological and sociological views. However, this chapter will offer hope to female ministers of color by contending that it is biblically sound to have racial/ethnic clergywomen in leadership in the Church.

This chapter will explore how the Bible speaks to the role of racial/ethnic clergywomen in leadership by examining two spheres of identity: women and people of color. The chapter is divided into three primary sections: first, an examination of the functions and roles of female leaders in the Bible from before Christ to the establishment of the Early Church; second, an exploration of how the Bible addresses ethnicity and race through the issue of otherness and an examination of how the Israelites and the New

Testament Church were to engage marginalized people groups; and finally, an exploration of the idea of racial/ethnic and gender equality as a gospel imperative for the Church.¹⁹

Women in Religious Leadership

Several examples of women in leadership roles exist in the Scriptures. The Old Testament contains examples of pagan female leaders, but this section will highlight Deborah, the only female judge of Israel. One of the many passages that scholars have examined is Romans 16, in which Paul lists the names of several women with whom he ministered and respected as laborers in the faith. Additionally, the New Testament addresses other women ministers in the Book of Acts, Philippians, and 2 John. The New Testament states examples of women in church leadership in several roles, including that of deacon and minister, house church leader, and even apostle. As this section will demonstrate, women led in varying levels throughout the New Testament period.

Old Testament

God uses women as His mouthpieces in the Old Testament. There are examples of female prophets and a female judge. These women spoke the oracles of God, and the men in leadership—whether kings or generals—sought their counsel and followed their strict

¹⁹ Addressing whether or not a woman should be allowed to preach remains outside the scope of this chapter. There are sufficient resources to allow an interested layperson to carefully exegete the Pauline epistles. The official stance of the Assemblies of God Church states that women are not prohibited by Scripture from preaching or from any forms of church leadership. The Fellowship has published a position paper on the subject¹⁹ which expounds on the matter in great detail. This chapter shall address leadership issues from the vantage point that racial/ethnic clergywomen remain qualified to lead as the Lord should call, and it will examine Scripture that more fully explains the understanding of women in ministry leadership within the Assemblies of God.

instructions before going into battle. Deborah and Huldah are two prime examples of female leaders in the Old Testament.

Deborah

Deborah was a wife, judge, prophet, and military leader for Israel. According to Judges 5, she adjudicated several tribes.²⁰ During the time she led Israel, great peace in the land existed for forty years. Deborah remains unique in that she was the only one to serve as both a judge and a prophet. She stands out because Barak refused to enter battle without her accompaniment. As a judge, she presided over the affairs of the Israelite people and adjudicated their issues. As a prophet, she delivered the Word of the Lord to the leaders of the armed forces and declared God's Word to the male leaders of her day. As a military leader, she remains quite unusual because she joined men on the battlefield and gave the command to enter into battle.²¹ Deborah refers to herself as a mother in Israel, which paints the picture of embracing her femininity as an essential part of her leadership success—a critical point to note.²²

In Judges 4 and 5, the Bible paints a clear picture of a woman who not only led in the marketplace but who also ministered as a religious leader. Deborah possessed important skills in several arenas. Moreover, God gave her the opportunity to display her abilities in each of these areas. The men in her spheres of influence also appreciated and

²⁰ Deborah M. Gill and Barbara L. Cavaness, *God's Women- Then and Now*, 3rd ed. (Ellicott, MD: Grace and Truth, 2015), 682, Kindle.

²¹ M. G. Easton, *Easton's Bible Dictionary* (New York: Harper & Brothers, 1893), Logos Bible Software.

²² Shimon Bakon, "Deborah: Judge, Prophetess, and Poet," *Jewish Bible Quarterly* 34, no. 2 (April-June 2006): 110-18.

respected her.²³ When she summoned the military leader Barak, he came without reservation and followed her prophetic word to the letter, a telling example of Deborah's influence. In addition, the sons of Israel came to her and had her adjudicate their concerns. The reverence and credibility that Deborah possessed remains unquestionable.²⁴

Huldah

In 2 Kings 22:11-20, King Josiah weeps at the state of Judah and desires to follow the commandments of the Lord, so he instructs his priest and chief leaders to inquire of the Lord. The priest goes to see Huldah, a prophet and wife of Shallum, knowing she could accurately hear and relay God's message. The priest relays her prophetic word to King Josiah, and the King obeys the Word of the Lord that comes to him through a female prophet. Interestingly, King Josiah seeks the counsel of Huldah in this time even though Jeremiah and Zephaniah were operating as prophets during the same period.²⁵ If the King of Judah could submit to a woman's prophetic voice, then twenty-first century Christian men should be willing to learn from a female leader today.

Women led nations and operated in ministry leadership roles in the Old Testament. As previously mentioned, there were other women of faith, like the prophet

²³ Ibid.

²⁴ Judy Taubes Serman, "Themes in the Deborah Narrative (Judges 4-5)," *Jewish Bible Quarterly* 39, no. 1 (January-March 2011): 15-24.

²⁵ M. Beeching, "Huldah," Ed. D. R. W. Wood, et al., *New Bible Dictionary* (Leicester, England; Downers Grove, IL: InterVarsity Press, 1996), Logos Bible Software.

Miriam, Moses' sister, who was named in Micah 6:4 as one of the three leaders of Israel. God used women in the ministry to Israel, and He also used them in the New Testament.

New Testament

Female Leaders in the Book of Acts

Peter sets the stage for women in ministry in Acts 2:18 when he preaches how the Spirit will be poured out on all flesh, including women. He also states that these women will prophesy. This public acknowledgement of women ministers on the Day of Pentecost will be explored later in this chapter; however, it is important to note that during its infancy, the Church affirmed women in their prophetic role.

Tabitha

The Book of Acts mentions several women in ministry by name, beginning with Tabitha (Dorcas in Greek), who was a servant of the New Testament Church.²⁶ She donated generously to the poor and ministered to the widows. Tabitha added such significant value to the ministry that when she became ill, her fellow workers called for Peter and he came immediately. In Acts 9:40, Peter prays for her healing, a stirring testimony that demonstrates how valuable she was to the church.

Lydia and Mary

In Acts 16, Luke discusses a woman named Lydia, whom he describes as a businesswoman who traded in valuable purple cloth worn by Roman leaders.²⁷ She met

²⁶ Aída Besançon Spencer, "A Cloud of Female Witnesses: Women Leaders in the New Testament," *Priscilla Papers* 23, no. 4 (Autumn 2009): 24, accessed April 18, 2016.

²⁷ Ibid.

with Paul, who traveled with Timothy, Silas, and Luke. The male missionaries focused on meeting near a prayer temple, hoping to minister to the pagan and God-fearing women who were not yet converted. Lydia attended one of these gatherings, and after listening to Paul, she became a Christ follower. She had the gift of hospitality, for she invited Paul and the missionaries to stay in her home. After Paul and Silas were released from jail, they immediately went to her home, where they met with other believers. This indicates that she hosted a church in her house.²⁸ As an influential woman hosting a house church, Lydia likely shared her faith in the marketplace and with other women. Mary, the mother of John Mark, also hosted a church in her home, according to Acts 12:12. House churches were one of the main places where women held recognized leadership positions in the New Testament Church.

Priscilla

The Book of Acts also introduces Priscilla, first as Aquila's wife (18:1). Together with Paul they ministered as vocational tentmakers and teachers of the gospel. Priscilla and Aquila accompanied Paul on his journey from Corinth to Ephesus. During their time in Ephesus, they began to teach Apollos the Scriptures and the life of Christ.²⁹ This is the one of the times the Scriptures acknowledge a married missionary couple. (1 Corinthians 9:5 mentions that the itinerant ministries of Peter, James, and Jude included their spouses as well.) Priscilla and Aquila led a church in their home, which Paul acknowledges in 1 Corinthians 16:19 and Romans 16:5. Additionally, Paul refers to them as fellow workers

²⁸ Reid, 28-31.

²⁹ Loveday Alexander, "Women as Leaders in the New Testament," *Modern Believing* 54, no. 1 (January 2013): 14-22, accessed April 19, 2016, <http://online.liverpooluniversitypress.co.uk/loi/mb>.

and expresses his gratefulness because of their willingness to risk their safety on his behalf. The affection Paul displays toward this couple indicates their value to him as colleagues and friends.

Philip's Daughters

In Acts 21:9, Luke mentions that Philip had four unmarried daughters who prophesied. He takes care to describe their marital state and their function in the New Testament Church. While the women remain unnamed, the great significance of this passage resides in the clear description of the daughters' prophetic role in the church.³⁰ Their examples confirm the role of women who speak on behalf of the Lord. They stand as a witness to the prophesy given by Joel and reaffirmed by Peter on the Day of Pentecost that men and women would prophesy in the latter days (Acts 2:17-18, Joel 2:28-29). The Church did not refuse these women a position of ministry because of their single marital status or their gender. Instead, the New Testament Church acknowledged and supported their giftedness. Perhaps Paul mentions their singleness as a way to indicate that their gift of singleness allowed them to remain focused on the work of the Lord.

Female Leaders of Romans 16

The Apostle Paul dictated Romans 16 to his amanuensis Tertius in the city of Corinth sometime between AD 56-58 as a closing salutation to his letter.³¹ The Book of

³⁰ Spencer.

³¹ Gary Burge, "The Real Writer of Romans," *Christian History*, 1995, accessed April 19, 2016, <http://www.christianitytoday.com/history/issues/issue-47/real-writer-of-romans.html?share=Gbriqc1WaCzmFF8cO95rbl2AtT3IlBpH>; United States Conference of Catholic

Romans is a treatise to the Jews on justification and the adoption of the Gentiles into the household of faith. Therefore, as a document that outlines those whom God allows into the body of Christ, it is not surprising that Paul would choose to list so many women of the Church as part of his closing statement.

Phoebe

In Romans 16:1, Paul exhorts the readers to support Phoebe, whom he addresses as “deacon.”³² In this passage, the word *deacon* is a translation of the Greek *diakonos*, which comes from the root word *diakonos*, which also appears in Philippians 1:1 and 1 Timothy 3:8, 12. In 1 Timothy 3, Paul outlines the requirements for ministry leaders in the office of overseer and the office of deacon. This indicates that women ministered as deacons and served in church leadership. Some scholars believe that because of Phoebe’s financial position as a benefactor, she may have had the honor of carrying the letter to the Roman Church.³³

Paul then acknowledges that he was one of the many people that Phoebe helped (v. 2). Paul may have wanted to ensure her strong reception by acknowledging her title and function in the church at Cenchreae, making the specific request for assistance on her behalf, and by publically commending her for her helpfulness to him in his ministry.³⁴

Bishops, “An Introduction to the Book of Romans,” United States Conference of Catholic Bishops, accessed April 19, 2016, <http://www.usccb.org/bible/romans/0>.

³² All Scripture quotations, unless otherwise noted, are taken from the English Standard Version

³³ Mary Ann Beavis, “I Commend to You Our Sister 1-16: Women in Romans 16,” *The Bible Today* (July 2008): 227-32.

³⁴ Philip Barton Payne, *Man and Woman, One in Christ: An Exegetical and Theological Study of Paul’s Letters* (Grand Rapids, MI: Zondervan, 2009), accessed April 20, 2016 <http://bit.ly/29NhwDs>. Google Books.

The Contemporary English Version of the Bible translates the word *helper* as “leader,” which would indicate that Paul was led by Phoebe.

Priscilla or Prisca

In Romans 16:3, Paul lists Priscilla first as a coworker before her husband. He uses the word *synergos* for coworker, which also speaks to her leadership role.³⁵ Typically, the order of the names indicates order of authority.³⁶ Because Paul also lists Priscilla’s name first in Acts 18:18, some scholars believe that Priscilla was the lead teacher and had a more prominent role in the church or in Roman society. Paul compliments them on their role as hosts for a house church (v. 5).³⁷ As bi-vocational ministers, they worked as tentmakers and church leaders. Priscilla defies historical gender roles by being a working woman and a female church leader whose religious role may have superseded her husband’s position. Paul respected her equally with Aquila because he always mentions them together in his writing, and he salutes their willingness to travel with him and suffer with him for the gospel’s sake.³⁸

Mary

In Romans 16:6, Paul proceeds to acknowledge a woman named Mary. Though nothing else is known about her due to lack of identifying information, Paul honors her

³⁵ Margaret Aymer, “Acts of the Apostles,” in *Women's Bible Commentary*, ed. Carol A. Newsom et al. (Louisville, KY: Westminster John Knox Press, 2012), 544.

³⁶ A. F. Walls, “Aquila and Prisca, Priscilla,” in *New Bible Dictionary*, ed. D. R. W. Wood et al. (Leicester, England: InterVarsity Press, 1996), Logos Bible Software.

³⁷ Timothy Milinovich, “Prisca,” in *The Lexham Bible Dictionary*, ed. John D. Barry et al. (Bellingham, WA: Lexham Press, 2015), Logos Bible Software.

³⁸ Ibid.

for her hard work and values her service.³⁹ The fact that Paul mentions her indicates that the church in Rome knew her and that he wanted the church leaders to specifically acknowledge her service.

Junia

Romans 16:7 exists as one of the most controversial verses in the New Testament. In it, Paul recognizes Junia, a woman identified as an apostle in the New Testament. Paul includes her in his hall of fame because she was jailed for her service in the ministry alongside him. Some scholars believe she was married to Andronicus, but no documentation supports this theory. Paul refers to Junia using the word *apostolos*, which means apostle. Many have attempted to minimize her contribution by stating that the name should be translated as Junias to indicate a man.⁴⁰ However, the name Junias did not appear until the thirteenth century, which indicates that the use of the word may have sought to remove the femininity of the first named woman apostle.⁴¹ Early Church leaders like John Chrysostom, and recent scholars like Eldon Epp assert that Junia was a woman apostle whom Paul regarded with great esteem.⁴²

³⁹ Leon Morris, *The Epistle to the Romans*, ed. D.A. Carson, The Pillar New Testament Commentary (Grand Rapids, MI: W.B. Eerdmans, 1988), Logos Bible Software.

⁴⁰ Ava Oleson, "The Apostle Paul's View of Women Leaders—Romans 16:1-15," Assemblies of God Theological Seminary, November 30, 2009, accessed June 4, 2016, https://www.agts.edu/faculty/faculty_publications/gill/gill%20resources/Oleson,%20A%20%20-%20Paul's%20View%20of%20Wmn%20Ldrs.pdf.

⁴¹ Jeffery L. Sheler, "What Christians Owe to Unsung Leaders of the Early Church," *US News and World Report*, January 25, 2008, accessed March 22, 2016, <http://www.usnews.com/news/religion/articles/2008/01/25/what-christians-owe-to-unsung-leaders-of-the-early-church>.

⁴² Roger Nicole, "Biblical Egalitarianism and the Inerrancy of Scripture," *Priscilla Papers* 20, no. 2 (Spring 2006): 6, accessed April 20, 2016,

Tryphena, Tryphosa, and Persis

Paul proceeds to mention three more women in Romans 16: Tryphena, Tryphosa, and Persis, whom he lists as strong workers (v. 12). Tryphena and Tryphosa were likely sisters, perhaps twins, whose names meant “delicate” and “dainty.”⁴³ Interestingly, Paul juxtaposes the meaning of their names with the description of their earnest labor in the Lord’s work. Paul may have intentionally wanted to draw a comparison between their perceived abilities and their true diligence. Tryphena may have been Antonia Tryphaena, a Roman client queen of Thrace who became a believer under Paul’s ministry. Paul also lists Persis as a strong worker in the gospel. It appears that Paul wanted to acknowledge the diligence of this trio of female leaders.⁴⁴

Rufus’s Mother and Julia

In the latter verses of Romans 16, Paul mentions other women by name but without much description; however, in verse 13, he describes Rufus’s mother as a mother figure. He respected her as his own mother, and he states that she treated him as if she was his mother. That lofty place of esteem indicates a special place of honor in the heart

http://www.cbeinternational.org/sites/default/files/pp202_2beatios.pdf; Barbara Reid, “Leading Ladies of the Early Church,” *US Catholic*, February 2006, 28-31; Beavis.

⁴³ A. F. Walls, “Tryphaena and Tryphosa,” ed. D. R. W. Woode, et al., *New Bible Dictionary* (Leicester, England; Downers Grove, IL: InterVarsity Press, 1996), Logos Bible Software.

⁴⁴ Sandra Hack Polaski, “Paul and Real Women,” *Word and World* 30, no. 4 (Fall 2010): 391-98, accessed April 19, 2016, https://wordandworld.luthersem.edu/issues.aspx?article_id=977.

of the apostle.⁴⁵ Two verses later, Paul mentions Julia, considered the wife of Philologus, naming her among the saints (v. 15).⁴⁶

Roger Nicole states that Paul took great care in listing these nine women who served in varying forms of ministry leadership.⁴⁷ Some ministered as deacons while others worked as co-laborers; still others were acknowledged for their hard work, and Paul even called one an apostle. The listing of these women by name in Paul's longest epistle signifies the intentionality of ensuring that the church at Rome would support these women. Paul takes great care to salute their efforts and encourage the recipients of this letter to hold these women in great regard

Euodia and Syntyche

Paul mentions the women Euodia and Syntyche in his Epistle to the Philippians, acknowledging them as having worked alongside him, and he encourages the church to support them.⁴⁸ The listing of their names and the fact that Paul acknowledges their dispute without taking a side indicates that he held these women in high esteem and that they were valuable to the ministry.⁴⁹ Paul uses their dispute not as an opportunity to

⁴⁵ Herbert Lockyer, "Rufus' Mother," in *All the Women of the Bible* (Grand Rapids, MI: Zondervan, 1988), accessed April 20, 2016, <https://www.biblegateway.com/resources/all-women-bible/Rufus-Mother>.

⁴⁶ Chad Brand, et al., eds., "Philologus," *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), Logos.

⁴⁷ Roger Nicole, "Biblical Egalitarianism and the Inerrancy of Scripture," *Priscilla Papers* 20, no. 2 (Spring 2006): 4-9, accessed April 20, 2016, http://www.cbeinternational.org/sites/default/files/pp202_2beatios.pdf.

⁴⁸ David M. Allen, "Philippians 4: 2-3," *The Expository Times* 121, no. 11 (August 2010): 534-35, accessed April 13, 2016, <http://dx.doi.org/10.1177/0014524610373301>.

⁴⁹ Ibid.

punish or publicly shame them but as a teaching moment to highlight the need for reconciliation in the Body when a dispute occurs. His approach remains significant because in other writings Paul clearly chooses a side or publically rebukes a male leader.⁵⁰ Additionally, the fact that Paul speaks to their dispute specifically means that Euodia and Syntyche held positions of influence in the church, and he wanted to ensure that their disagreement did not harm the unity of the believers in the church at Philippi.⁵¹ In this instance he neither names the cause of the argument nor expresses a preference for either party. He merely expresses the need for repair in the relationship.

The Elect Lady

Not much is known about the elect lady, and Scripture only mentions her in one place (2 John 1). Many scholars consider this moniker to refer to a local congregation,⁵² since the passage refers to her children. Others infer that she led a group of people, perhaps a house church,⁵³ which would indicate that she was some type of church leader. Some scholars believe her name was Kyria or Electa.⁵⁴

⁵⁰ V. K. McCarty, "Recipe for Reconciliation, Paul's Charge to Syntyche & Euodia in Phil. 4:2-7," *International Congregational Journal* 14, no. 1 (Summer 2015): 61-62, accessed April 13, 2016, <http://web.b.ebscohost.com/ehost/pdfviewer/pdfviewer?sid=966bcb99-3420-47d6-b1cb-b2004c41727d%40sessionmgr114&vid=1&hid=102>; 2 Timothy 4:9-15; Galatians 2:11-14.

⁵¹ Jeanie Shaw, "Women's Leadership," *Leaven* 18, no. 2 (January 2010): 104 accessed April 20, 2016, <http://digitalcommons.pepperdine.edu/cgi/viewcontent.cgi?article=1048&context=leaven>.

⁵² W. Hall Harris III, "Exegetical Commentary on 2 John 1-13," Bible.org, April 2, 2004, accessed May 14, 2016, <https://bible.org/seriespage/16-exegetical-commentary-2-john-1-13>.

⁵³ Catherine Kroeger, "The Neglected History of Women in the Early Church," *Christian History*, 1988, accessed May 14, 2016, <http://www.christianitytoday.com/history/issues/issue-17/neglected-history-of-women-in-early-church.html>

⁵⁴ L. L. Morris, "Elect Lady," in *New Bible Dictionary*, ed. D. R. W. Wood, et al. (Downers Grove, IL: InterVarsity Press, 1996) Logos.

Although this chapter will not address the verses that many interpret as definitive regarding Paul's admonition against female leaders, significant evidence exists that Paul and the other apostles worked alongside women, supported them in church leadership, and held these female leaders in high regard. Women were leading house churches, suffering for the gospel's sake, and teaching new converts. From the acknowledgments in the Pauline epistles to the discussion of female leaders in the Lukan writings of Acts, female leaders are working in various levels of ministry in effective ways.

Female Leaders in Post-Apostolic Writings

In the Scriptures, evidence exists of women leading house churches (1 Cor. 16:19, Rom 16:5, Col 4:15). New Testament Church leaders expected women to handle the administration of their household, which would have also extend to the administration of the church if they also hosted a house church.⁵⁵ As a result, a normal activity of the New Testament Church included women leading house churches. These leaders included women such as the mother of John Mark and Nympha of Colossae.⁵⁶

Because of the system of patronage in the Greek and Roman cultures, the New Testament Church benefitted from women patrons who generously supported the missionary work of Paul and others. Certainly, this arrangement appears in Romans 16:1-

⁵⁵ Barbara J. MacHaffie, *Her Story: Women in Christian Tradition*, 2nd ed. (Minneapolis: Fortress Press, 2006), 10.

⁵⁶ Carolyn Osiek, Margaret Y. MacDonald, and Janet H. Tulloch, *A Woman's Place: House Churches in Earliest Christianity* (Minneapolis: Augsburg Fortress Publishers, 2006), 157-58.

2 where Paul describes Phoebe as both a deacon and a patron.⁵⁷ Some scholars compare Phoebe's patronage of Paul to that of the Lycian patron Junia Theodora.⁵⁸

There is evidence that women were early apostles in the Church. Early Church historians Origen and Hippolytus of Rome refer to the Samaritan woman and Mary Magdalene as apostles because they fit the qualifications outlined in the Pauline epistle to Timothy.⁵⁹ Even the artwork of the Early Church era after the New Testament period also provides insight into the role of women in leadership as apostles. Some of the early frescos and reliefs reflect women performing apostolic functions and other church leadership duties.⁶⁰

Thecla of Iconium provides another possible example of a woman leader in the Early Church. In the apocryphal book, *The Acts of Paul and Thecla*, she is venerated for choosing a life of abstinence in imitation of the Apostle Paul. Although Tertullian discredited the book, the work still proves informative on the role of women in the Early Church.⁶¹

Extra-biblical sources of the third and fourth centuries such as the Apostolic constitutions and the Didascalia refer to women deacons who participate in ordination

⁵⁷ Ibid., 215.

⁵⁸ Kevin Madigan and Carolyn Osiek, eds., *Ordained Women in the Early Church: A Documentary History* (Baltimore, MD: Johns Hopkins University Press, 2011), 13.

⁵⁹ Reid, 28-31.

⁶⁰ Mary M. Schaefer, *Women in Pastoral Office: The Story of Santa Prassede, Rome* (New York: Oxford University Press, 2013) 178-96; April D. DeConick, *Holy Misogyny: Why the Sex and Gender Conflicts in the Early Church Still Matter* (New York: Continuum International, 2011), 82.

⁶¹ Jeremiah Jones, trans., *Acts of Paul and Thecla* (London: Ludgate Hill, 1820), accessed May 13, 2016, <https://legacy.fordham.edu/halsall/basis/thecla.asp>.

services and teach other women converts, substantiating the work of female teachers of the gospel in the Early Church.⁶² Additionally, women held significant social status in the community and possessed great influence, such as those mentioned by Luke in Acts 17 when he writes of their conversion to Christianity. Their status as prominent citizens lends social cachet to the Early Church.⁶³

Extra biblical sources from the time period of the Early Church also list several women deacons, remarkable because during the Patristic Age, many of the Church Fathers expressed their disdain and contempt for women in ministry and leadership positions.⁶⁴ Tertullian and Augustine were particularly vocal about how women were being led astray by Montanism and other heresies.⁶⁵ As a result, they stated that any women who were baptizing believers or teaching were to stop immediately; this proves that women were teaching and baptizing believers in that era.⁶⁶ These statements indicate female leadership in the Early Church, even if these women were running afoul of the church fathers.

Some of the earliest patristic writings demonstrate that many church leaders wrote to female deacons and presbyters. Grapté, a female elder, received instructions from

⁶² Ben Witherington III, *Women in the Earliest Churches*, Society for New Testament Studies Monograph Series, rev. ed. (London: Cambridge University Press, 1988), 199-200.

⁶³ Lynn H. Cohick, *Women in the World of the Earliest Christians: Illuminating Ancient Ways of Life* (Grand Rapids, MI: Baker Academic, 2009), 308.

⁶⁴ Madigan and Osiek, 8.

⁶⁵ Ibid., 8

⁶⁶ Ibid., 110

Hermas on how to care for the widows and the orphans.⁶⁷ She was expected to function as a teacher for the orphans, which would mean that she would function not only as a deacon but also in lieu of the paterfamilias for these children.⁶⁸ Also, John Chrysostom wrote to a female deacon named Amproukla in four letters⁶⁹. Not much is known about Grapté or Amproukla except for the titles they held. During the 10th century, the bishop of Vercelli, Atto, wrote to a priest concerning the role of women in the offices of deacons and priests.⁷⁰ Bishop Atto clearly states that women held these roles prior to the Council of Laodicea.⁷¹ All of these examples indicate that women served as overseers, teachers, and deacons prior to the misogynistic leading of the Early Church Fathers.⁷²

As indicated by the multitude of biblical and extra biblical sources, women clearly led in religious spheres both prior to and during the Apostolic Era and in the post-Apostolic Church. Their roles varied from spiritual overseers to prophets, and from deacons to presbyters. Based on the research, women served as leaders, regardless of their marital status, childbearing evidence, or social class.

⁶⁷ Madigan and Osiek, 26.

⁶⁸ Christine Trevett, *Christian Women and the Time of the Apostolic Fathers* (Cardiff: University of Wales Press, 2006), 154-159.

⁶⁹ Madigan and Osiek, 26-28

⁷⁰ Ibid., 191-193

⁷¹ Ibid.

⁷² Ibid.

“Otherness” in Scripture

The desire to segregate people groups based on otherness has impacted humanity since the fall. “Otherness” is a scholarly term used to define characteristics attributed to a group identified as different, which results in the group being devalued. Such characteristics are used to distinguish members of the majority or dominant group from the minority or “inferior” group. According to Professor David Barnhill, characteristics help identify and process the aspects of otherness, such as objectification, in which the Other (unlike the dominant group) is not seen as fully human. Objectification leads to segregation between the groups. Conversely, the “Same as Us” mentality, is one in which the Other is seen as just like the dominant group and means that the dominant group can speak for the Other. This leaves the Other voiceless, invisible, and powerless. Correspondingly, such simplification of the Other, leads to stereotyping and irrational grouping and eliminates the need to see the Other as an individual. It also leads to assuming the needs of the Other are unchanging; as if the Other never evolves.⁷³

Fortunately, God foresaw how the issues of otherness would impact marginalized people groups, including women, people of color, and groups categorized as other, and God addresses the bias issues associated with otherness in Scripture. This sense of otherness, of not belonging, impacts women and people of color physically, psychologically, economically, and socially. Moreover, the intersection of gender and

⁷³ David Barnhill, “Otherness and Anotherness,” University of Wisconsin Oshkosh, September 20, 2010, accessed May 14, 2016, <http://www.uwosh.edu/facstaff/barnhill/490-docs/thinking/other>.

ethnicity as factors of otherness magnifies those potential issues exponentially.⁷⁴ This section will examine otherness in Scripture by looking at how otherness differentiated people groups and nationalities, but how God made provision for otherness under the Law. This section will also explore protected classes of otherness in Scripture (widows, orphans, foreigners, and the infirmed) and how the Scriptures teach the people of God to treat ethnologically identified people.

Examples of Otherness

Since Genesis, humankind has had difficulty understanding who qualifies as a neighbor and how to treat them. God designed the Law to teach the Israelites how to relate to their fellow humans, especially those different from them. The biblical literature refers to ethnic distinction, beginning with the differences between Gentiles and Jews (Acts 10:28). The Bible also refers to socially distinctive classes such as the poor, widows, and orphans, whom must be protected under Judaic law (Exod. 22:22-23). Additionally, the infirmed, disabled, and slaves constitute distinctive social classes. The Bible also references ethnological differences, which indicate racial distinctions such as the Ethiopians and Cyrenes (Jer. 13:23).

Gentiles

God speaks to Abraham in Genesis 12:2 and promises to make a great nation from his seed. The word *nation* is translated *goy*. This nation is a reference to the beginning of the nation of Israel. In the Pentateuch, a distinction exists between the chosen people of

⁷⁴ I have experienced this multiplication during seminary and within varying church and marketplace settings in the US. However, the impacts are lessened when I visit other parts of the Americas, such as Canada and the Caribbean.

God and those who are considered “other.”⁷⁵ The distinction carries with it an acknowledgment that all non-Jewish people or Gentiles constitute a different nation of people rather than a racial distinction. In the Old Testament, the term *goy gadol* (great nation) helps the Jewish people see a divine watermark on themselves that would help them understand their distinction in God, politically and spiritually. God allowed the Israelites to have limited interactions with Gentiles, and according to the prophets, the Israelites would lead Gentiles to an understanding of God. However, as the culture and characteristics of the Jewish people evolve, the term *goyim* (nations) begins to have a highly negative connotation; the word is used in pejorative ways to describe non-Jewish people groups, and becomes translated as *gentiles* or *heathen*.⁷⁶

In the New Testament, Paul uses the term *ta ethne* (nations, gentiles, or heathen) for *goyim*, but brings the perspective of inclusion to the New Testament Church.⁷⁷ Paul uses the word to remind the Jewish Christians that Abram was to be a father of all nations and that through him all nations would be redeemed back to God. The term also refers to the nations of the world, the same nations that Christ sent His disciples to with the purpose of carrying the gospel to all humankind.⁷⁸

⁷⁵ Ishay Rosen-Zvi and Adi Ophir, “Paul and the Invention of the Gentiles,” *Jewish Quarterly Review* 105, no. 1 (Winter 2015): 4-5, accessed May 13, 2016, <http://web.a.ebscohost.com/ehost/pdfviewer/pdfviewer?sid=b7106dca-8b23-4d05-bee5-ebf2704a12ad%40sessionmgr4005&vid=2&hid=4206>.

⁷⁶ Dennis L. Durst, “The Nations,” in *The Lexham Bible Dictionary*, ed. John D. Barry et al. (Bellingham, WA: Lexham Press, 2012), Logos Bible Study.

⁷⁷ David W. Suter and Mark Allan Powell, “Gentile,” in *The HarperCollins Bible Dictionary (Revised and Updated)*, ed. Mark Allan Powell (New York: HarperCollins, 2011), Logos Bible Study.

⁷⁸ Rosen-Zvi and Ophir, 4.

Foreigners

The Torah gave clear instructions on how the Israelites were to treat foreigners; there, the word *foreigner* is used interchangeably with the word *alien* or *sojourner*. Most prominently, the Hebrew word to describe these individuals is the word *ger*, which implies someone who is not of the Israelites.⁷⁹ Three other words also appear in the Scriptures to describe a foreigner: *zar* refers to an outsider, specifically an enemy; *nohkri* primarily refers to foreigners respective of idolatry; and *toshav* refers to a foreigner who is a hired hand.⁸⁰ Although the words are translated “foreigner” and “stranger” interchangeably, the connotations remain different. A distinction exists between those individuals who are temporary residents in a country versus those who are permanent residents from another country, and those whose purpose for living in a country is to work versus those whose purpose for living in a country possesses hostile or evil intentions.⁸¹

Scriptures treat the nation of Israel’s interactions with a foreign nation differently than His people’s interactions with a foreign individual. In Malachi 3:5, the Lord declares His judgment against those who mistreat marginalized individuals whom He has placed in a protective class: exploited laborers, widows, orphans, and immigrants. Some translations interpret the word *ger* as “alien” or “foreigner.” Although the word choice

⁷⁹ Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries*, updated ed. (Anaheim: Foundation Publications, 1998), Logos Bible Study.

⁸⁰ H. M. Carson, “Foreigner,” in *New Bible Dictionary*, ed. D. R. W. Wood et al. (Downers Grove, IL: InterVarsity Press, 1996), Logos Bible Study.

⁸¹ Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), Logos Bible Study; Easton.

differs, the intent remains the same. Non-residents must be treated with dignity and fairness. As a just God, Jehovah does not limit His justice to the Israelites, but He extends it to the foreigner who resides in the midst of His people (Deut. 10:19; Jer. 22:3). In the text (Mal. 3:5), the Lord considers those who exploit the marginalized in the same vein as those who are unfaithful to their spouse or practice sorcery. The Lord indicates that a lack of care for marginalized groups demonstrates a lack of respect for God (Matt 25:41-46). Sadly, the Church has failed to teach most Christians that a lack of respect can lead to the exploitation of foreigners—the equivalent of disrespecting the Lord. If ministers preach this Scripture, it could change national and local policies that pertain to those who exploit foreign workers for the sake of company profits.

God explains His reasoning for forbidding the mistreatment of foreigners by the Israelites. In Exodus 23:9, the Lord instructs the children of Israel, “You must not oppress a foreigner, since you know the life of a foreigner, for you were foreigners in the land of Egypt.” The Lord applies the golden rule to the foreigners by reminding the Israelites of their harrowing treatment at the hands of the Egyptians. Thus, they should endeavor to never oppress a foreigner or alien living in their midst. The divine rule was given in the Law, designed to guide the Israelites on how to decide disputes. Again in Exodus 22:21-22, the Lord reaffirms His protection of the foreigner for the same reason—the Egyptians had oppressed the children of Israel, so He expects them to have compassion toward others in a similar situation.

Additionally, in Leviticus 24:22, God declares that the same law shall be used to judge the Israelites and the foreigners. This refrain is repeated in Numbers 15:15. Any foreigners who dwell among the Israelites have the freedom to offer sacrifices to God just

as the Israelites do. God again reaffirms His desire to make sure that foreigners receive equality and neutrality in the legal system of the Jewish courts.

A similar law appears in Exodus 12, when Moses gives the law regarding the Passover. Moses declares that no one who is uncircumcised, a hired worker, a foreigner, or a sojourner may participate in the Passover feast (v. 45). However, he makes an exception for the person who desires to partake of the feast and is willing to be circumcised (v. 48). This person may partake of the Passover once he is circumcised. Additionally, all of the men of the foreigner or sojourners house must be circumcised as well (v. 48). The Scripture states that the law applies equally to the Jews and the Gentiles. This means that any Jew who chose not to become circumcised could not partake of the Passover feast. This may explain why in the Book of Acts many Jews required the Gentiles to become circumcised after conversion. Also, it demonstrates Jesus as the fulfillment of the Law, because the Messianic Covenant requires the circumcision of the believer's heart, not the physical body. Under the Mosaic Law, however, no one could partake of the Passover, which remains symbolic of salvation, without circumcision or having their sin cut away and having made a covenant with God.

The Abrahamic Covenant sets the theological expectation of how God's followers should extend grace, compassion, and righteous justice to the other. By including the Gentiles in the promise of blessing, God demonstrates the expansive reach of His goodness and lovingkindness to all humankind. Thus, God's followers, made in His image and likeness, must extend the same love and grace to those who are also made in His image because love fulfills all of the Law.

In Matthew 25:31-46 Jesus expresses that when His followers show love to the foreigner by showing hospitality, they are showing hospitality to Him.⁸² He wants to inspire the disciples to demonstrate compassion to those who are in need regardless of their nationality. In the same message, He states that if His followers do not have compassion on the foreigner then they will not inherit the kingdom of God.⁸³

The Lord takes great care in outlining His desire to protect the aliens and foreigners. He includes His rule for care in the Mosaic law, and He attaches penalties to stimulate inclusive and compassionate behavior. Additionally, He aligns the plight of the foreigner with other marginalized groups like widows and orphans to elicit sensitivity from His followers. Speculatively, widows and orphans obtain sympathy more easily than middle-aged people who do not share the ethnicity or nationality of His followers at the time. By aligning foreigners with these other groups the Lord indicates that He is sympathetic to foreigners in their isolation, lack of protection, and stereotypes that are placed upon them when they reside in another community.⁸⁴

Additionally, Christ-followers are compelled to share the truth of Jesus with the foreigners in their midst. AGTS President Mark Hausfeld, in response to the Syrian refugee crisis and growing Islamophobia in the contemporary Church, posited the theory

⁸² The Greek word *philoxenia* means loving someone different from oneself.; Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), Logos Bible Software.

⁸³ Stephen G. Dempster, “Foreigner,” in *Baker's Evangelical Dictionary of Biblical Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker Books, 1996), accessed May 14, 2016, <http://www.biblestudytools.com/dictionary/foreigner/>.

⁸⁴ Chawkat Georges Moucarry, “Aliens, Strangers, and the Gospel,” *InterVarsity*, March 20, 2002, accessed May 14, 2016, <http://ism.intervarsity.org/resource/aliens-strangers-gospel>.

that perhaps the crisis was a divinely inspired opportunity to share the gospel with individuals who have lived in an evangelistically closed region.⁸⁵

Widows

In reviewing the literature, widows remain an interesting group because they represent the duality of femininity and poverty. However, God views the otherness of the widows with exceptional clarity—He protects the widows. In Exodus 22:21-22, His judgment against those who burden, mistreat, or harm widows or orphans is severely punitive. He declares that He will kill the men who commit crimes that make children orphans and wives widows. It appears that the Lord wants to clarify that widows belong to a protected class of individuals to whom God intended to always show great mercy. The Lord realized that society would treat women as chattel, and He knew that cultural norms would lead to significant economic hardship for unmarried women and widows, who had previously relied on their husbands for financial support and social status. These women would face would be at risk for of exploitation.⁸⁶ As a result, the Lord indicates through several verses (Deut. 14:29, Acts 6:1-3, 1 Tim. 5:3) that the care of widows and their families, where possible, remains the responsibility of the people of God.

When God delivers the Ten Commandments to Moses the second time (Deut. 10), He states His love for the widows, orphans, and foreigners by explaining that He provides

⁸⁵ Mark Hausfeld, Facebook post, Nov. 21, 2015, accessed November 21, 2015, <https://www.facebook.com/mark.hausfeld.5?fref=ts>.

⁸⁶ Agnethe Siquans, "Foreignness and Poverty in the Book of Ruth," *Journal of Biblical Literature* 128, no. 3 (Fall 2009): 445-446, accessed May 14, 2016, <http://web.a.ebscohost.com/ehost/pdfviewer/pdfviewer?sid=f9c931b7-4f94-4f52-80cd-a12e1955fa13%40sessionmgr4005&vid=2&hid=4206>.

justice for the fatherless and husbandless and gives basic needed items to the foreigners (v. 18). He reaffirms the need to care for this trio of marginalized people by commanding the Israelites to bring their tithe of food every third year to a central location so that the widows, orphans, and foreigners could have something to eat (Deut. 14:28-29). In verse 29, the phrase is they shall eat until they “are satisfied.” This indicates that the Israelites were to generously provide for these groups.

In Deuteronomy 24, the Lord prescribes how employers should refrain from exploiting their workers (including foreigners) and provide wages in a timely manner, how the Israelites should not circumvent the law regarding foreigners and orphans, and that they should not financially exploit the widows (vv. 14-22). Additionally, the passage describes how the Israelites are to leave a certain number of crops in the field for foreigners, orphans, and widows so they can come and glean the leftovers. Though God declares that He will care for these groups, He uses the Israelites to carry out this ministry. He commands them to provide financially, to refrain from financial exploitation, and to seek justice for these marginalized groups.

God’s love for the widow takes a prominent position in the Scriptures with the Book of Ruth. Ruth’s story remains a classic example of the plight of the widow, specifically a foreigner. After pledging her life to her mother-in-law after the death of her husband, Ruth must now reside as a foreigner among the Jewish people. She is allowed to glean from the fields and is redeemed through levirate marriage. Additionally, the Scriptures mention her in the genealogy of Christ, which sends an incomparable message of inclusion—an impoverished foreign widow becomes a foremother of the Messiah (Matt. 1:5).

The Lord continues to reveal himself as a protector of widows in Psalm 68:5. Psalm 146 praises God for providing justice for marginalized people, and verse 9 states that God himself sustains and supports the widows. Additionally, in Proverbs 15:25, the Lord states that He personally protects land that belongs to the godly widow. Each of these Scriptures demonstrates God directly intervening in the lives of the widow to ensure their protection and seeing that justice is served on their behalf.

The prophets slightly differ in their expression of God's heart regarding the widows; God indicts the children of Judah for their sin by exposing their abandonment of the Mosaic Law (Isa. 1:13). They had failed to provide justice for the widows along with other marginalized groups like the foreigner and the orphan. Isaiah prophesies how the Lord rejects the offerings of Judah because of their sin. He tells them to repent and to seek justice for the oppressed groups among them, in which He includes the widows. (vv.10-17) God expresses that all of their religious activity remains meaningless if they oppress the widows and other marginalized groups in their community (vv. 16-17). For those women unable to obtain a levirate marriage, the gleanings from the field and the tithes was supposed to provide a means of support.⁸⁷

Jeremiah 22 delivers a similar prophecy to Judah: "Do no violence" to the foreigner, widow, or orphan (v. 3). In each prophecy, the Lord tells Judah to repent of the sin of oppression and exploitation, and He foretells of the destruction that will occur if Judah does not repent. He also tells, however, how He will bless them if they choose to

⁸⁷ Pnina Galpaz-Feller, "The Widow in the Bible and in Ancient Egypt," *Zeitschrift für die alttestamentliche Wissenschaft* 120, no. 2 (2008): 238, accessed May 14, 2016, <http://web.a.ebscohost.com/ehost/detail/detail?sid=040dae49-7956-428d-b1f3-3ea1d831817b%40sessionmgr4005&vid=0&hid=4206&bdata=JnNpdGU9ZWwhvc3QtbGl2ZQ%3d%3d#N=ATLA0001672054&db=rft>.

begin caring for the marginalized groups. God again reveals His desire for His children to extend grace to the widows because by doing so they extend His grace toward them.

In the Gospels, Jesus often uses widows in His parables to demonstrate how a group so overlooked and forgotten could capture the heart and attention of God. Jesus spoke about the widow's mite (Mark 12:41-44) so His disciples could understand that God was not impressed with the amount of money given in an offering but by the position of the heart of the giver. He likely uses a widow to demonstrate this point to illustrate the contrast between the social standing of the wealthy donors who proceeded her in the giving of alms and her standing at the bottom of the social caste. He uses a widow to demonstrate that although the disciples and other men of their day may have ignored the woman and her offering, the Messiah saw it and honored it.

Jesus again uses the example of the widow to teach His disciples persistence (Luke 18:1-8). He tells them a parable of a persistent widow who wearies a judge into siding with her on a legal dispute. Although the judge initially dismisses the widow as a matter of course, eventually the judge adjudicates the matter in her favor to rid himself of her because she continually pesters him about the issue. A widow lacked the benefit of a husband's financial support. Standing at the intersection of poverty and gender, she was relegated to a lower social class. As a result, widows did not have the social standing to warrant the attention of a magistrate; however, this widow knew that she was due justice and she became her own advocate. How like Jesus to use a widow to demonstrate how even the most marginalized members of society who face an unsympathetic situation can

still obtain justice. Certainly, the outcome of this case aligns with the Lord's intent for bringing justice to the widows in Israel.⁸⁸

In James 1, the writer expresses that believers must not simply believe in faith but one must live in accordance with godly principles. He further instructs the believers on how to live their faith in Christ through Christian service (v. 26-27). After admonishing Christ followers to put their faith into action, James provides them with a definition of true Christian service—caring for the orphans and widows and keeping oneself from sin (v. 27). In the course of defining actionable steps for demonstrating faith, James focuses not on the preaching of the gospel but instead directs attention to the marginalized people of his day.⁸⁹

Infirm

The Scriptures speak of otherness in reference to the infirm or disabled. Disability theology begins with an understanding of the exclusion of disabled people in the presence of God in Leviticus 21. The Scriptures clearly express a disdain and rejection of disabled people and their exclusion from ministry involvement. This parallels a similar rejection in Deuteronomy 15, which concerns the sacrifice of a defective animal. God would reject any lame animal offered as a sacrifice. In ancient times, people believed in physiognomy, the idea that disability or deformity reflects moral character or

⁸⁸ James L. Price, Jr., and Mark Allan Powell, "Widow," in *The HarperCollins Bible Dictionary (Revised and Updated)*, ed. Mark Allan Powell (New York: HarperCollins, 2011), Logos Bible Study.

⁸⁹ Tim Keller, "The Gospel and the Poor," *Themelios* 33, no. 3 (December 2008): Logos Bible Study.

the state of one's soul.⁹⁰ The otherness of disability remains tangible because it visibly presents physical challenges in a world that favors the able-bodied.

The Bible names infirmities such as the disease of leprosy (Num. 12:10-15), blindness (Matt. 9:27-28), lameness (2 Sam. 9), and deafness (Mark 7:31-33). In these pericopes, God the Father in the Old Testament and God the Son in the New Testament deals differently with the disabled individual. In Numbers, Miriam receives leprosy as a punishment for her prejudice, allowing her the opportunity to experience otherness herself. Infirmities are a sign of dishonor, defect, and rejection in the Old Testament. Contrastingly, in 2 Samuel, King David seeks Mephibosheth, a lame man, and asks him to join the royal court for his lifetime (9:10). He brings the disabled man to a place of honor and privilege after experiencing exclusion. As a foreshadowing to the Messiah and as a type of Christ, King David reconciles Mephibosheth to his place of honor as a descendant of Saul's son Jonathan just as the Messiah reconciles humankind to God. Therefore, even in the Old Testament, God expresses through David His desire to include the infirmed in the family of God whether or not physical healing is manifested.

In Matthew, Jesus responds to the cries of the disabled for physical wholeness, and He responds by healing two blind men (9:26-28). In Mark, Jesus privately heals a deaf man (7:32-33). These miracles illustrate the redemptive nature of Christ as He brings those marginalized by disability and otherness to places of honor and wholeness through physical healing. Despite the many miracles of healing in the Gospels, Old Testament

⁹⁰ Martin Albl, "'For Whenever I Am Weak, Then I Am Strong' Disability in Paul's Epistles," in *This Abled Body: Rethinking Disabilities in Biblical Studies*, ed. Hector Avalos, Sarah J. Melcher, and Jeremy Schipper (Atlanta: Society of Biblical Literature, 2007), 155, accessed May 14, 2016, <https://www.sbl-site.org/assets/pdfs/onlinebooks/PDF/OnlineBooks/Avalos.pdf>.

Scripture illustrates a key principle through Mephibosheth and Jacob's lameness, which is that a deep relationship with God is the primary purpose of reconciliation. To conclude otherwise promotes a framework that elevates physical wholeness above spiritual wholeness.

John 9 expounds on the centrality of relationship over ability. In this Scripture, Jesus encounters a man born blind, and His disciples—in order to assign blame—inquire about the cause of the disability. Jesus uses this situation to address the fallacy of physiognomy and explains how God uses disability for His purposes. Some scholars apply a redemptionist perspective to this passage, meaning that they believe that the healing of the blind man is a sign of Christ redeeming people to God.⁹¹ From that perspective, it is those who watch the miracle and have their eyes open to the truth of the Messiah and the Pharisees, who question the miracle with ulterior motives, who are redeemed.⁹² However, this approach is flawed because it frames God as opportunistic as He uses the blind man solely for the purpose of redeeming the miracle watchers. Instead, it could be argued that God redeems every moment and every situation for good including an infirmity regardless of whether healing occurs.

Slaves

Mosaic Law permitted slavery; however, it did not permit the mistreatment of slaves. Slavery was a common practice and legal status in Ancient Near Eastern culture dating back to the code of Hammurabi. According to Ancient Near Eastern culture,

⁹¹ Amos Yong, *Theology and Down Syndrome: Reimagining Disability in Late Modernity* (Waco, TX: Baylor University Press, 2007), 42.

⁹² *Ibid.*, 27.

slavery was not a permanent condition because slaves could earn their freedom. However, Israel's law transcended the laws observed by other Ancient Near Eastern nations regarding slavery.⁹³ According to Leviticus 25:44-45, Israelites were permitted to purchase slaves from neighboring pagan tribes and nation states. The Israelites considered slaves as chattel and could bequeath them to future generations, resulting in permanent enslavement. Israelites who became impoverished could sell themselves as slaves to a foreigner or to another Israelite (vv. 39, 47); however, they could never become permanent slaves.⁹⁴ If a fellow Israelite bought one, the slave had to be treated not as a slave but a hired worker (v. 40). If a foreigner bought the slave, the slave held the right of redemption (vv. 48-49). Varying methods of redemption remained available to Israelite slaves, including purchasing their freedom or having a relative purchase their freedom for them (vv. 48-49). During the Year of Jubilee, slave owners (foreign or Israelite) were required to free any Jewish slave and their children from the bondage of slavery (v. 54).⁹⁵

Mosaic Law forbids the mistreatment of slaves. Slaves, especially Jewish slaves, are not to be mistreated or dealt with cruelly. In Exodus 21:20-27 if a master injures a slave in a way that results in with the loss of an eye or tooth, the master must set the slave free. If the master kills the slave, he is to be put to death. Even if an ox kills the slave, the

⁹³ Laura Culbertson, *Slaves and Households of the Near East*, Oriental Institute Seminars Number 7, University of Chicago, March 5-6, 2010, 5-10, accessed August 20, 2016, <https://oi.uchicago.edu/sites/oi.uchicago.edu/files/uploads/shared/docs/ois7.pdf>

⁹⁴ K. A. Kitchen, "In the Old Testament," in *New Bible Dictionary*, ed. D. R. W. Wood et al. (Downers Grove: InterVarsity Press, 1996), Logos Bible Study.

⁹⁵ James A. Brooks, "Slave, Servant," in *The Holman Illustrated Bible Dictionary*, ed. Chad Brand et al. (Nashville, TN: Holman Bible Publishers, 2003), Logos Bible Study.

ox must be put to death. The Scripture demonstrates the Lord's appreciation for life, even the life of a slave and for justice (vv. 20-27). In a similar manner, the Lord reminds the Israelites of their bondage and enslavement by the Egyptians and commands them to behave differently toward their slaves. The Lord also commands the Israelites not to return a slave to a master, but to let the slave live among them wherever the slave would wish (Deut. 23:15).

In the New Testament, slaves have the freedom to become converts to Christianity (Col 3:11). The Scripture encourages slave masters to refrain from behaving unjustly toward their slaves because they, too, have a master in God (Col. 4:1). In turn, the Apostle Paul also commands the slaves to serve their master faithfully and discharge their duties as if they work directly for the Lord (3:22-24).⁹⁶ Interestingly, prior to that admonition, in verse 11 Paul reminds the hearers of the letter that in Christ, no difference exists between slaves and masters, and Jews and Gentiles; all are one in Christ.

In several parables Jesus uses slaves as a metaphor of how believers are to understand the concepts of mercy, justice, and diligence. In Matthew 18:21-35, Jesus uses the parable of the unmerciful servant to illustrate how believers must extend mercy to all who have wronged them in the same manner that God extends mercy to them. In Matthew 21:33-46, in the parable of the tenants, Jesus explains how the violent rejection of the messengers sent by God will result in His avenging judgment and justice. Finally, in Luke 12:35-40, Jesus uses the example of a diligent slave to teach the disciples how they should keep watch for His return. These were not traits that were associated with

⁹⁶ E. A. Judge, "In the New Testament," in *New Bible Dictionary* (Downers Grove, IL: InterVarsity Press, 1996), Logos Bible Study.

slaves or slavery; it was uncommon for a slave to have debts forgiven, death avenged, or diligence rewarded. Christ, however, uses these examples because of the context of slavery within Jewish culture.

Ethnologically-identified People

In addition to classes of people who experience otherness based on religion, marital status, nationality, and freedom, there exist in Scripture those identified by their ethnicity. The Bible mentions these ethnologically-identified people for their otherness due to physical characteristics or ethnic group. This section will explore Old Testament and New Testament examples of people in the Scripture who are acknowledged by their ethnic group. Today, these people would likely be referred to as people of color or distinguished because they do not belong to the normative culture.

Moses's Wife

The story of the Moses's wife provides one of the first examples of the Lord expressing a distaste for racial or ethnic prejudice.⁹⁷ Aaron and Miriam complain about Moses serving as God's ambassador to the children of Israel; however, their complaint is not truly with Moses's role but with his personal life and his decision to marry a Cushite woman. This complaint results in God afflicting Miriam with leprosy in his anger about

⁹⁷Some scholars believe that Zipporah, the daughter of Jethro, is the Ethiopian woman referred to in Numbers 12:1-16. However, scholars have indicated that the time lapse between Moses's time in the desert and the time spent in the wilderness was too long for the story to refer to the same person. D. S. Margoliouth, "Ethiopian Woman," in *A Dictionary of the Bible*, ed. James Hastings, et al. (New York: Charles Scribner's Sons, 1911), Logos. Although some scholars dispute whether or not Aaron and Miriam complained on the basis of the Cushite's woman's ethnicity or if it was because this was Moses' second marriage, other scholars surmise that ethnic homogeneity was such a critical element of Hebrew life that it is reasonable to conclude that the basis for Aaron and Miriam's statements about the Cushite woman was racial bias. R. Dennis Cole, *Numbers*, vol. 3B, The New American Commentary (Nashville: Broadman & Holman Publishers, 2000). Logos.

her prejudice. Although she was healed from the affliction, the leprosy was a public warning about racial bias.

Hagar of Egypt

Hagar was as an Egyptian slave and handmaiden to Sarah, Abraham's wife (Gen. 16:1-16). As a slave, she had no rights over her own body; her master Sarah gave her to Abram as a concubine to produce an heir.⁹⁸ When Hagar grew angry with her masters, she retaliated verbally and was punished with exile. Hagar had no recourse for her unjust treatment within Abram's household; however, when she flees her unjust master, God appears to her in the desert (v. 7). He promises to bless her seed Ishmael in a manner similar to the promise that He made to Abram regarding Isaac (v. 10)

Although Abram casts out Hagar and Ishmael, God sees Hagar and redeems her situation. As such, Hagar receives something akin to the Abrahamic Covenant from God himself—no other woman in the whole of Scripture receives such an honor.⁹⁹ This results in Hagar becoming a role model to all ethnically marginalized women. Her story affirms the fact that although some people are born into slavery or are the descendants of slaves and experience cruelties not of their own choosing, God can redeem their situations and still has a plan for their lives.

⁹⁸ Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), Logos Bible Study. This story is analogous to the story of Japanese enslavement of Korean females to be used as comfort women or African American slaves in the U.S. who were raped by their slave masters.

⁹⁹ Michelle J. Morris, "Hagar," in *The Lexham Bible Dictionary*, ed. John D. Barry et al. (Bellingham, WA: Lexham Press, 2012), Logos Bible Study.

Queen of Sheba

The queen of Sheba appears in 1 Kings 10:1-10. Jesus refers to her as Queen of the South, while Josephus calls her queen of Egypt and Ethiopia and is described as an Arabian or Ethiopian queen who traveled to meet with King Solomon to negotiate trade routes and exchange gold, spices, and other goods.¹⁰⁰ According to legend, the queen bore Solomon a son named Melenik I, an Ethiopian king.¹⁰¹ This story demonstrates the leadership of women and how Solomon, the wisest man who ever lived, evidences his wisdom in the respect he showed her as a Gentile woman. He demonstrates this by taking an audience with her, answering all of her questions, and sending her away with valuable goods. Likewise, God values women of color as intelligent individuals, capable leaders, and skilled negotiators.

Simon and Lucius of Cyrene

An ancient Greek city located in northern Africa in what is now Libya, Cyrene had a small Jewish population. The Synoptic Gospels (Matt. 27:32, Mark 15:21, and Luke 23:26) record that Roman soldiers forced Simon of Cyrene into helping Jesus carry His Cross on the road to Golgotha.¹⁰² In addition, Acts 13 mentions Lucius of Cyrene at the beginning of Paul's missionary journey with Barnabas. A prophet and teacher of the New Testament Church, he laid hands on Paul at his commissioning (vv. 1-3). Lucius

¹⁰⁰ Flavius Josephus, *The Works of Josephus: Complete and Unabridged*, new updated ed., trans. William Whiston (Peabody, MA: Hendrickson Publishers, 2008), Logos Bible Study; Howard Marshall, et al., eds., *New Bible Dictionary*, 3rd ed. (Leicester, England: InterVarsity Press, 1996), Logos Bible Study.

¹⁰¹ L. G. Wisley, "Queen of Sheba," in *The Lexham Bible Dictionary*, ed. John D. Barry et al. (Bellingham, WA: Lexham Press, 2012), 1, Logos Bible Study.

¹⁰² Charles Joshua Parrot, "Simon of Cyrene," in *The Lexham Bible Dictionary*, ed. John D. Barry, et al. (Bellingham, WA: Lexham Press, 2012), Logos Bible Study.

may have also been one of the Cyrenians who preached to the Greeks at Antioch. Some scholars believe that Paul refers to Lucius in Romans 16:21.¹⁰³ Simon and Lucius were two Africans important to the New Testament Church.¹⁰⁴ Although some prominent Afrocentric biblical scholars, like Cain Hope Felder, state that Simon and Lucius were black Africans, other scholars do not agree.¹⁰⁵

Simeon Niger

The word *Niger* means the color black. Scholars surmise that name was given to Simon because of his skin color.¹⁰⁶ Simeon appears in the ethnically diverse list of New Testament Church leaders who commissioned Paul and Barnabas.¹⁰⁷ Simeon offers yet another insight into the ethnic composition of the New Testament Church, which considered all colors and ethnicities as equally valuable and suited to leadership in Christ. People of color in the New Testament Church held leadership positions.

Ethiopian Eunuch

The story of the eunuch's encounter with Philip Acts 8:27-40 illustrates a divinely illustrative instance of orthodoxy meeting orthopraxy. The eunuch serves as an attendant to the queen of Ethiopia. As one of her personal advisors, he would have been well-read

¹⁰³ A. F. Walls, "Lucius," in *New Bible Dictionary*, ed. D. R. W Wood, et al. (Downers Grove, IL: InterVarsity Press, 1996), Logos Bible Study.

¹⁰⁴ Cain Hope Felder, "Blacks in Biblical Antiquity," American Bible Society, accessed August 22, 2016, <http://bibleresources.americanbible.org/resource/blacks-in-biblical-antiquity>.

¹⁰⁵ Ibid.

¹⁰⁶ Chad Brand, "Niger," in *The Holman Illustrated Bible Dictionary*, ed. Chad Brand, et al. (Nashville, TN: Holman Bible Publishers, 2003), Logos Bible Study.

¹⁰⁷ Ibid.

and highly professional. He attempts to interpret Scripture based on his own knowledge. Meanwhile, the Holy Spirit directs Philip to travel on a specific road to Gaza and address the chariot that he sees there. Philip observes the eunuch studying Scripture and questions his understanding. The eunuch states that he needs help and Philip explains the passage. The eunuch receives the word and asks to be baptized, which Philip does joyfully.

The mention of the Ethiopian receiving salvation and baptism remains significant because, as Ben Witherington notes, this story indicates the inclusiveness of the New Testament Church: “Ethiopians were the yardstick by which antiquity measured colored people.”¹⁰⁸ Thus, the adjective *Ethiopian* in this conversion story reaffirms God’s desire for all people to come to the saving knowledge of Christ. In this instance, the Lord sought out the eunuch, despite his physical mutilation and skin color, for the purpose of salvation. Perhaps his position as a court official would give him influence to teach other Ethiopians the truth of the gospel.¹⁰⁹

Otherness in Scripture is expressed by ethnicity, gender, ableness, and class. In each of these categories, God acknowledges the realities and painfulness of being the other. Each of the above stories, however, expresses His desire for and plan to redeem humankind to himself. Regardless of the depth of marginalization, God longs to bring those people into the body of Christ, and He has created a way to actualize His desire.

¹⁰⁸ Ben Witherington, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids, MI: W.B. Eerdmans, 1998), 295, Google Books.

¹⁰⁹ Bob Deffinbaugh, “The Ethiopian Eunuch (Acts 8:26-40),” Bible.org, August 12, 2004, accessed May 15, 2016, <https://bible.org/seriespage/13-ethiopian-eunuch-acts-826-40>.

Racial and Gender Equality as a Gospel Imperative

Equality and Inclusion in the Gospels

To fully appreciate the point of the gospel message, one must begin with Jesus's admonition and explanation of the greatest commandment: "Love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and most important commandment. The second is like it: Love your neighbor as yourself. All the law and the prophets depend on these two commandments" (Matt. 22:37-39).

The proof for racial and gender equality as a gospel imperative appears in the words of Christ to the Pharisees. During an academic debate, a Pharisee attempted to stump Jesus by inquiring His opinion on which commandment was the greatest (v. 36). Jesus's comments that day left the scholars dumbfounded. He stated that the first commandment is to love God, but the second commandment is also critical: love others (37-40). This distinction troubled the Pharisees because they disliked their brethren, such as the Sadducees and the Samaritans.

In His statement, Jesus instructs them that their behavior toward their neighbors must equal the love they would show themselves. In Luke's account of this exchange, the Pharisee continues to question Jesus by asking Him to define who constitutes his neighbor, leading Jesus to share the parable of the Good Samaritan (Luke 10:25-37). In Mark's Gospel, a scribe reaffirms Jesus's answer and states that showing love to God and neighbor is more valuable than burnt offerings and sacrifices (Mark 12:32-33). Jesus confirms his understanding by suggesting he is close to the kingdom of God (v. 34).

After Jesus's death and resurrection, He leaves His earthly ministry by giving some parting instructions for the disciples. In Matthew 28:19, He tells them to take make disciples of all, sharing the gospel with every nation (*ethos*) and baptizing them in the

name of the Lord.¹¹⁰ A similar account of this event occurs in Mark 16:15. Here, Jesus once again tells the disciples to go into every nation and cultivate disciples. As one of the Lord's last commands, He instructs His followers to spread the good news of His resurrection not only to the Jews but also to all people, even to the ends of the earth.¹¹¹ The Jewish people at the time would have seen this as a radical statement because they did not associate with Samaritans, let alone unknown people groups. In this passage, Jesus reaffirms His commitment to inclusivity and commands the same of His disciples.

Equality and Inclusion in the Book of Acts

Acts 1:8 reinforces the idea that the kingdom of God remains available to everyone. Jesus instructs the faithful to wait on Pentecost because their assignment was to spread the good news of Christ to Jerusalem, Judea, Samaria, and to the ends of the earth. By extending salvation to the Gentiles, Christ compels His followers to reach out to men and women from every ethnicity. The statement "to the ends of the earth" implies desire for total inclusivity into the body of Christ for all people.

Acts 2:17

In Acts 2:17, the Day of Pentecost (*Shavuot*) begins the assimilation of every nation into the Church. First, Jewish representatives from all of the known world had assembled in one location. Second, everyone present hears those speaking in tongues and are able to understand them in their own language. Third, those who are present marvel at

¹¹⁰ Craig Blomberg, *Matthew*, vol. 22, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 22, Logos Bible Study.

¹¹¹ Leon Morris, *The Gospel According to Matthew*, ed. D. A. Carson, The Pillar New Testament Commentary (Grand Rapids, MI: W.B. Eerdmans, 1992), Logos Bible Software.

this miracle, and the scoffers attribute the event to drunkenness. Thus the stage is set for Peter to remind listeners of Joel's prophetic word concerning the last days when the Spirit of the Lord would fall on all men and women for the purpose of converting observant Jews who had yet to believe on Christ. In verse 21, Peter reminds them that all who call on Jesus shall be saved, and their hearts were touched by what they observed and heard. Certainly as religious men they knew of the prophetic words of Joel and were taught to look for those signs that indicated the arrival of God's promise. As a result of hearing the glossolalia and Peter's preaching, many devout Jews converted to Christianity.

Acts 6

Acts 6 concerns the equal treatment of Jewish widows, regardless of whether they were Hebraic or Hellenistic. Even in the New Testament Church, however, a tendency still existed toward in-group bias as indicated in Acts 6:1.¹¹² Widows belong to a divinely protected group of marginalized people as provided in the Law and the directions for how to properly care for them. Shortly after the Day of Pentecost, there arose a dispute between the Hebraic Jews and the Hellenistic Jews because those who distributed food to the widows favored the Hebraic widows. When this bias became apparent, the Hellenistic Jews expressed their frustration with the unequal treatment.¹¹³ The disciples took immediate action to remedy the problem by seeking seven leaders to address the care ministry.

¹¹² John B. Polhill, *Acts*, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 26, Logos Bible Study.

¹¹³ P. W. Sell, "The Seven in Acts 6 as a Ministry Team," *Bibliotheca Sacra* 167 (January-March 2010): 60, accessed May 14, 2016, <http://web.a.ebscohost.com/ehost/pdfviewer/pdfviewer?sid=a1a51362-ac5f-480d-abaf-ddb4f75c6f9f%40sessionmgr4001&vid=2&hid=4206>.

This situation illustrates why many people like Donald McGavran and C. Peter Wagner taught the homogenous unit principle for church growth.¹¹⁴ Grouping people of the same ethnicity together reduces conscious and unconscious cultural biases, avoids conflict, and increases comfort among worshippers. However, the New Testament Church did not use or promote ethnic segregation to address the bias. Instead, church leaders asked the congregation to select men of high moral character (good reputations, filled with the Spirit and known to be wise) to unbiasedly care for the widows (v. 3). The church leaders realized that caring for the widows remained necessary and important. As a result of resolving the church conflict, the number of disciples continued to grow and many people converted.

Acts 10

Cornelius, a devout Gentile sought the Lord's face through prayer and almsgiving, worshipped God as best as he could given the ethnic division. As a result of his faithfulness, God used Cornelius to change Peter's heart regarding Gentiles, and He used Peter to bring salvation to Cornelius's home (Acts 10:44-46). As an observant Jew, Peter had little dealings with Gentiles and followed kosher dietary laws. However, in Peter's dream, God revealed His plan to include the Gentiles into the household of faith (vv. 10-16).

Using the metaphor of eating unclean food, the Lord shows Peter that although he had learned from childhood that these animals were filthy and unclean, he could now eat

¹¹⁴ Wagner was the Professor for Church Growth at Fuller Theological Seminary, and McGavran led the School for World Missions at Fuller Theological Seminary. Their influence from the 1960s-1990s shaped how many people established their churches.

them because He had made them clean (Acts 10:10-16). This analogy was not lost on Peter, who had considered Gentiles as *trayfe* (unclean), like shellfish and pork.¹¹⁵ God himself says the Gentiles are clean (v. 15), and He wants Peter, one of the chief apostles, to share this knowledge with other Jewish believers. God does not want Gentiles treated as second-class citizens in the Kingdom.

Moreover, God wants Peter to have a personal witness regarding the conversion of Gentile believers. He provides Peter with this experience as he preaches to the listeners who have gathered at Cornelius's house. The Holy Spirit falls on the hearers, and they begin to speak with other tongues (Acts 10:44-46). Peter becomes an eyewitness to the work of the Holy Spirit in the Gentiles and declares that if God has seen fit to give them the gift of the Holy Spirit then they should also be baptized in the faith.¹¹⁶

In Acts 10, the Lord imparts His vision for racial inclusion in the body of Christ through the impartation of the Holy Spirit to those considered unclean by Jewish believers. Salvation through Christ becomes available to all people, regardless of their ethnic or racial background. This type of inclusivity had been foreign to the Jewish believers because the Law clearly distinguishes Jews from Gentiles. However, God himself makes those distinctions meritless in Christ.¹¹⁷ In this one act, the Lord reinforces His definition of "all who believe." Once again, in the early formation of the Church, any

¹¹⁵ *Trayfe* is a Yiddish word that refers to non-kosher food.

¹¹⁶ Polhill, 26.

¹¹⁷ Russell Morton, "Acts 11: 1–18," *Interpretation: A Journal of Bible and Theology* 66, no. 3 (July 2012): 310, accessed May 14, 2016, <http://dx.doi.org/10.1177/0020964312443196>.

attempt to exclude unbelievers from hearing the gospel or to prohibit varying ethnicities from finding community in the Church proves antithetical to the message of Christ.

Acts 15

Acts 15 marks one of the earliest Church councils, now referred to as the Jerusalem Council. The apostles and elders, including Peter, James, Paul and Barnabas, gather together to discuss the issues facing the Church as a result of Gentiles belonging to the fellowship. Some leaders were requiring Gentiles to be circumcised in order to be saved (v. 1). Paul and Barnabas hear about this and tell those leaders that their doctrine is erroneous (vv. 1-2). This leads to a significant conflict, resulting in the need for a council meeting. The apostolic leaders meet in Jerusalem to study and debate what theological ground they should teach as a united body of believers.

After significant discussion, the Apostle Peter reminds the group of what occurred with Cornelius when Peter saw the Lord give the Holy Spirit to the Gentile believers (Acts 15:7-8). Peter acknowledges that by their receiving the Holy Spirit, God himself has testified to the validity of their faith. Peter also makes a crucial point: “He made no distinction between us and them” (v.9)—a profound revelation of how the Lord views Jews and Gentiles. God sees no difference among ethnic groups if they follow Christ. People remain one in Him through faith in Jesus. Peter also informs them that since they too are unable to keep the Law, they should not add such an unduly burdensome task to the Gentile believers (vv. 10-11). Paul and Barnabas then testify of their missionary journey among the Gentiles to affirm Peter’s experience and cite the miracles they witnessed (v. 12).

Afterward, James quotes Amos 9:11, which speaks of the rebuilding of the tabernacle, the restoration of the Israel, the possession of the remnant, and the inclusion of the Gentiles. James cites Amos to reinforce the truth that the inclusion of the Gentiles was not some new capricious theology but remains part of their theological underpinnings from the earliest of prophetic voices.¹¹⁸ James also states that to require circumcision creates a hardship on the believers; instead, Gentiles should abstain from fornication and things that belong to idol worship (e.g. idols, sacrificed food, blood; vv. 19-20). Additionally, James references the Holy Spirit leading the decision making process (v. 28).¹¹⁹ This passage illustrates the tendency of believers to place additional requirements on those who differ, demanding more from them than the cleansing power of Jesus's blood. The New Testament Church rightfully asks new believers to follow Christ in faith and avoid practices that run contrary to a life of holiness.

Diversity and Inclusion in Galatians 3:28

The message of equality given in Galatians 3:28 builds upon Galatians 3:8, which provides the foundation of Paul's argument to include Gentiles in the body of believers. In 3:8, Paul refers to Genesis 18:18, when God promises Abraham that "all nations will be blessed through you." Paul asserts that the inclusion of Gentile believers had always

¹¹⁸ J. Paul Tanner, "James's Quotation of Amos 9 to Settle the Jerusalem Council Debate in Acts 15," *Journal of the Evangelical Theological Society* 55, no. 1 (March 2012): 75-77, accessed May 14, 2016, <http://www.etsjets.org/>.

¹¹⁹ For more on the Noahide laws, Acts 15, and decision-making, see Ronnie J. Crum, "Decision-making Styles, Leadership Styles, and Selected Influences on Decision Making" (D.Min. proj., Assemblies of God Theological Seminary, 2014), 50-55.

been God's plan. Just as God accepted Abraham because of his faith, Gentiles believers who have faith in Christ are also heirs to the promise of salvation as Abraham's seed.

Paul concludes the matter in Galatians 3:28-29, which asserts that

faith in Christ Jesus is what makes each of you *equal with each other*, whether you are a Jew or a Greek, a slave or a free person, a man or a woman [emphasis mine]. Thus, the three categories of distinction align with the common Jewish prayer thanking God for not being a Gentile, a slave or a woman.¹²⁰ Now that distinction is irrelevant. If you belong to Christ, you are now part of Abraham's family, and you will be given what God has promised.

This freedom from distinction includes those who deal with the intersectionality of those binary categories, such as slave men, Gentile men, or free women.¹²¹ Paul strongly declares the equality of all believers in Christ, challenging centuries of cultural biases.

Diversity and Inclusion in Revelation 5:9-10

In John's Revelation, he sees Jesus as the One who opens the Book of Life because only He is worthy of the task. The elders who worship the Lord declare that Jesus has purchased God's people—people of every ethnic group or *ethnos* on the face of the earth—with the currency of His blood. The elders go on to say that these purchased people would be kings and priests of the Lord (Rev. 5:10).¹²² This passage indicates that in the last days God will not exclude any ethnic group from serving Him in the ministry

¹²⁰ F. F. Bruce, *The Epistle to the Galatians*, New International Greek Testament Commentary: A Commentary on the Greek Text (Grand Rapids, MI: W.B. Eerdmans, 1982), Logos Bible Study.

¹²¹ Marianne Bjelland Kartzow, "Asking the Other Question'," *Biblical Interpretation* 18, no. 4 (2010): 371-74, accessed May 14, 2016, <http://dx.doi.org/10.1163/156851510X517591>.

¹²² Kendell H. Easley, *Revelation*, vol. 12, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1998), Logos Bible Study.

of His Word or in the ministry of the marketplace. Each group will have full access to God's grace and the ability to serve in Him in the manner of His choosing.¹²³

This Scripture stands in stark contrast with American Christian culture, which currently has few leadership voices outside of Anglo men. Revelation 5:9-10 indicates that Christ plans for the Church to be inclusive at all levels of service, from the parking lot attendant to the vocalist, from the kitchen committee to those who serve communion. This reflects His will because He purchased this group of believers with His blood; He gave His life so that all men and women could have eternal life with Him regardless of their ethnic or socioeconomic status. Christ's bride comprises believers from diverse backgrounds and races. Those Christians who balk at following the leadership of African Americans, Asians, Native Americans, and Latinos ignore the ideal picture of the Church given to Christ-followers in Revelation.

Impartiality toward Women and Others

The impartiality expressed in Scripture refers to a sense of belonging. Jews and Gentiles, men and women, and slaves and masters are equal in Christ. Ranks of belonging do not exist although people may hold different functions and perspectives based on one's worldview and context. For example, there are those who believe there were no female apostles simply because they cannot imagine a woman holding that office. However, N. T. Wright states that "If an apostle is defined as a witness to the resurrection, there were women who deserved that title before any of the men. Mary

¹²³ David J MacLeod, "The Adoration of God the Redeemer 8-14: An Exposition of Revelation 5," *Bibliotheca Sacra* 164, no. 656 (October- December 2007):464-5, note 57, accessed May 14, 2016, <http://www.dts.edu/>.

Magdalene and the others are the apostles to the apostles.”¹²⁴ Wright argues that gender does not become irrelevant in Christ, but it does not afford privilege or create castes either. He concludes that while men and women remain equal in the household of faith that does not eliminate gender distinctions, which are critical to understanding how to minister to an individual.¹²⁵ Unfortunately, due to misinterpretation of the Scriptures, and for some, simply a sinful nature, believers have used distinctions to subjugate people by gender and ethnicity—behavior clearly opposed in Scripture.

Impartiality also characterizes the story of the Samaritan woman encountering Jesus (John 4:3-30). Jesus approaches her despite the obvious gender and ethnic differences and shares the good news of His messianic ministry. He ministers to her by acknowledging all of the ways in which she presents her primary self (as a woman and a Samaritan). In a private, conversational and relational manner, Jesus even speaks to her societal failures in her divorces and unwillingness to engage in matrimony again. The Lord uses a gendered approach to ministry (i.e., he does not ignore her gender instead he acknowledges specific concerns related to her life as a woman), but neither her gender nor her ethnicity subsequently prevent her from giving her testimony and ministering the news of the Messiah to her community.

Jesus also demonstrates cultural competence in ministry in His approach to Paul on the Damascus Road. Jesus confronts Paul, blinds him, and tells him to travel to a city to await further instruction. This approach acknowledges Paul as a learned Pharisee and

¹²⁴ N. T. Wright, “The Biblical Basis for Women’s Service in the Church,” *Priscilla Papers* 20, no. 4 (Autumn 2006):7, accessed April 23, 2016, http://www2.cbeinternational.org/CBE_InfoPack/pdf_files/wright_biblical_basis.pdf.

¹²⁵ Ibid.

as a man. Christ's confrontational and forceful interaction with Saul publically humbles him. These two different methods of evangelism suggest that Jesus possessed cultural competency and utilized it in His approach to ministry.

Conclusion

There is significant scriptural support for women in religious leadership in the Old and New Testaments. Additionally, there is historic evidence that indicates that women played a role in the development of the Early Church. Whether apostle, prophet, or a leader of house churches, women were leading in a multiplicity of roles. Scripture also addresses the issue of otherness, specifically when experienced by Gentiles, foreigners, widows, the infirmed and slaves. In the Old Testament, God expresses the need to seek justice on behalf of those who are marginalized. This theme of protection and justice continues into the New Testament. Moreover, Scripture clearly outlines God's plan for inclusivity in the body of Christ that extends to race and gender diversity. Thus, women and people of color leading in ministry is affirmed in the Bible.

Although Christians must consider gender and ethnicity in developing methodology for evangelism, gender and ethnicity do not qualify one's authority to minister. Christian leadership is not exclusively limited to white Anglo Saxon Protestant men from North America and Europe. On the contrary, Christian leadership belongs to those whom God has called and equipped for His service. Believers must willingly look past social and culturally myopic stereotypes based on race, ethnicity, and gender, and acknowledge how all individuals represent the body of Christ and have a role to play as leaders and teachers of the gospel.

CHAPTER 3: GENERAL LITERATURE REVIEW

Introduction

“And she had nothing to fall back on: not maleness, not whiteness, not ladyhood, not anything. And out of profound desolation of her reality, she may very well have invented herself.”—Toni Morrison¹²⁶

Systemic and institutional biases create an adverse system for women and people of color in society in general, but also in nonprofit entities. This also includes the church as a nonprofit organization. As a result, women of color need to reposition themselves to survive and thrive in nonprofit ecclesiastical systems, also in the Assemblies of God (AG) Fellowship. Women of color can thrive in the entrepreneurial system of the local church if they develop their leadership abilities, overcome implicit barriers, and build a network of support to aid them in pursuing their God-given aspirations. This chapter will explore how the Fellowship can benefit from lessons learned in the marketplace community, which has addressed leadership disparity and worked to include more women of color in senior leadership ranks.

¹²⁶ Toni Morrison, “What a Black Woman Thinks about Women’s Lib?” in *Public Women, Public Words: A Documentary History of American Feminism*, edited by Dawn Keetley and John Pettegrew (Lanham, MD: Rowman and Littlefield, 2002), 3:74, accessed January 19, 2016, <https://books.google.com/books?id=EDd2aNCogIYC&printsec=frontcover&dq=Public+Women,+Public+Words:+A+Documentary+History+of+American+Feminism&hl=en&sa=X&ved=0ahUKEwjEscKhv3MAhVOL1IKHWaABLSQ6AEIHTAA#v=onepage&q=Public%20Women%2C%20Public%20Words%3A%20A%20Documentary%20History%20of%20American%20Feminism&f=false>.

The chapter's first section will examine the barriers for women to leadership, the origin of those barriers, and what barriers still exist. The next section will discuss the strategies that women of color ministers in the Assemblies of God need to implement to become effective leaders, including developing professional skills, gaining family support, acquiring mentors, and obtaining sponsorship. This will then lead into an examination of how to develop cross-cultural competencies in leading and preaching, which will also include how to build healthy mixed gender approaches to team building.

In addition, this chapter will identify avenues the Assemblies of God can take to increase its diversity within the leadership ranks by encouraging women of color to not only lead effectively but, in the words of Toni Morrison, invent their own pathway to leadership through church planting.¹²⁷ The final portion of the chapter will examine how white leaders can address issues of implicit bias by reevaluating their succession planning and hiring processes.

Necessary Components for Successful Ministry Leadership as a Woman of Color

Identifying Perceived and Actual Barriers to Leadership

One of the benefits of being a minister in the Assemblies of God is the fact that the Fellowship encourages ministers to cultivate a spirit of divinely-led entrepreneurship. Women ministers in the Fellowship, unlike other Christian denominations, can follow the call of God and pursue their God-given destinies through church planting, school

¹²⁷ The reader will continuously see the phrase "God-given goals." I intentionally repeat this phrase not to promote diversity for diversity's sake nor for conveying the idea that current leaders are beholden to help a woman or person of color develop their own personal kingdom. Instead, I am concerned about implicit, unconscious, and institutional bias that could be an impediment to a woman following God's plan for her life.

building, missionary journeys, street evangelism, and other avenues.¹²⁸ Despite this dynamic liberal structure in the Fellowship, there remains a cultural foundation of white balancing that can lead to unconscious bias, which may prevent non-white women from joining the ranks of leadership, either by personal choice or by external hindrances.¹²⁹

White culture functions as the normative setting for most social and professional engagement in the United States. This influence appears in the terms used to describe ethnic groups that comprise non-Europeans. Most sociological terms used to describe non-white racial or ethnic groups evolve from the idea of white people as the normative group. For example, the terms *people of color* and *non-white* remain problematic because the terms presume that white people lack a visible color distinction or that discussions of race and ethnicity begin with the definition of what is white, respectively. The term *minority* also proves troubling because by 2050 white people will no longer remain the dominant ethnicity in the United States; instead, the country will have a plurality of ethnic groups, with no one ethnicity holding a true majority.¹³⁰ In that context, it is illogical to use whiteness as a foundational lens through which to assess and judge other

¹²⁸ Angela Tarango, *Choosing the Jesus Way: American Indian Pentecostals and the Fight for the Indigenous Principle* (Chapel Hill, NC: University of North Carolina Press, 2014), 583, Kindle.

¹²⁹ The photography term *white balancing* serves as a metaphor for how racial and female bias can unconsciously erect barriers to advancement for non-white women. In digital photography, white balancing describes the calibration of the camera's color balance to ensure that white objects in natural light appear white in the photograph. To achieve white balance, a photographer places a plain white sheet of paper in front of the lens and adjusts the color settings until the image in the camera appears to be true white under that particular lighting context. Orienting the camera in this manner clearly defines every other color, allowing them to stand out from each other, thereby creating an accurate record of the image regardless of the available lighting. While this technique is helpful in photography, it remains problematic when applied to culture and ethnicity. Nikon USA, "Learn and Explore," Nikon USA, accessed January 19, 2016, <http://www.nikonusa.com/en/learn-and-explore/article/fubpbfls/setting-white-balance.html>.

¹³⁰ Sam Roberts, "Projections Put Whites in Minority in U.S. by 2050," *New York Times*, December 17, 2009, accessed January 19, 2016, http://www.nytimes.com/2009/12/18/us/18census.html?_r=0.

ethnicities and cultures. In addition to white balancing, there exists the parallel issue of male-balancing.

Male normalcy often provides the default setting of most leadership theory and practice. In examining the cultural landscape, whether in the newspaper, film, or other media, the primary physical characteristics of the most widely known CEOs are their male gender and their white ethnicity. Many U.S. citizens would have great difficulty naming a CEO who did not fit into at least one of those two categories. The Founding Fathers established this mental acculturation to white and male normalcy in the U.S. Constitution.¹³¹ Because of the common misperception regarding the mental acuity attributed to women and non-white people during that period, over the years collegiate institutions excluded these individuals from access. Most U.S. colleges did not allow women to matriculate until 1848 but then only permitted them to take limited classes. One of the first U.S. colleges to admit African Americans and women was Oberlin College. However, first African American woman did not graduate from Oberlin College until 1868, even though white women and African American men had been graduating from the university since 1841 and 1844 respectively.¹³²

Because the majority of colleges and universities barred entry to women and non-whites, white male professors cultivated, taught, and provided the basis of leadership

¹³¹ U.S. Constitution, art. 1, sec. 2 excludes Indians and all other persons counted as three-fifths of a person from being considered as free people; other people meaning Africans and other people of color; U.S. Constitution, amend. 14, sec. 2 excludes women from being counted toward the number of persons in a state regarding representation.

¹³² National Women's History Museum, "The History of Women in Education," National Women's History Museum, accessed December 23, 2015, https://www.nwhm.org/online-exhibits/education/1800s_6.htm; Caldwell Titcomb, "JBHE Chronology of Major Landmarks in the Progress of African Americans in Higher Education," *The Journal of Blacks in Higher Education*, accessed December 23, 2015, <https://www.jbhe.com/chronology/>.

theory in the United States. They began their definition of normative leadership behavior by balancing their leadership lens with the values and culture of white men.¹³³ This resulted in systemic institutional bias that continues to the present time. Institutional structures evaluate women and non-whites on a scale that has an implicit bias toward men and white people. Under this system, the more a person's behavior aligns with what others consider normative for men and white people, the more society will reward those behaviors. However, society questions those behaviors that deviate from normalcy, questioning them at best and punishing them at worst. In the eyes of the beholder, people who do not fit that particular mold are simply not qualified for the role.

Moreover, the majority of leadership literature and theory focuses on gender or race exclusive of intersectionality. *Intersectionality* is a term coined by legal scholar Kimberlé Crenshaw in the 1989 to increase the visibility of how some members of this society may experience discrimination with a multiplier effect because they find themselves at the intersection of race and gender.¹³⁴ Likewise, when studying leadership theory, Jean Chin discusses the need to examine diverse leadership, recognizing that leading as a minority impacts how a person leads and when that individual experiences the intersection of being a woman and a person of color it impacts their leadership values and practices.¹³⁵ In a 2013 leadership study, Chin found that diverse leaders (women and

¹³³ University Alliance, "Great Man Theory," Villanova University, accessed December 23, 2015, <http://www.villanovau.com/resources/leadership/great-man-theory/#.Vnr3nBUrLIU>.

¹³⁴ Kimberlé Crenshaw, "Why Intersectionality Can't Wait," *The Washington Post*, September 24, 2015, accessed September 5, 2016, https://www.washingtonpost.com/news/in-theory/wp/2015/09/24/why-intersectionality-cant-wait/?utm_term=.e3bc89af2f44.

¹³⁵ Jean Lau Chin, "Diversity Leadership: Influence of Ethnicity, Gender, and Minority Status," *Open Journal of Leadership* 2, no. 1 (2013): 1, accessed September 5, 2016, <http://dx.doi.org/10.4236/ojl.2013.21001>.

people of color) were more likely to value collaborative leadership over charismatic and transformational leadership. She also found that diverse leaders were more likely to encounter negative responses as leader because of the discordancy between the stereotype of how people in their diverse group behave and the expectations of how a leader in their role should behave.¹³⁶ Thus, understanding leadership from the perspective of a diverse leader must include understanding intersectionality of their various membership groups, especially if those groups possess minority status. Adding Christian to the group status makes identifying relevant leadership theory even more elusive because of the Church's incongruent ideology regarding women in leadership. Within that small group of scholars examining this subject, the numbers viewing Christian leadership through an intersectional lens of race and gender remains microscopic.¹³⁷

Hannah Riley McGinn and Kathleen L. Bowles identify four historically presumed barriers to female leadership: familial responsibilities, lack of motivation, lack of experience, and gender bias.¹³⁸ The authors posit that women can overcome these barriers by negotiating more effectively and claiming authority as often and with as much force as their male counterparts. While it remains true that women generally have more familial responsibilities, work superiors often accommodate men with equal responsibilities in order to give them greater work-life balance, as was seen recently with

¹³⁶ Ibid., 9.

¹³⁷ Hallee Gray Scott, *Dare Mighty Things* (Grand Rapids, MI: Zondervan, 2014), 25, 40, Kindle.

¹³⁸ Hannah Riley McGinn and Kathleen L. Bowles, "Claiming Authority: Negotiating Challenges for Women Leaders," in *The Psychology of Leadership*, edited by David M. Messick and Roderick M. Kramer (Mahwah, NJ: Lawrence Erlbaum Associates, 2005), 195-214, accessed January 21, 2016, http://www.people.hbs.edu/kmcginn/PDFs/BookChapters/2005-Claiming%20Authority_Negotiating%20Challenges%20for%20Women%20Leaders.pdf.

the current Speaker of the House Paul Ryan and in the case of Facebook founder Mark Zuckerberg. Ryan required the House Republicans to accommodate his need for family time, and Zuckerberg took paternity leave for a few months after the birth of his child.¹³⁹

In response to the supposed “lack of motivation barrier,” the literature demonstrates that Black and Latina women are more likely to start a small business.¹⁴⁰ This trend likely results from women needing to act entrepreneurially to create leadership opportunities rather than them waiting for someone to create a position for them. Lack of experience, however, remains a critical barrier for women to overcome. According to Bowles and McGinn, this situation can improve when women receive cross-training in multiple fields of expertise, with the expectation that they will seek out new learning opportunities.¹⁴¹ With regard to gender bias, there will always remain those individuals who generally do not view women as capable leaders. However, skilled female leaders must learn to ignore invalid criticisms, bias, and insults.

Women who do not develop the art of claiming authority may grow disheartened at the barriers and withdraw from their original aspirations. According to a Catalyst study, women were more likely to scale back their ambitions (35 percent) than men (21

¹³⁹ Claire Cain Miller, “Paul Ryan and Joe Biden: Unlikely Alliance of Working Fathers,” *New York Times*, October 23, 2015, accessed January 21, 2016, <http://www.nytimes.com/2015/10/24/upshot/paul-ryan-and-joe-biden-unlikely-alliance-of-working-fathers.html>; Claire Cain Miller, “How Mark Zuckerberg’s Example Helps Fight Stigma of Family Leave,” *New York Times*, December 2, 2015, accessed January 21, 2016, <http://www.nytimes.com/2015/12/03/upshot/how-mark-zuckerbergs-example-helps-fight-stigma-of-family-leave.html>.

¹⁴⁰ Tanzina Vega, “U.S. Sees Big Spike in Black and Hispanic Women Entrepreneurs,” *CNNMoney.com*, August 20, 2015, accessed May 31, 2016, <http://money.cnn.com/2015/08/19/smallbusiness/minority-women-entrepreneur/>; Emily Fetsch, “Women of Color in Entrepreneurship: New SBO Data and What it Means for the Economy,” September 17, 2015, accessed May 31, 2016, <http://www.kauffman.org/blogs/growthology/2015/09/women-of-color-in-entrepreneurship-new-sbo-data-and-what-it-means-for-the-economy>.

¹⁴¹ Bowles and McGinn.

percent).¹⁴² In ministry, this might occur when women who were initially seeking teaching pastor placement instead pursue a youth pastor or children's pastor position if they are unable to secure employment in other roles. Women who felt different due to the color of their skin or their ethnic background (46 percent) were more likely to downsize their aspirations than women who did not feel different (33 percent).¹⁴³ Among those who felt different because of race or ethnicity, women were almost twice as likely as men (25 percent) to downsize their aspirations. Additionally, women who appear non-white based on the color of their skin or their ethnic background were more than twice as likely to downsize their aspirations as men who did not feel different due to skin color or ethnicity (20 percent).¹⁴⁴

When children are added to the equation, the downgrading of aspirations becomes even more pronounced. Women with children who felt different due to the color of the skin or their ethnic background (59 percent) were more likely to downsize their aspirations than women without children (40 percent).¹⁴⁵ Among mothers whose spouse had a full-time job and felt different from their peers due to skin color or ethnic background, 63 percent were more likely to downsize their aspirations than mothers who did not have a spouse (40 percent).¹⁴⁶

¹⁴² Jennifer Thorpe-Moscon and Alixandra Pollack, "Feeling Different: Being the 'Other' in US Workplaces," Catalyst, January 16, 2014, accessed January 21, 2016, http://www.catalyst.org/system/files/feeling_different_being_the_other_in_us_workplaces.pdf.

¹⁴³ Ibid.

¹⁴⁴ Ibid.

¹⁴⁵ Ibid.

¹⁴⁶ Ibid.

The study indicates that women of color face difficulty because of stereotypes and biases. African American women believe that they are dealt with based on negative racial stereotypes, and their Asian peers believe that they are not viewed as leadership material. According to the study, statistics confirm the validity of these beliefs.¹⁴⁷ This data also indicates that unlike men, women, particularly married mothers of color, remain far more likely to succumb to these barriers instead of pressing through to achieve their God-given purposes.¹⁴⁸ The Church must examine itself to determine whether these barriers unnecessarily exclude women of color from participation in ministry regardless of their life circumstances. If so, then the Church is losing potential university presidents, lead pastors, presbyters, missionaries, and other critical leaders within the Fellowship.

Ministry Leadership Skills

In addition to overcoming the above barriers as a necessary component for successful ministry leadership as women of color, Jan Masaoka, noted nonprofit leader, states that women must develop leadership skills significant for success, such as managing volunteers. Church boards, ministry partners, and congregants who voluntarily staff the various church and parachurch departments will not always consist of gender unbiased and culturally sensitive individuals. Effective leaders will develop ways to

¹⁴⁷ Catalyst, *Connections That Count: The Informal Networks of Women of Color in the United States* (New York: Catalyst, 2006), 6, accessed January 21, 2016, http://catalyst.org/system/files/Connections_that_Count_The_Informal_Networks_of_Women_of_Color_in_the_United_States.pdf.

¹⁴⁸ Thorpe-Moscon and Pollack.

successfully manage relationships with those who do not think they are qualified to lead.¹⁴⁹

Managing one's expectations from a cultural perspective also remains an important leadership skill. A great deal of in-group pressure exists for people of color to advance economically and socially further than the previous generation. In addition to facing scrutiny from white colleagues, women of color risk being misunderstood by members of their own racial or gender group. Often these criticisms come in the form of unreasonable expectations to unduly favor to those with whom they share a common ethnic heritage or gender. These criticisms also come from individuals who have difficulty understanding why women of color would pursue a career in a field like the non-profit sector, which lacks the financial security or prestige found in other professions such as accounting, law, or medicine.¹⁵⁰

Thus, to effectively deal with in-group critiques and navigate a predominately male or white workplace, women of color must expertly manage the demands of code switching. Code switching is the ability to modulate speech, using colloquial phrases and idioms to fit the expectations of the audience. Women of color learn to code switch early in life because they walk among multiple cultures.¹⁵¹ Women of color constantly code

¹⁴⁹ Jan Masaoka, "Ten Things I Learned about Leadership from Women Executives of Color," Blue Avocado, accessed January 26, 2016, <http://blueavocado.org/content/ten-things-i-learned-about-leadership-women-executives-color>.

¹⁵⁰ Vu Le, "The Joys and Burdens of Being an ED of Color," Nonprofitwithballs.com, September 2, 2014, accessed January 26, 2016, <http://nonprofitwithballs.com/2014/09/the-joys-and-burdens-of-being-an-ed-of-color/>.

¹⁵¹ Tami Winfrey Harris, "What's So Wrong with 'Sounding Black?'" *Psychology Today*, September 17, 2010, accessed January 26, 2016, <https://www.psychologytoday.com/blog/colorstruck/201009/whats-so-wrong-sounding-black>.

switch between their primary culture of personal ethnicity and female gender to the dominant white male culture.¹⁵²

Learning to code switch remains a valuable skill, which allows a person the ability to communicate effectively to a wide variety of people. Female leaders need to develop the ability to present and lead in front of any audience. If women of color develop code-switching skills, then they can more effectively communicate. Learning different presentation styles, however, is not limited to cultural code switching; women can use this skill to relate to those from various ages, nationalities, and religious beliefs.¹⁵³ Additionally, women leaders of color must learn to be comfortable as the “only”—the only leader of color, the only person of color, the only woman in a leadership position. It means the willingness to be what is referred to in the leadership literature as a “unicorn.”¹⁵⁴ The unicorn represents a mythical and rare creature. Likewise, being a woman of color in leadership is often seen as a rare and isolated event that could only happen to the most exceptional individual. As a result, the woman of color is viewed through an unrealistic and mythical lens and receives unrealistic

¹⁵² Katherine Giscombe, *Navigating Organizational Cultures: A Guide for Diverse Women and Their Managers* (New York: Catalyst, 2011), 6, accessed January 26, 2016, http://www.catalyst.org/system/files/navigating_organizational_cultures.pdf.

¹⁵³ One of the lesser skills of code switching includes learning how to deal with questions that ask an individual to represent one’s own particular group or groups to white people. Many times when attempting to avoid a cultural faux pas, someone from a majority culture will ask a person from a minority culture to predict the possible outcomes of a particular scenario. For example, if someone is printing a curriculum and wants to use language that may potentially offend the readers that person may ask the only Korean-American in the room, “How will Asians feel about the word *Oriental*?” The person of color may then feel the burden to provide an answer on behalf of an entire race of people, a very difficult burden to bear. To operate effectively despite these barriers, women of color must learn to effectively build bridges between one’s own culture and the dominant culture without feeling the need to represent the entire group in every professional interaction.

¹⁵⁴ Le.

expectations from supervisors and peers. The isolation a woman of color experiences can undermine confidence and cause one to question her legitimacy and competence.¹⁵⁵ The “unicorn leader must learn to embrace the leadership position even if others around her are unfamiliar or uncomfortable with how to interact with them as the first woman of color in that role. They must embrace the role that God has ordained them.”¹⁵⁶ According to author Halee Gray Scott, organizations that hold onto the unicorn ideology regarding their few female leaders run the risk of remaining in a persistent state of “pioneering” when it comes to women in leadership.¹⁵⁷

Supervisors may also expect women of color to do things that require mythical strength and intellect.¹⁵⁸ Consequently, women may feel the pressure to work independently and without additional staff support. To survive as a ministry leader, women of color need to obtain the appropriate staff support. Women of color often find themselves working with fewer resources than their counterparts; thus, these leaders can experience rapid burnout because they take on too much responsibility.¹⁵⁹ While men may feel more comfortable refusing a position or asking for certain job supports before

¹⁵⁵ Regina Martinez Estela, “Women of Color Need to Lean in Too,” Independence Care System, July 23, 2015, accessed January 29, 2016, <http://www.icsny.org/at-nonprofits-women-of-color-need-to-lean-in-too-2/>.

¹⁵⁶ Sherry Surratt and Jenni Catron, *Just Lead! A No-Whining, No-Complaining, No-Nonsense Practical Guide for Women Leaders in the Church*, The Jossey-Bass Leadership Network Series (San Francisco, CA: Jossey-Bass, 2013), 29.

¹⁵⁷ Scott, 125.

¹⁵⁸ Jessica Faye Carter, *Double Outsiders: How Women of Color Can Succeed in Corporate America* (Indianapolis: JIST, 2007), 128.

¹⁵⁹ Deepa Iyer, “Yes, the Non-Profit Sector Needs More Women of Color Leaders, but It Has to Change,” We Too Sing America, June 26, 2014, accessed January 29, 2016, <http://deepaiyer.me/2014/06/26/womenofcolorleaders/>.

taking an under-resourced position, women will be tempted to take the under-resourced position because they have been unable to secure other employment. This desperation leads many women to believe they cannot ask for additional help without risking criticism, even though additional resources may exist.¹⁶⁰ Women leaders of color must learn to reject these burdens and communicate realistic expectations to their supervisors and peers.¹⁶¹

Sheryl Sandberg observes that professionally confident men appear as strong leaders while society negatively views women who exhibit these same assertive traits and aspirations. This mental conundrum impacts women so that they often take themselves out of consideration for promotions over concerns of how to manage the demands of family, work, and personal time—something that men would rarely be expected to do.¹⁶² She stresses the importance of women needing to act more aggressively to achieve their professional goals: “Allow yourself to want it, prepare yourself for it, and go out and get it.”¹⁶³

While Sandberg acknowledges the need for women to develop assertiveness, the issue remains complicated for women of color. The overt expression of professional

¹⁶⁰ Susannah Schofield, “Don’t Be Afraid to Ask for Help as You Climb the Career Ladder,” *The Guardian*, April 17, 2013, accessed February 13, 2016, <http://www.theguardian.com/careers/women-career-help-confidence>.

¹⁶¹ Janis V. Sanchez-Hucles and Donald D. Davis, “Women and Women of Color in Leadership,” *American Psychologist* 65, no. 3 (April 2010): 171-181, accessed February 13, 2016, <https://oied.ncsu.edu/advance/wp-content/uploads/2012/02/Sanchez-HulcesandDavis.pdf>.

¹⁶² Sheryl Sandberg, “Why We Have Too Few Women Leaders” (video), posted December 2010, accessed January 29, 2016, https://www.ted.com/talks/sheryl_sandberg_why_we_have_too_few_women_leaders?language=en.

¹⁶³ Ibid.

ambition in people of color is sometimes interpreted as arrogance.¹⁶⁴ Robert Livingston states that women of color face unique challenges as leaders because they are considered non-prototypical leaders, and this results in negative labels due when they are ambitious—and harsher penalties when they make mistakes.¹⁶⁵ Because of their absence in highly visible leadership positions, women of color must fight both internal and external ethnic and gender conditioning to pursue their leadership goals.

Financial and Business Acumen

Climbing the professional hierarchy as women of color also requires financial and business acumen. Companies typically give potential candidates for promotion stretch assignments that allow them to develop transferable skills and demonstrate their expertise in areas outside of their primary job responsibilities. However, various studies indicate that women of color do not receive these coveted assignments, preventing them from developing skills necessary for advancement.¹⁶⁶ Additionally, supervisors were less likely to invite women to take critical assignments. As a result, companies do not consider women for various leadership positions because they have not proven their value to the company. However, peers who received these opportunities had the ability to showcase

¹⁶⁴ Ruchika Tulshyan, “Speaking up as a Woman of Color at Work,” *Forbes*, February 10, 2015, accessed May 22, 2016, <http://www.forbes.com/sites/ruchikatulshyan/2015/02/10/speaking-up-as-a-woman-of-color-at-work/#5c2e47739c1e>.

¹⁶⁵ Robert W. Livingston, “Backlash and The Double Bind: Gender, Race, And Leadership: An Examination of the Challenges Facing Non-prototypical Leaders,” in *Gender and Work: Challenging Conventional Wisdom* (Boston: Harvard Business School, 2013), 8; accessed September 5, 2016, <http://www.hbs.edu/faculty/conferences/2013-w50-research-symposium/Documents/livingston.pdf>.

¹⁶⁶ Catalyst, *Connections That Count*, 2-13; Deepali Bagati, *Women of Color in U.S. Law Firms: Women of Color in Professional Services Series* (New York: Catalyst, 2009), 22-31, accessed May 22, 2016, http://www.catalyst.org/system/files/Women_of_Color_in_U.S._Law_Firms.pdf; Thorpe-Moscon and Pollack, 6.

leadership readiness; these stretch assignments became pivotal career-making opportunities.

Given the increasing secularism and inability to obtain stretch assignments within the workplace, professional women of color seek ways to utilize their talents in the Church. The church becomes a place where accountants, lawyers, physicians, corporate fundraisers, or teachers can combine their passions and talents for God. Imagine what would happen if the women of color in the community could use their professional skills in church leadership as a board member, committee member, or department head.¹⁶⁷

The leadership of these women is not only missing in the corporate sector, it is missing in the leadership of this Fellowship. This lack of access to training also happens frequently in ministry because of issues surrounding mixed-gender teams, which will be addressed later in this chapter. Because of this disparity, women of color must be more assertive than their peers to secure these opportunities if they seek professional success.

Workplace Networks

One of the other skills necessary for women of color to succeed in leadership is the ability to blend in with the predominant Caucasian culture without losing one's identity. African American women generally opt to stick together and build sisterly bonds within the workplace, as well as seek out other African-American women who work in their field but not in their company.¹⁶⁸ This behavior builds a support network of people

¹⁶⁷ Sylvia Ann Hewlett, Carolyn Buck Luce, and Cornel West, "Leadership in Your Midst: Tapping the Hidden Strengths of Minority Executives," *Harvard Business Review*, November 2005, accessed February 13, 2016, <https://hbr.org/2005/11/leadership-in-your-midst-tapping-the-hidden-strengths-of-minority-executives>.

¹⁶⁸ Ibid.

with shared gender, ethnicity, and cultural background; however, Latin and Asian women tend to blend in more frequently with Caucasian social structures when building workplace networks. Generally speaking, they build networks that include more Caucasians and men, which gives them stronger social standing and versatility within the organization.¹⁶⁹

The research indicates that Asian women, followed by Latin women, have the highest number of men in their workplace networks. These numbers could be attributed to colorism.¹⁷⁰ Colorism can be defined as a form of discrimination that provides greater acceptance of people who have lighter skin and excludes and diminishes the value of people who are darker skinned, which results in social stratification.¹⁷¹ Resultantly, colorism has led to a normative unconscious bias toward people of darker complexions, including the belief that physical attributes that are closer to whiteness are more attractive i.e., Eurocentric beauty standards, straighter hair, smaller nose, thinner lips, wider eyes, etc. Given the impact of colorism on unconscious bias, this may account for some of these statistics.¹⁷²

¹⁶⁹ Ibid

¹⁷⁰ Amy Wallace, "Viola Davis as You've Never Seen Her Before: Leading Lady!" *New York Times*, September 12, 2014, accessed January 29, 2016, http://www.nytimes.com/2014/09/14/magazine/viola-davis.html?_r=0.

¹⁷¹ The Association of Black Psychologists, "On Dark Girls," Oprah.com, June 23, 2013, accessed September 4, 2016, <http://static.oprah.com/pdf/dark-girls.pdf>. See also http://www.abpsi.org/pdf/Dark_Girls_ABpsi_ARTICLE_FINAL_JUNE_23_2013_Dr%20Grills.htm. See Appendix F, "Colorism."

¹⁷² Ray Williams, "Good Looks Will Get You That Job, Promotion and Raise," *Psychology Today*, September 03, 2011, accessed February 13, 2016, <https://www.psychologytoday.com/blog/wired-success/201109/good-looks-will-get-you-job-promotion-and-raise>.

Women leaders must evaluate the depth and breadth of their networks. Too often they rely on only one mentor or sponsor to aid them in their career goals; however, successful leaders, regardless of color or gender, create wide networks that cross the chasms of gender and race. Shallow networks create a vulnerable work environment for women of color during times of administrative change. For example, when a critical mentor retires or moves on, the mentee's leverage and influence cripples within the organization. The lack of other vital connections further restricts a mentee's potential to connect with others within the organization and obtain a replacement mentor.¹⁷³

A common saying among people of color is that they must be twice as good and work twice as hard to achieve the same results as their Caucasian counterparts. Admittedly, hard work and loyalty provides some professional benefit, especially in spheres where a person's work can speak for itself. However, blending in and having strong networks proves a more accurate predictor to the success of women of color.¹⁷⁴

Education and Executive Presence

Two additional keys to success for women reside in achieving educational goals and demonstrating executive presence. By attaining higher levels of education, women develop more self-efficacy and confidence, which in turn leads to greater leadership achievement.¹⁷⁵ In addition to education, three primary characteristics define the critical skill of executive presence: gravitas (inspiring trust through action), communication (the

¹⁷³ Giscombe, 4.

¹⁷⁴ Catalyst, *Connections That Count*, 15-16.

¹⁷⁵ Ibid, 7.

ability to read and command a room), and appearance (attire and physical presentation must be congruent with the leader's role and responsibilities).¹⁷⁶ When leaders have the right educational qualifications and convey their leadership readiness through executive presence, they position themselves for promotion.

Navigating executive presence remains a challenge for people of color and women because of the cultural differences between who they are and the dominant culture. People of color must often hide part of their cultural identity in order to fit in. This creates uncertainty and unease for the employee, who feels unable to let her guard down and allow peers to see who she really is.

The percentages of people who feel the need to conform to white male leadership standards depends upon the particular people group. For example, 73 percent of African Americans feel the need to conform to Caucasian standards, but Asians and Hispanics number 50 percent and 48 percent respectively. As a result of this conforming and obfuscation, many people of color inevitably leave their jobs due to frustration or stress.¹⁷⁷ To deal with that level of stress, women and people of color must develop mental elasticity to bounce back from these difficulties.

Women leaders must also develop emotional resilience, which they can acquire in five ways, according to the Catalyst study. First, developing competence in the position will increase a person's confidence. Second, as stated earlier, having a strong support system will provide a person with a greater margin of error and enable the person to cope

¹⁷⁶ Sylvia Ann Hewlett et al., *Cracking the Code: Executive Presence and Multicultural Professionals* (New York: Center for Talent Innovation, 2013), 1.

¹⁷⁷ Giscombe, 7.

better with stress; third, focusing on long-term goals will keep a person organized and oriented towards the endgame, which in turn improves recovery from mistakes and setbacks; fourth, understanding that a person can achieve success in spite of inequity within an organization will insulate the person from despair; finally, learning to reframe negative or ambiguous experiences will prevent a person from becoming emotionally drained.¹⁷⁸ When encountering negative statements or biases, women leaders cannot harbor negativity. Women of color must mentally combat barriers to success; otherwise, the negative experiences can cause paralysis and prevent the person from speaking up, sharing ideas, and asking for stretch assignments.¹⁷⁹

Women leaders also need to remain flexible and possess the ability to turn obstacles into successes. Although women encounter unique challenges at work, a positive outlook and versatility can enable them to achieve results in spite of these challenges. High-functioning leaders develop resiliency in the face of obstacles and learn to reframe their experiences positively.¹⁸⁰

Notably, many professional women of color develop and exercise their leadership skills in community groups and neighborhood organizations because the workplace typically prevents them from exercising them. As a result, many women of color have significant but underutilized leadership skills.¹⁸¹ For example, 25 percent of African-

¹⁷⁸ Giscombe, 6-8.

¹⁷⁹ Ibid.; Thorpe-Moscon and Pollack, 6.

¹⁸⁰ John E. Tropman and Lynn Wooten, "Executive Leadership: A 7c Approach," *Problems and Perspectives in Management* 8, no. 4 (2010): 47-57, accessed May 22, 2016, http://businessperspectives.org/journals_free/ppm/2010/PPM_EN_2010_04_Tropman.pdf.

¹⁸¹ Hewlett, Luce, and West.

American women professionals exercise leadership in their churches, and 41 percent engage as active community volunteers—significantly higher participation rates than that of their white male counterparts whose church leadership is at 16 percent and voluntarism is at 32 percent. The same trend holds true for mentoring in their neighborhoods. Approximately 25 percent of African American women serve as mentors, compared to 14 percent of white women. These women of color find ways to lead in spite of professional barriers.¹⁸²

Family and Personal Support

Women often bear more family responsibilities than their male peers and need additional personal support if they want to be successful leaders. Women of color have extended family responsibilities in ways that differ culturally from their white female peers. Many nonwhite cultures define family beyond the nuclear sense of a mom, dad, and children. The definition of family includes extended relatives, such as uncles, aunts, nephews, nieces, grandparents, and cousins. However, human resource policies do not reflect these familial extensions, and this places women of color at odds with the white cultural narrative that shapes the normative workplace expectations when it comes to family responsibilities.¹⁸³

As a result of these extensive familial demands, women often feel pressured to choose between career and family. Many women leave their jobs or reduce their hours to care for aging parents or small children, and this disrupts their careers. Most employers

¹⁸² Ibid.

¹⁸³ Catalyst, *Connections That Count*, 6.

do not have policies that allow them to return to their previous positions and pay after their family situations change (e.g., the death of ill parent or when the children reach school age). The lack of employer support means that women constantly question their abilities to pursue a leadership position. Societal norms, especially within the evangelical church, often sends the erroneous message that women cannot have a family and a career.¹⁸⁴

To have an effective leadership life, women must live an integrated life. They must not bifurcate their lives into separate categories. Instead, women must embrace a holistic view of their lives. Many successful women leaders bring their children on business trips. Others have chosen to work from home to remain available to their children. To create more time for family, women must outsource household tasks, such as hiring cleaning help, using grocery delivery services, and hiring personal assistants.¹⁸⁵

Fanny Cheung and Diane Halpern found that marriage and children led to increased work-life satisfaction for women in Asian cultures, which highly value family life. Asian cultures encourage women to have families in addition to a career. Both Asian and Latin cultures consider family and work interdependent. Because there exists no artificial separation between the role of family and the role of job, women live unified lives in which they can embrace their family goals and career goals. Because women work to provide for their families, society and other family members value their work.

¹⁸⁴ Mihee Kim-Kort, *Streams Run Uphill: Conversations with Young Clergywomen of Color* (Valley Forge, PA: Judson Press, 2014), 74.

¹⁸⁵ Fanny M. Cheung and Diane F. Halpern, "Women at the Top: Powerful Leaders Define Success as Work Family in a Culture of Gender," *American Psychologist* 65, no. 3 (April 2010): 182-193, accessed February 13, 2016, https://oied.ncsu.edu/advance/wp-content/uploads/2012/02/Leadership_WorkandFamily.pdf.

The long hours that these women work do not cause stress for their families because they appreciate the sacrifice they make.¹⁸⁶

Additionally, according to Cheung and Halpern husbands do not feel threatened by their wives' professional success in the Asian cultures they surveyed.¹⁸⁷ Not only do the husbands of these successful women celebrate their wives' careers, but they typically share the family responsibilities of cooking, cleaning, and child rearing. Men willingly realign their roles and commit to equality in the relationship. These men reject patriarchal norms and instead encourage their wives to pursue their professional goals. The couples designate family time and couple time to keep their relationships vibrant and healthy.¹⁸⁸

Women leaders and their families must learn to embrace this kind of intersectionality. This means that women (and the men who love them) cannot afford to compartmentalize their lives into the categories of family, work, femininity, or leadership. Husbands, male supervisors, and other leaders must support women in their lives by encouraging them to pursue their careers. If they create a hostile work or home environment, then they prevent women from obeying God. A godly man should affirm the call of God on the life of his spouse or employee and provide her the support she needs to obey that call.

Women of color must learn to see their gender, ethnicity, vocation, and family as intrinsically interrelated. In other words, women of color should not prioritize their

¹⁸⁶ Ibid.

¹⁸⁷ Ibid., 187. It should be noted that this may not hold true for all Asian American women. There are examples of Asian women who have experienced pressure from family members to perform traditional female duties.

¹⁸⁸ Ibid.

gender or race above the other. They should never negate either of those realities in order to accommodate the other. Additionally, women must embrace the personal strengths that remain inherent to their femininity, accepting those characteristics with confidence and integrating them into their leadership style.¹⁸⁹

Mentorship and Sponsorship

The role of a mentor in the life of a successful leader cannot be underestimated, as explained by Supreme Court Justice Sonia Sotomayor:

When a young person, even a gifted one, grows up without proximate living examples of what she may aspire to become—whether lawyer, scientist, artist, or leader in any realm—her goal remains abstract. Such models as appear in books or on the news, however inspiring or revered, are ultimately too remote to be real, let alone influential. But a role model in the flesh provides more than inspiration; his or her very existence is confirmation of possibilities one may have every reason to doubt, saying, “Yes, someone like me can do this.”¹⁹⁰

A mentor exemplifies possibilities and can help a mentee by giving her access to the mentor’s networks and circles of influence.¹⁹¹

Church mentors should strive to invite their mentees to participate in a variety of ministry experiences, conferences, lunches, and other types of informal gatherings. This allows the mentee to build networks, as well as improve the mentee’s social standing and credibility with other persons of influence. Additionally, it is critical for women of color leaders to cultivate relationships with senior leaders who will side with them when

¹⁸⁹ Ibid.

¹⁹⁰ Sonia Sotomayor, *My Beloved World* (New York: Alfred A. Knopf, 2013), 178, accessed February 14, 2016, https://books.google.com/books/about/My_Beloved_World.html?id=IdomwSnKU00C.

¹⁹¹ Giscombe, 4.

racial/gender issues arise.¹⁹² In the absence of this, these potential leaders run the risk of having their issues dismissed because others perceive them as an angry woman. Developing positive relationships with a variety of senior leaders can provide protection as they address micro-aggressions in the workplace that challenge potential women leaders.

In addition, a sponsor remains an invaluable resource to female leaders. A sponsor can have little contact with the woman leader but would still speak positively about her when she is not in the room by nominating her for committee service, recommending her to serve on various task forces, and nominating her for other professional job opportunities. Also, mentors and sponsors help women decode feedback they receive from performance evaluations. Aspiring leaders should identify and select potential mentors and sponsors who did not lose their identity while fitting into the organizational or professional culture.¹⁹³ These mentors and sponsors can serve as role models on how to navigate workplace politics because nonprofits and churches possess their own landmines, and successful employees learn how to avoid them.

Mentors and sponsors will often be people who do not share the mentee's ethnicity or gender, given the large numbers of white men and women leading non-profit institutions. Women leaders of color must willingly embrace cross-cultural sponsors, and mentors and sponsors must willingly do the same. While building relationship with others who share gender or ethnicity is usually easier, finding sponsors and mentors of color to

¹⁹² Ibid.

¹⁹³ Ibid.

invest in those on lower professional rungs remains difficult. This results partly from a concern that these individuals, if unsuccessful, will confer the negativity onto them in a manner that may prevent them from moving forward professionally. They are concerned that they simply do not have the professional “cover” to support candidates and mentees. The literature suggests that only 25 percent of Latinos, 20 percent of African Americans, and 18 percent of Asians sponsor and mentor someone in their current professional environment; however, this number increases to 27 percent when examining white leaders.¹⁹⁴

A fundamental step to professional advancement consists of having mentors and sponsors, particularly those who already hold a position to which an individual aspires. Unfortunately, only 58 percent of women of color have senior level mentors. It is logical to infer that these women participate in some type of informal mentoring with their peers. In contrast, one study showed that 77 percent of white men, 71 percent of white women, and 72 percent of nonwhite men had senior level leaders as mentors. Without the professional support typically available to these groups of people, women of color face tremendous difficulties as they seek to advance within the organization.¹⁹⁵

If organizations remain truly committed to developing diversity in their leadership, those organizations must ensure that women of color have access to senior level mentors. Additionally, women of color must have multiple sponsors, not just one.¹⁹⁶ Too often, women of color find a singular champion who will mentor and sponsor them,

¹⁹⁴ Hewlett, et al., *Cracking the Code*, 33.

¹⁹⁵ Thorpe-Moscon and Pollack, 5.

¹⁹⁶ Giscombe, 4.

but a lone individual who sees leadership capability cannot effectively assist in developing the leadership cachet necessary to move forward into a senior level position.

Although more women of color serve as community mentors, few have a career mentor.¹⁹⁷ Women of color have fewer mentors due to cultural conditioning. Their culture often teaches them to put on a façade while at work; as a result, others often perceive them as more guarded than their peers. Additionally, previous experiences of bias and stereotyping may cause women of color to be particularly distrustful of peers of differing ethnic groups within an organization. They must be deconditioned from the trauma of these experiences, so that they will not lose access to opportunities to develop the necessary relationships with influential mentors and sponsors in order to advance.¹⁹⁸

Cross-cultural Competencies

Cultural competency exists as a major challenge for church leaders. All ethnic groups must learn cultural competency. Women leaders of color must learn to effectively manage relationships with individuals who may be patronizing, uncouth, and even downright obnoxious. There will always remain those individuals who challenge a woman's leadership ability because of gender bias or dismiss a non-white person because of racial bias; however, a woman leader of color must learn how to effectively operate around these types of individuals.

¹⁹⁷ Women of color are taught to give back in their communities as mentors. They develop mentoring relationships where they are and mentor others with great ease. Often, these women mentor younger women of color with whom they share certain commonalities. However, when it comes to being mentored, these same individuals struggle in identifying and maintaining mentoring relationships, especially when so many of the potential mentors are not women of color.

¹⁹⁸ Ibid.

Words like *diversity* and *inclusion* have become so overused that they seem like buzzwords instead of authentic realities required for effective and successful teams. Research demonstrates that teams that don't embrace diversity of thought by having a variety of voices in leadership inhibit productivity, resulting in a failure to produce impactful ideas. For example, over half of an organization's leaders will ignore suggestions from out-group employees (non-white people and women) when the majority of the leadership consists primarily of white men from similar class status.¹⁹⁹ However, if at least one out-group member from the population that the organization would like to reach joins the team, the ability to reach that group increases as much as 158 percent.²⁰⁰ Thus, it remains critical to have diverse cultural leadership in order to for an organization to reach its maximum potential.

Preaching Cross-culturally

In preaching cross-culturally, successful ministers must take great care to avoid limiting themselves to their own cultural view. For example, a white male minister might make the statement, "Lord, take us back to the good old days when the world was simpler like the Andy Griffith Show or Leave it to Beaver." However, in a multicultural congregation, some may not have memories of baseball and apple pie in the 1950s and 60s, but of bombings and lynchings. Pastors and leaders must recognize the complexity

¹⁹⁹ Sylvia Ann Hewlett et al., *Innovation, Diversity, and Market Growth* (New York: Center for Talent Innovation, 2013), accessed May 22, 2016, http://www.talentinnovation.org/_private/assets/IDMG-ExecSummFINAL-CTI.pdf.

²⁰⁰ Ibid.

of the history of their congregants and create a message that speaks to the universal Church, not just the Western Anglo church experience.

Western culture prizes individuality, but cultures in the East elevate the needs of the group above the needs of the individual. Thus, a message that speaks to meeting the needs of the individual does not make as much of an impact as those that speak to the needs of the community.²⁰¹ Ministers like Dr. Soong-Chan Rah encourage pastors to move away from preaching that focuses on the individual toward an emphasis on how believers collectively bring honor to God.²⁰² When focusing less on the individual and more on the community, the message will more likely impact thinking of how believers function as the body of Christ, instead of as nuclear units.

Additionally, church leaders must intentionally create opportunities to include marginalized voices in the preached Word. This can be accomplished by honoring voices like Martin Luther King Jr. in sermons or quoting authors and ministers who do not share the pastor's gender or ethnicity. The inclusion of other groups in the sermon speaks to the congregation and it fosters inclusiveness in the body of believers. It affirms that the church welcomes women and people of color.²⁰³ Pastors should not only mention Latinos during Hispanic Heritage Month, but they should also do so during other times of the year. The same holds true for other ethnic groups. To preach effectively across cultures, leaders must value other cultures as their own to foster true incarnational ministry.

²⁰¹ Soong-Chan Rah, *The Next Evangelicalism: Releasing the Church from Western Cultural Captivity* (Downers Grove, IL: IVP Books, 2009), 454, Kindle.

²⁰² Ibid.

²⁰³ Shannon Polk, "More Than a Day Off," *Vital Magazine*, January 15, 2016, accessed February 14, 2016, <https://vitalmagazine.com/perspective/more-than-a-day-off>.

Leading Teams Cross-culturally

Successful ministry leaders must appreciate diverse people groups. When leaders understand the case for diversity through personal experiences, they will inevitably walk in greater comfort as they serve people of varying ethnicities. As this comfort increases around out-group people, their teams will also likely reflect that value. Diversity can present itself in two primary ways: inherent diversity and acquired diversity. Diversity that occurs on the basis of visible difference such as skin color, physical ability, or age constitutes inherent diversity. Acquired diversity, however, results from being a third culture person, where a person lives among other cultures, such as children of foreign missionaries or those with significant work experience as a member of the out-group. Effective teams possess both types of diversity, which result in two-dimensional leadership.²⁰⁴

By developing two-dimensional teams, leaders confidently and properly engage the issues of race and gender. One of the legacies of colonialism that impacts white people in the United States is the paralyzing fear of being labeled a racist or sexist. This fear prevents leaders from engaging with people of color in close relationships. Most white supervisors fail to give people of color critical feedback because they want to avoid any negative ramifications of voicing their criticisms. As a result, people of color, and at times white women, do not receive the necessary feedback to develop in their leadership roles. Having two dimensional teams allows leaders to increase their exposure and learn

²⁰⁴ Sylvia Ann Hewlett, et al, *Innovation, Diversity, and Market Growth*, 1.

about diverse population in a way that lessens the fear of being mislabeled and teaches them to engage women and people of color in mutually healthy ways.

White leaders must willingly have brave conversations with potential leaders.²⁰⁵ Leadership teams must prepare themselves mentally, emotionally, and most importantly spiritually for “identity abrasions.”²⁰⁶ Inevitably, diverse teams will have moments of miscommunication and distrust over race and gender issues, but members of teams cannot isolate themselves to avoid the discomfort of learning how to work together. Christian leaders must eschew the political correctness of safe spaces where they avoid any conversation on race or gender. They must move into brave spaces where conflict is likely to occur. Immeasurable harm results from the inability for white people and nonwhite people to have these brave conversations. White group members remain unable to explore questions of nonminority culture, privilege, and power without labelling. Nonwhite group members suffer from micro aggressions from the majority culture without the ability to confront and heal these tenuous situations.²⁰⁷

According to Ely, Meyerson and Davidson, writing in the *Harvard Business Review*, team members can move beyond the politically correct framework into brave spaces by giving themselves permission to pause and reflect before responding, making

²⁰⁵ Ibid.

²⁰⁶ Robin J. Ely, Debra E. Meyerson, and Martin N. Davidson, “Rethinking Political Correctness,” *Harvard Business Review*, September 2006, accessed February 14, 2016, <https://hbr.org/2006/09/rethinking-political-correctness>.

²⁰⁷ Derald Wing Sue popularized the term *microaggression*, and he defines it as commonplace slights that make a person feel excluded due to their membership in a non-dominant group. Derald Wing Sue, “Microaggression: More Than Just Race,” *Psychology Today*, November 17, 2010, accessed September 4, 2016, <https://www.psychologytoday.com/blog/microaggressions-in-everyday-life/201011/microaggressions-more-just-race>; Ibid.

an effort to affirm the other party, beginning an internal dialogue to examine one's own behavior to determine the root of feelings, reaching out to other people who can broaden perspectives, and changing one's own behavior rather than expecting immediate change from the other party.²⁰⁸ Effective cross-cultural teams encourage team members to questions themselves first before questioning others. Additionally, these teams foster an environment of honest, reflective dialogue that values maintaining healthy team relationships. These teams also learn from and validate the different experiences that each member brings to the team.²⁰⁹

By creating safe and affirming spaces, team members who have been injured through stereotyping, bias, or micro aggressions become willing to share their stories. Creating an environment in which team members can safely share their personal narratives results in greater team unity and effectiveness. Non-white and female team members will not share their stories if their experiences create a larger chasm between them and the rest of the team or confirm the fact that they are different. They know about the hidden biases in the workplace that prefer and promote those who belong to the in-group. No reasonable woman who has leadership aspirations would likely share her personal life in the office if her culture projects a negative image that differs from the rest of the group.²¹⁰

²⁰⁸ Ely, et al.

²⁰⁹ Ibid.

²¹⁰ Sylvia Ann Hewlett, Luce, and West.

Working in Mixed Gender Teams

Hiring women in ministry leadership positions remains a difficult task. Often men avoid hiring women because they fear sexual tensions or because they have had bad experiences in the past. Jen Wilkins names three possible reasons men avoid placing women in leadership roles: first, women may challenge and usurp authority over the men; second, concerns exist regarding sexual immorality; and finally, they may believe women lack maturity. Those fears, although sometimes not unfounded, create barriers in the way that leaders interact with potential women leaders and, ultimately, in any leaders that they hire.²¹¹ Wilkins encourages leaders to look to Jesus and imitate the way He dealt with women. At no point did Jesus shy away from interacting with women, nor did He avoid them. Rather, He embraced them with wisdom and truth. Leaders must not let their own interpersonal sexual inadequacies prevent them from bringing qualified women leaders to their staff.

Organizational leaders in mixed gender teams must ensure women do not have to belong to the old boys' club to receive promotions. In some institutions, successful women model their professional behavior on the example of the senior level men in their organization. This results in women attempting to lead not as women but as women behaving as men. This type of incongruence sends a confusing message to potential female women leaders.²¹²

²¹¹ Jen Wilkins, "3 Female Ghosts That Haunt the Church," The Gospel Coalition, February 12, 2015, accessed February 14, 2016, <http://www.thegospelcoalition.org/article/3-female-ghosts-that-haunt-the-church>.

²¹² Jean Lau Chin, ed., *Women and Leadership: Transforming Visions and Diverse Voices* (Malden, MA: Blackwell, 2007), xviii.

Mixed gender teams must not stereotype team members or allow bias to promulgate certain assumptions. For example, many supervisors assume that a married man with children means he is more stable and thus an asset to a company. As a result, there is a higher correlation between being married and a higher salary scale because, presumably, he supports his family, and displays more leadership qualities because it is assumed that he is leading his family. This is referred to as a marriage premium, an inherent benefit bestowed because a person is married. However, the opposite is true for married women. Married women are assumed to be battling an internal struggle between caring for their children and meeting their career goals. As a result, women are not offered promotions, positions that involve travel, and if they request time off to spend with family it is assumed that they are not committed to their workplace. Thus, they receive less pay than their peers because it is assumed they are not as valuable to the company. This is referred to as the motherhood wage gap.²¹³ If leaders want to encourage married women with children to stay in the workplace and move into positions of leadership, they must examine their senior leadership teams. Upon review, they must ask themselves if they treat mothers differently than the fathers. If they do, they need to make appropriate policy and cultural changes.

Cheung and Halpern state that because women generally behave more relationally in leadership than men, women may more easily utilize a transformative leadership style. Teams benefit from this because it means that women recognize how to grow and develop higher levels of competency and character within the entire group. Women

²¹³ Cheung and Halpern, 183.

leaders, generally speaking, remain more concerned with developing the leaders on their teams into more productive employees, which results in more productive teams than the transactional leadership style. Because women leaders typically do not rely on hierarchical methods of supervision, their flatter organizational model tends to be more egalitarian and empowering to all members of the team regardless of title or seniority. Additionally, women leaders tend to model good behaviors and inspire change rather than demanding it from others.²¹⁴

Conclusion

Although both men and women define leadership in similar terms, there are distinct differences between the skills and support that women and people of color need as compared to their white and male counterparts. Women and people of color face perceived barriers of skill deficits, additional family responsibility, and unconscious bias. To navigate the labyrinth of leadership, women must develop strong professional networks, extensive personal support systems, and business skills. Additionally, women and people of color must develop strong executive presence and strengthen their abilities to work in mixed gender and cross cultural teams. However, even if racial/ethnic clergywomen accomplish all of the preceding tasks, they still need explicit pathways to leadership and the reduction of barriers to enter ministry roles.

²¹⁴ Ibid.

Possible Pathways to Leadership for Women of Color

Inclusive Succession Planning

Several strategies exist for placing more women in leadership roles. The first method is inclusive succession planning. Most nonprofit organizations and churches tend to postpone the task of creating written succession plans. By establishing a detailed succession plan, leaders can personally train their successors and prepare congregations for the projected leadership shift. This process normally takes two years once the organization has selected the right candidate.²¹⁵ In the case of Xerox, Anne Mulcahy took eight years to prepare Ursula Burns for the CEO position. Among other issues they discussed how to work with the management structures and with the board. As a result, Burns became the first African-American woman to lead a Fortune 500 company²¹⁶

Mulcahy intentionally created a situation to prevent factions from forming within the company during the transition, and she set up her replacement for success by helping Burns to learn the processes. Churches have the opportunity to avoid tokenism and create real change by using the same method of intentional succession planning with women leaders of color. This method of training builds on mentorship and sponsorship, ensuring that candidates are prepared and supported in their leadership roles. It also gives the rest of the team an opportunity to recognize and accept the leadership of women of color.

²¹⁵ Funding for this type of transition is challenging to identify, but there are foundations willing to support the work. The John Irvine Foundation supports the Passing the Mantle program to develop the next generation of African American pastors. For more information, visit this website: <https://news.usc.edu/20867/Seeking-Heirs-to-Wisdom/>.

²¹⁶ She is one of only three women of color to lead a major American corporation. The other two women are Indra Nooyi, the CEO of PepsiCo, and Andrea Jung, who led Avon Products for twelve years; Anne Mulcahy, "How I Did It," *Harvard Business Review*, October 2010, accessed February 14, 2016, <https://hbr.org/2010/10/how-i-did-it-xeroxs-former-ceo-on-why-succession-shouldnt-be-a-horse-race>.

A succession plan gives the woman of color time to adjust to a new leadership role so that she can lead from a position of authenticity, eliminating the need to feel as though she must lead as a man or as a white person. Almost half of Asian Americans and over one-third of Latinos and African Americans feel as though they cannot bring their whole self to the workplace because they worry the corporate environment would reject some part of their identity. Having to hide and minimize one's femininity or racial identity means that a woman rejects or devalues the person that God made her to be. Some people of color have internalized the belief that someone of their ethnicity could never become the CEO of their organization. It is disturbing to think that people of color must mitigate their career aspirations because they do not receive any indication professionally that someone like them would be welcome in the C-suite.²¹⁷ Many people of color modify their ambition for professional advancement because so many of them have experienced racial discrimination in the workplace. In one study, while only 5 percent of white men and women have experienced racial discrimination in the workplace, that percentage doubles for Asians and triples for Latinos; African Americans, however, experience eight times that amount of race based discrimination.²¹⁸

In order for succession planning to include women of color, leaders must recognize bias. Many people think of leadership in characteristics that they normally associate with white men, and conversely they have negative stereotypes regarding women and people of color. Because of this unconscious bias, they remain unable to see

²¹⁷ Sylvia Ann Hewlett et al. *Vaulting the Color Bar*, 2; According to Hewlett, "An alarming fifth of Hispanics, a third of African-Americans and 29 percent of Asians believe that a 'person of color would never get a top position at my company.'"

²¹⁸ Sylvia Ann Hewlett, et al., *Vaulting the Color Bar*, 3.

certain people as leaders because a non-white woman does not fit into their image of leadership. As a result, negative assumptions about performance and ability are expressed formally and informally.²¹⁹ Stereotypes of women range from seeing women as mothering figures to seeing women as unable to provide the intellectual strength and emotional stability necessary to lead an organization. Likewise, biased individuals ascribe negative attributes based on race. These may include ones such as these: Latinos are lazy and uneducated; African Americans are criminal and violent; or Asians are quiet and sneaky.²²⁰ Whether positive or negative, stereotypes induce unconscious bias that can limit the ability to judge a potential leader on her true capacities.

Although women make up over half of the population in the US, they comprise only 20 percent of the leaders, regardless of sector. This holds true despite the fact that diversity drives the bottom line and increases profit for companies. The existence of in-group preferences certainly explains why only two women of color lead a Fortune 500 company. Even though three-fourths of business professionals state that diversity is good for business, only 1 percent of corporate officers are African American.²²¹ This confirms that unconscious bias coupled with in-group preference is widespread.

Succession planning will not include women of color until leaders recognize their unconscious bias. Most leaders who are otherwise open-minded individuals have no idea

²¹⁹ Alice H. Eagly and Jean Lau Chin, "Diversity and Leadership in a Changing World," in "Diversity and Leadership," special issue, *American Psychologist* 65, no. 3 (April 2010): 216-224.

²²⁰ Ibid.

²²¹ Roger O. Crockett, "Why the C-Suite Needs Women of Color," *Harvard Business Review*, December 20, 2011, accessed February 14, 2016, <https://hbr.org/2011/12/why-the-c-suite-needs-women-of>.

they hold unconscious bias or make decisions based on in-group preferences.²²² To counter this, senior leaders should look for ways to interact with junior staff who are visible minorities, without their supervisors being present. They must also consider the entire team before assigning new projects. Often women of color remain invisible, so a leader must decide to intentionally act inclusively.²²³ With greater intentionality, church leaders can create diverse teams that will lead to inclusive succession planning.

Church Planting

Church planting has always provided an avenue for women ministers to find pastoral and staff opportunities for ministry. In the early years of the Assemblies of God, many women started Bible schools, orphanages, and mission churches in remote areas that were not attractive to other traditional leaders.²²⁴ These pioneering works demonstrate the call of God upon women to lead, and woe be unto them if they do not obey God. Professor MaryKate Morse attributes her path to church planting as coming from the difficulty in finding a more stable and secure position at an established ministry.²²⁵

²²² Sylvia Ann Hewlett and Tai Green, “Qualified Black Women Are Being Held Back from Management,” *Harvard Business Review*, June 11, 2015, accessed February 14, 2016, https://hbr.org/2015/06/qualified-black-women-are-being-held-back-from-management&cm_sp=Article_-_Links_-_Top%20of%20Page%20Recirculation.

²²³ Ibid.

²²⁴ Tarango, 586-587. See also Gastón Espinosa, *Latino Pentecostals in America* (Cambridge, MA: Harvard University Press, 2014), 4973, 5285, Kindle.

²²⁵ MaryKate Morse, “How Women Plant Churches,” *Faith and Leadership*, January 19, 2011, accessed February 14, 2016, <https://www.faithandleadership.com/marykate-morse-how-women-plant-churches>.

Many women who could select a position in a more established ministry still find church planting more appealing for several reasons. According to the MissioAlliance, women pursue church planting because they are relational and enjoy building community. Women remain more connected to their local community via PTAs, volunteer organizations, and other community agencies. Because of their increased connectedness and organic relational tendencies, women are well-equipped to function as church planters. Additionally, nonbelievers do not have the same issues with women leaders that congregants with an established religious background typically have. As a result, seekers welcome women church planters and new believers in a manner that would prove challenging for some raised in the faith from a more male centered perspective. The Church needs to support women church planters and provide them with the necessary tools to establish strong churches.²²⁶ This requires acknowledging that there remains those who don't believe that women can be church planters; however, 60 percent of today's college graduates are women. The Church needs to find ways to bring those women to the church leadership discussion in meaningful ways.²²⁷

Mentorship and sponsorship remain critical to the success of women of color church planters. Only 8 percent of people of color have a professional sponsor as compared to 13 percent of whites. Research shows that when people of color do not have

²²⁶ Kris Beckert, "Seeding a New Community of Women in Church Planting," MissioAlliance, August 13, 2015, accessed February 14, 2016, <http://www.missioalliance.org/seeding-a-new-community-of-women-in-church-planting/>. See also Loralie Robinson Crabtree and Joy E. A. Qualls, "Women as Assemblies of God Church Planters: Cultural Analysis and Strategy Formation," in *Women in Pentecostal and Charismatic Ministry*, Global Pentecostal and Charismatic Studies Series, ed. Margaret English de Alminana and Lois E. Olen (Leiden: Brill, 2016), 295-319.

²²⁷ Gifted for Leadership, "The Final Church Barrier for Women: Church Planter," *Christianity Today*, April 25, 2009, accessed February 14, 2016, <http://www.christianitytoday.com/gifted-for-leadership/2009/april/final-church-barrier-for-women-church-planter.html?paging=off>.

a sponsor they are more likely to quit within a year.²²⁸ When women of color repeatedly face bias, they may begin to internalize messages of their ministry having lesser value and that they lack leadership skills. If this happens, they become less likely to pursue leadership roles. As noted earlier, they then begin to lower their career goals.²²⁹ By taking time to mentor and sponsor women of color church planters, organizations can limit the attrition of pioneering women.

The Church must also value the different leadership styles that women of color utilize. Generally speaking, people of color come from cultures that value the group's well-being, fairness, and justice. This leadership style brings a level of values that does not always align with Western leadership theory. This type of inclusive leadership style benefits churches because it leaves no one in the margins. Likewise, African American women tend to be more assertive and direct, and their Asian peers may place a higher premium on the common good instead of individual achievement. These differing leadership styles should be welcome in the church planting leadership framework.²³⁰

Inclusive Hiring Practices

The third way of creating pathways to leadership for women of color consists of inviting them to the path through inclusive hiring policies. Inclusive hiring policy and practice strives to obtain a diverse candidate pool and give women of color an

²²⁸ Sylvia Ann Hewlett et al., *Vaulting the Color Bar*, 40.

²²⁹ Eagly and Chin, 218.

²³⁰ Ibid.

opportunity to participate in the hiring process. Inclusivity in the process creates equity and it does not focus on meeting quotas.

According to a 2011 study conducted by Daring to Lead, 67 percent of nonprofit executives plan to leave the sector within the next five years.²³¹ This means a great need exists to train and develop the next generation of leaders. However, the composition of leadership in the nonprofit sector remains homogenous: 82 percent of the leaders are white; 5 percent are African American; Latinos and Asian Americans each comprise 3 percent, and Native American leaders comprise less than half a percent.²³² These numbers demonstrate a disconnect between nonprofit hiring committees and the increasing population of women of color in the US who are qualified or interested in nonprofit leadership.

Women do not always possess the same access to recruitment and employment opportunities as their male peers. Almost half of the students enrolled (47.8 percent) in U.S. seminaries are women; however, they have difficulty finding paid positions upon graduation, leaving them saddled with debt and working outside of their educational arena.²³³ Some women alumna of AG higher education institutions have expressed their frustrations with the lack of opportunities after their post-graduate training. Some have

²³¹ Marla Cornelius, Rick Moyers, and Jeanne Bell, *Daring to Lead 2011* (San Francisco, CA: CompassPoint Nonprofit Services and the Meyer Foundation, 2011), 2, accessed February 14, 2016, <http://daringtolead.org/wp-content/uploads/Daring-to-Lead-2011-Main-Report-online.pdf>.

²³² Marla Cornelius, "Demographics," *Daring to Lead*, June 13, 2011, accessed February 14, 2016, <http://daringtolead.org/demographics/demographics-salary>.

²³³ The Association of Theological Schools, *2014 - 2015 Annual Data Tables: Table 2-13 B*, The Association of Theological Schools, accessed May 22, 2016, <http://www.ats.edu/uploads/resources/institutional-data/annual-data-tables/2014-2015-annual-data-tables.pdf>.

even stated that if local churches and universities remain unwilling to hire women, then there should be a corresponding decrease in the number of women allowed to attend these institutions who plan to find employment in a ministerial role.²³⁴ The remaining students should be redirected to fields of study where women are more likely to be hired. Of course, this thinking is fallacious, but so are the reasons behind the inability of qualified female graduates to get staff placements in roles other than children's pastor.²³⁵

Including women on church staff promotes the diverse exchange of ideas and vantage points and also provides ministry to women from other women, sending a positive and visible message to the congregation. In a more practical sense, having a woman on staff also means that women can partner with the male pastors by participating in co-gender counseling meetings and visiting women in the hospital.²³⁶

To ensure the hiring process includes women of color candidates, examining how new team members are identified and recruited remains important. Leaders need to ask themselves whether the hiring process relies on current team members to refer someone they know for open positions. If so, given the typical demographics in predominantly white organizations, the majority of the decision makers will consist of white men married to white women. If typical in-group preferences remain intact, those individuals' social circles will likely comprise people of the same gender and ethnicity. However,

²³⁴ J. R. Forasteros, "In All Things Charity: Women in Ministry with Jory Micah" (podcast), Stitcher, accessed September 9, 2016, <http://www.stitcher.com/podcast/jr-forasteros/in-all-things-charity/e/women-in-ministry-with-jory-micah-in-all-things-charity-season-42870556>.

²³⁵ Jenny Rae Armstrong, "Why We Need More Women in Ministry," *Relevant*, March 8, 2013, accessed February 14, 2016, <http://www.relevantmagazine.com/god/church/why-we-need-more-women-ministry>.

²³⁶ Donna Barrett, "Ten Advantages of Hiring a Female Staff Member," The Network, accessed February 14, 2016, http://ag.org/wim/0703/0703_advantages_hiring_female.cfm.

they do pose a hindrance to promoting diversity if the process in which leaders select new team members relies on a referral based process.²³⁷

Additionally, cultural values heavily influence referrals. For example, in some cultures mothers place a higher value on attending their children's school performances and activities; however, in other cultures, mothers value attending every family meal and assisting with homework.²³⁸ Thus, the status of some women of color might diminish in the eyes of a potential referring source not because of differing biblical values but because of their differing cultural values. As a result, the mother who values attending the family meals might not be considered for an open staff position. The difference gap in values often determines how the group accepts an individual. This problem reveals an important issue according to Alice Eagly: "The challenges lie in gaining the legitimacy that allows a leader's values to be accepted by others."²³⁹ Staffs striving for diversity must ensure the values they espouse center on Christ and are not limited to their cultural comfort zones.

Austin Brown Channing identifies several ways leaders can help women of color:

- they can learn to correctly pronounce the person's name;
- they can encourage the creation of spaces for women of color to gather;
- they can let women lead and provide them the resources to succeed;
- they can expect the other staff to adjust culturally to her and not only her to them;
- they can avoid placing pressure on her to serve as the cultural translator;
- and,

²³⁷ Ibid.

²³⁸ Cheung and Halpern, 186.

²³⁹ Chin, ed., xviii.

- they can hire other women like her so she is not alone.²⁴⁰

Moreover, one of the greatest ways to assist women of color in leadership is to simply respect them, according to Channing.²⁴¹

In addition to those suggestions, leaders should work with their human resources departments to create policies that support women of color. For example, at a university, the president and the cabinet could provide more generous family leave policies and create policies that both welcome and encourage the promotion of women of color.²⁴² Additionally, supervisors should ask themselves if the women of color in their organizations have knowledge about the unwritten rules of promotion and cultural norms. If they do not have access to this knowledge, they have no avenues to grow as successful team members.²⁴³ When hiring women for a leadership position, leaders should endeavor to avoid setting women up for failure or putting them on the *glass cliff*, the situation in which organizations place a woman in a senior leadership role only in disastrous circumstances. Often, mission churches are the ones who hire women ministers due to their isolation and undesirable locations, poverty stricken communities that lack resources, and other environments where men would likely not accept a placement. Because these situations remain tenuous at best, many times women do not succeed in leading those situations, and their peers perceive them as failures. However, when

²⁴⁰ Austin Channing Brown, "Ten Ways to Support Women of Color in Leadership," *Mutuality* 22, no. 1 (Spring 2015): 22-24, accessed February 14, 2016, <http://www.cbeinternational.org/resources/article/10-ways-support-women-color-leadership>.

²⁴¹ Ibid.

²⁴² Chin, ed., xviii.

²⁴³ Giscombe, 3.

women do succeed in managing such Herculean tasks they are celebrated—high risk, high reward.²⁴⁴

A striking example of this occurred in the appointment of Dr. Carol Taylor to the presidency of Vanguard University, her first presidential appointment. At the time, Vanguard was facing the loss of its accreditation. Had she been unsuccessful she would have faced professional disaster.²⁴⁵ Even General Superintendent George Wood described her task as purchasing “a third class ticket.”²⁴⁶ The turnaround at Vanguard University was remarkable, and Dr. Taylor recorded her journey in the essay “Leading a Turnaround and the Joy of a Third Class Ticket.”²⁴⁷ Certainly, women can showcase their leadership abilities in precarious situations, but they ought to have opportunities in stable environments as well.

Alice Eagly and Linda Carli outline several ways to ensure diverse leadership. Once an organization hires a woman it must utilize concrete measurements to evaluate performance, and the organization must hire more than one woman to ensure that the new team member is not viewed as a token hire.²⁴⁸ If others view the woman as a token, her

²⁴⁴ Bryce Covert, “Condolences, You’re Hired!” *Slate*, March 25, 2014, accessed May 22, 2016, http://www.slate.com/articles/business/moneybox/2014/03/general_motors_recall_is_mary_barra_the_lates_t_victim_of_the_glass_cliff.html; Jena McGregor, “GM’s Mary Barra Joins One Very Elite Club,” *Washington Post*, January 5, 2016, accessed May 22, 2016, <https://www.washingtonpost.com/news/on-leadership/wp/2016/01/05/gms-mary-barra-joins-one-very-elite-club/>.

²⁴⁵ Carol Taylor, “Leading a Turnaround and the Joy of a Third Class Ticket,” in *Thriving in Leadership*, edited by Karen A. Longman (Abilene, TX: ACU Press, 2012), 265, Kindle.

²⁴⁶ *Ibid.*, 263.

²⁴⁷ *Ibid.*, 265.

²⁴⁸ Alice Eagly and Linda L. Carli, “Women and the Labyrinth of Leadership,” *Harvard Business Review*, September 2007, accessed February 14, 2016, <https://hbr.org/2007/09/women-and-the-labyrinth-of-leadership>.

leadership credibility immediately diminishes. Eagly and Carli share that women should receive appropriate preparation through stretch assignments and other professional development tools to ensure their readiness for the role. Doing so will allow them to create social capital among their peers and those who will ultimately report to them.²⁴⁹

Additionally, Eagly and Carli state that organizations should encourage all male employees to take advantage of family leave so that employees do not see these policies as a “special benefit” to women.²⁵⁰ Encouraging men to take full advantage of the family leave benefit will reduce the stigma attached to the policy when a woman chooses to utilize it. Also, organizations should provide more time to those employees who have family responsibilities to demonstrate their readiness for promotion instead of utilizing a strict time-limited tenure track.²⁵¹ Companies need to create on and off ramps for personnel to leave employment when starting a family and the possibility of returning as the family situation changes.²⁵²

Nonprofit leadership expert Ann Lehman believes that given America’s current racial turmoil, seeking diversity within a nonprofit organization must remain a top priority both on the board as well as with staff.²⁵³ She recommends using data to measure how effectively the organization meets this goal and distributing the results

²⁴⁹ Ibid.

²⁵⁰ Ibid.

²⁵¹ Ibid.

²⁵² Ibid.

²⁵³ Ann Lehman, “Need for Diversity at Nonprofits Is More Vital After Garner and Brown Cases,” *The Chronicle of Philanthropy*, December 19, 2014, accessed February 14, 2016, <https://philanthropy.com/article/Need-for-Diversity-at/152045>.

throughout the organization.²⁵⁴ To address diversity, Lehman refers to the work of Tinna Nielsen, founder of Move the Elephant, and suggests that if organizations focus on eliminating homogeneity, they remain more likely to achieve their goals of diversity than if they focus on meeting hiring quotas. She posits that if an organization makes diversity a priority, then in order to meet the goal the team will inevitably address the barriers that prevent diverse hiring.²⁵⁵

Jean Chin raises three critical ideas that must be considered if diverse leadership is to be normalized:

1. We need to ask different questions. In what contexts and under what circumstances do the strengths of women leaders lead to better outcomes?
2. We need to focus less on representation and who's at the table and more on factors contributing to the exercise of effective leadership in gender equitable environments.
3. We need to expand our understanding of leader identity and lived experiences and how they interact with follower composition and the leader-follower relationship.²⁵⁶

Leadership teams can achieve the diversity they seek by creating environments where women and people of color can bring their cultural norms and femininity without apology and reservation. Leaders must create opportunities to have frank discussions about race, ethnicity and gender. These conversations must become normative and occur regularly.²⁵⁷ However, these changes only happen when those currently serving in

²⁵⁴ Ibid.

²⁵⁵ Ibid.

²⁵⁶ Jean Lau Chin, "Women and Leadership," in *The Oxford Handbook of Leadership and Organizations*, ed. by David V. Day (Oxford: Oxford University Press, 2014) 31. Available online accessed September 5, 2016, <http://www.oxfordhandbooks.com/view/10.1093/oxfordhpb/9780199755615.001.0001/oxfordhpb-9780199755615-e-035?print=pdf>.

²⁵⁷ Catalyst, *Connections That Count*, 27.

leadership willingly critique their current biases which define leadership from a Western perspective and begin to embrace new definitions of leadership.

Conclusion

Women of color remain challenged in reaching their leadership potential in the church despite their interests and calling. Currently, many women professionals of color are religious. Many of these women do not minister in the church as pastors, church planters, missionaries, and board leaders because of the intersection of racial and gender biases within congregations. As the United States grows browner, the Church cannot ignore the valuable talent pool of women leaders of color because of in-group preferences and unconscious bias.

White leaders and male leaders can create inclusive and diverse teams. First, leaders must recognize the potential in their midst and affirm female leaders of color. They must not allow the leaders of color to remain invisible within the organization. Next, organizational leaders must act with intentionality. Mentoring and networking programs must be deliberately designed. Leaders must intentionally promote the value of these endeavors. Also, leaders must create networking programs that build the sphere of influence between leaders and women of color. Organizational leaders must work to eliminate white-balancing and male balancing that occurs and inherently provides advantage to those individuals who represent the in-group normative.

As the Assemblies of God Fellowship strongly endorses women in leadership, then the Fellowship must also create an organizational culture that includes women of color, without reducing them to stereotypes and hindering them with micro aggressions and micro inequities. The Church must value their leadership styles and the cultures they

represent, and encourage them to integrate their lives instead of assuming the need to bifurcate parts of their complex identities. The Church must intentionally hire women of color and help them develop the professional skills they need to be successful as leaders. Believers must embrace the intersection of gender and race as God designed them in order to fully embrace the body of Christ and God's design for His Church.

CHAPTER 4: DESCRIPTION OF FIELD PROJECT

Introduction

The purpose of this project is to understand how to identify and create pathways to leadership for women of color in the Assemblies of God. Chapter 2 examined biblical examples of women and people of color who were church leaders and provided a theological support for a biblical mandate of inclusion. Chapter 3 reviewed the ways that women and people of color achieve success in leadership positions through internal and external development factors. Chapter 4 will look at the design of the project. It will also examine key themes of leadership in practice by examining the interviews conducted with clergymen and clergywomen. These interviews examined their leadership experiences if they were part of a marginalized group or how they addressed issues of inclusion if they were from a majority group. Finally, Chapter 4 will review the survey results obtained after the presentation of the field research.

Preparation of the Project

This project began as a result of my participation in the first women's Doctor of Ministry cohort at the Assemblies of God Theological Seminary (AGTS), when I recognized that I was the only African-American woman in my classes and often the only one while on campus. Additionally, the number of women of color in my classes was very small, and the other women of color who began the educational journey did not complete their degrees. Consequently, I began to wonder why the number of women of color students was so low and why the representation of people of color on the faculty was

non-existent at that time. I also wanted to know whether factors of unconscious bias and latent racism and sexism contributed to the small number of women of color students. I began to seek authors who speak to women of color in ministry and the history of women of color in the Assemblies of God (AG). After writing about the intersection of race and gender from a practical and biblical standpoint, I realized that I wanted to explore the subject for my doctoral project.

Pre-Interviews

In preparation for the project, I read extensively to prepare me for conducting twelve forty-minute pre-project interviews with Assemblies of God and non-Assemblies of God ministers between March 2014 and December 2015 to develop an understanding of the issues facing women and people of color in ministry. Interviewees represented various denominations, including the Church of God (Cleveland, TN), Foursquare Church, the Dutch Reformed Church, Evangelical Covenant Church, and members of the Assemblies of God USA and its sister fellowship, the Pentecostal Assemblies of Canada (PAOC).

The first set of interviewees were two white men, three African-American men, two white women, four African-American women, and one Asian-American woman; all individuals served as senior pastors, district officials, university professors, or national staff for their respective organizations. I obtained these names using the snowball sampling technique, where you contact a set of individuals that meet your requirements and ask them to provide you with the contact information from people within their sphere of influence who also meet the requirements. I read through sample doctoral projects on the Assemblies of God Theological Seminary website and came across Dr. Ralynn

Willis's project on women in ministry. I called her, and she provided me with a list of potential interviewees. The first set of participants developed from that conversation.

Obtaining Statistics and Recruiting Participants

I obtained statistical information from Sherri Doty, statistician for the office of Dr. Jim Bradford, AG General Secretary, to determine the number of women in ministry and the number of people of color in ministry.²⁵⁸ Statistical information is not explicitly collected for women of color. Therefore, I had to reassign letter and number codes to disaggregate the data by race/ethnicity and by gender to determine the number of racial/ethnic female ministers in the Assemblies of God U.S. Fellowship.²⁵⁹

There is a Women in Ministry Network in AG; however, the Network does not have direct access to an email list for its members. Therefore, I could not distribute a survey to all of the members of the Network. Instead, I traveled to the 2015 General Council of the Assemblies of God to recruit interview participants who were attending the Women in Ministry Network event. I developed a one-page project explanation and circulated the form during the events. I also reached out to the department heads of the various ethnic fellowships (Native American Fellowship, Hispanic Fellowship, National Black Fellowship) to identify potential interviewees. Additionally, I gathered a list of names of potential interviewees from the AGTS Doctor of Ministry team, specifically Dr. Lois Olena, Dr. Cheryl Taylor, and Dr. Ava Oleson.

²⁵⁸ The statistical information on women of color is not disaggregated, so collecting the information required additional steps. Also, the information is not accessible on the public website at ag.org.

²⁵⁹ See Appendix A, "Data from AG Office on Statistics for Racial/Ethnic Clergywomen."

Qualitative Approach

I researched qualitative studies and read various dissertations that conducted qualitative studies on women of color in leadership in science, technology, engineering, and mathematic (STEM) professions, academia, and ministry. Most of those dissertations and academic articles used qualitative interviews because of the small sample size available. Qualitative research requires a substantial pool of participants, which, given the limited number of racial/ethnic clergywomen in the Assemblies of God based on the limited access, would have been difficult to acquire. For example, within the Michigan AG district where I reside, only four women serve as lead pastors, two of whom are women of color. Consequently, I decided to conduct in-depth interviews for this project.

Because of the lack of the research focused on women and women of color in leadership in America, women and women of color researchers have begun to investigate the leadership styles and career trajectories for female leaders of color.²⁶⁰ This project aimed to build upon this model of study by focusing on women of color leaders within the Assemblies of God Fellowship. With striking similarities to existing secular research, most of the research on church leadership has focused on men, particularly Anglo men. Additional research has focused on Anglo women, but little research exists on women of color, specifically those who are not immigrants. Because few studies exist on this topic and very few women hold the roles necessary to study, most studies on this topic use in-

²⁶⁰ Fanny M. Cheung and Diane F. Halpern, "Women at the Top: Powerful Leaders Define Success as Work Family in a Culture of Gender," *American Psychologist* 65, no. 3 (April 2010): 182-193, accessed February 13, 2016, https://oied.ncsu.edu/advance/wp-content/uploads/2012/02/Leadership_WorkandFamily.pdf.

depth qualitative interviews.²⁶¹ Such a qualitative study lends itself to identifying accurate data for such a small sample size.

Design of Questions

As a result of reviewing several qualitative studies, I chose questions that would address the following issues: the participant's background (age, ethnicity, childhood influences, education), the participant's self-efficacy (the definition of leadership, how they view their own leadership in comparison to other leaders they value, leadership skills and values), the participant's experience with barriers (discrimination, bias, stereotypes), and the participant's solutions (advice for other women of color, ministry leaders).²⁶²

Subjects

After compiling over sixty names, I contacted individuals by phone or email and requested an interview. Of those individuals, I looked for participants who identify as African-American, Asian-American, Latina, or Native American (ALANA). Some of the individuals contacted did not identify as a member of one of the four ALANA groups, and others were unavailable to be interviewed, so I excluded them from the interview pool.

The group was comprised of fourteen Assemblies of God ministers, with representation from all of the ALANA groups, in addition to Anglo men and women. Their ministry positions include senior pastors, staff pastors, missionaries, church

²⁶¹ Ibid.

²⁶² See Appendix B, "Interview Questions for Allies and Women of Color Ministers."

planters, and district officials from locations spanning Alaska to New York and Texas to Michigan. The ministry context ranges from megachurches with populations of five thousand or more to leading a Chi Alpha group.²⁶³

Participants also represented generational differences, with the youngest being twenty-five years old and the oldest over sixty years of age. To secure the information, I recorded all of the conversations using FreeConferenceCall.com. I provided the participants the dial-in information and a copy of the interview questions. The interviews lasted from 45 to 90 minutes, depending on the subject's availability and interest.

Post-Research Webinar

After completing the literature reviews and interview research I designed a webinar presentation. I tabulated the results of the interviews and combined that information with the literature research. My pastor, Thomas Mattiuzzo, offered our church, Riverside Tabernacle, as the host for a live presentation and helped to recruit participants by reaching out to ministers within our section. Since Riverside Tabernacle does not have webinar capabilities, I used YouTube as the vehicle to livestream the presentation so that people from other localities could also listen to the presentation, which would hopefully increase the number of participants.

Dr. Jeff Fulks at Evangel University reviewed my survey questions for a pre- and post-presentation evaluation. Based on the fact that I was not teaching participants but instead presenting my findings, Dr. Fulks recommended that I conduct an evaluative survey instead. I designed the survey to determine the effectiveness of the presentation

²⁶³ See Appendix C, "Table of Interview Subjects Group B."

and the relevance of the material to the audience. Drs. Fulks and Olena reviewed my survey questions for clarity. Based on cost and accessibility, I used SurveyGizmo.com as the online survey tool for the survey distribution and analysis.²⁶⁴

Execution of the Project

To execute the project, I organized the information collected from the two interview sets and the literature review to create a forty-minute PowerPoint presentation.²⁶⁵ Additionally, I included statistics from the Assemblies of God General Secretary's office that demonstrates the breakdown of ministers by race and gender. I utilized the outline that I had prepared for this project to organize the presentation. Once I completed the slides, I did a dry run of the presentation using YouTube Live.

I asked my peers, Assemblies of God Theological Seminary faculty, and my pastor to help me recruit attendees for the in-person and live-streamed presentation. An event invitation via Facebook was widely distributed to Assemblies of God Theological Seminary and Evangel faculty, to various Assemblies of God districts, and to the ministers within the Central Michigan section. Additionally, I emailed all of the interview participants as well as the contacts made during the Women in Ministry event in Orlando, Florida. The Facebook invitation and the email invitation included a link to the live stream presentation via the YouTube site and a link to the survey via Survey Gizmo. I received special help from Dr. Lois Olena, Dr. Sharon Smith, Dr. Stephanie Nance, and Pastor Tom Mattiuzzo in spreading the word about the presentation.

²⁶⁴ See Appendix D, "Survey Results."

²⁶⁵ See Appendix E, "Creating Pathways to Leadership for Women of Color in the Assemblies of God PowerPoint Presentation."

The presentation occurred at 2:00 pm on June 9, 2016, both in person at Riverside Tabernacle Church in Flint, Michigan and via livestream using YouTube.com. At the end of the broadcast, I invited people to fill out a survey based evaluating the presentation. I passed out a hard copy of the survey to the in-person participants. Fourteen people attended in person, and ten people attended via livestream. Ultimately, twenty-seven people completed the survey either online or via hard copy.²⁶⁶

Results of the Project

Six Key Themes from Interviews Group A

In examining the notes from the first set of interviews, six key themes emerged: discipline, character, good theology, calling, anointing, and relationships.

Discipline

Discipline, according to the interviewees, was defined as the ability to work hard. The interviewees expressed that emerging ministerial candidates need to be willing to pay their dues and work hard. One leader discussed how a woman cannot wait for God to bless her; she must be doing something. Her belief was that some of the women she has encountered wait for someone else to invite them into a pulpit or give them a position and/or a title. She stated that these women should find out where a need exists in their local churches and fill the need. Another female leader shared that she always looked to do the small thing well, quoting the Scripture that one who is faithful in small things will

²⁶⁶ The survey link and the presentation video were available online for several days following the live presentation. There were additional people who took the survey after the live presentation.

be ruler over much. Many of the interviewees stated that newly minted ministers should live a life of discipline in their personal and professional lives.

Character

Participants strongly connected the concept of discipline to character. One of the ministers I interviewed pastors a multiracial congregation; he stated that his philosophy is that he can teach anyone skills, but he can't teach character. The ability to have and maintain an inward life that reflects the character of God remains central to achieving success in any ministry context.

Good Theology

Interviewees also identified the need for good theology. Several of the pastors and district officials stated that in order to prepare their congregations and districts for cultural change they need to have a strong biblical foundation that outlines God's plan for diversity. Additionally, they need to teach that plan to their congregations. Secular pressures toward diversity cannot provide the heart change needed to embrace new cultures. That kind of change exists in the Scriptures, and people must have a solid theological basis before embarking on the road to racial and ethnic reconciliation.

Calling

Calling and anointing provide two additional key traits for women of color in successful leadership. Calling references a leader's understanding of her purpose. One minister remarked that women of color should refrain from having an agenda. This participant used the phrase in response to identifying those women or people of color labelled as having a chip on their shoulder. A leader's calling exists for ministering to

God's people and to reflect His values to the Church and the world. Therefore, although a need may arise to discuss and learn about multiculturalism and diversity, these cannot remain one's primary calling. Moreover, the minister must be assured of her calling by God. The certainty of the call will enable a minister to endure the challenges of those who malign or misunderstand women of color leaders.

Anointing

Alternatively, the minister must have the anointing of God on her life. One minister said that the anointing allowed her to stay on assignment despite the hurdles that she faced in her position. She expressed that she received the courage to complete her assignment because she was certain of her calling and she knew God had anointed her for the task. The anointing empowers the minister to operate with wisdom and receive favor from her supervisors and her colleagues. Additionally, the anointing will lead the minister toward pursuing godly character and discipline.

Relationships

Finally, participants identified the ability to build relationships as a strong trait for leaders. Successful female ministers will develop mentoring relationships, strong and transparent peer relationships, and sponsoring relationships. One minister stated that no one achieves success independently; everyone requires help along the way. Another minister shared the term *Nemawashi*, which means to prepare the ground. *Nemawashi* is a philosophy employed by Japanese businesspeople when they want to enact change. The idea is to initiate change through dialogue, so as to prepare the ground for change. The very nature of diversity and inclusion remains so antithetical to the established power structure that lasting change must begin with developing positive relationships.

Key Themes from Interviews Group B

In examining the notes from the second set of interviews, eight key themes emerged: handling discrimination, getting education, using the power of appointment, offering sponsorship, building intentionally diverse teams, creating co-gender teams, having men as allies and highlighting women.

Handling Discrimination

Like the first set of interviews, the women of color in the second set of interviews acknowledged facing some type of discriminatory experience either on the basis of race or gender. This discrimination included having their authority questioned and being overlooked for staff placement. The gender bias resulted in long waits for many of the women in their difficult experiences to obtain placements on church staff. As a result, the women had to develop resilience and tenacity as they pursued their call. One leader spoke about a period of time when she could not get a job in ministry, leaving her unemployed for so long that she began to question her call. She stated that just as she was about to give up, she received a call from a trusted mentor who told her, “I don’t know what happened, but I want you to know that I’m on your side.” Female leaders need specific supports: first, they need a key mentor to support them during the difficult times; second, they must remain certain of their call; third, they must trust God’s timing for their ministry growth and development.

Getting Education

Almost all of the women and the men of color had some type of formal educational experience, either earning a seminary degree or other type of university level degree. Education was very important for the women, women of color, and the men of

color whom I interviewed. Several leaders stated that having a degree opened doors of credibility for them. In addition to having formal education, almost all of the ministers interviewed stated that holding ministerial credentials provided a key step toward leadership positions for the women and women of color. One leader said she could not participate in certain conversations until she obtained her ministerial credentials. She also mentioned that some of the senior leadership positions within the Fellowship require ordination in the Assemblies of God. As a result, she encourages the women with a ministerial calling in her district to get credentialed.

Using the Power of Appointment

Leaders also noted another leadership tool: extending influence to women and people of color. One leader referred to influence as the power of appointment. He intentionally looks for opportunities to place people in leadership positions. He does not believe that organizations would organically include these people; he believes that his job as a leader is to move the needle forward. Another leader expressed the need to avoid tokenism. He said that some of the executive presbytery positions, although filled by extraordinary individuals, create an impression of tokenism because those positions remain devoid of power and influence. That leader stated that a more efficacious way to influence the culture of the Assemblies of God would be for the executive presbytery to hire a woman of color as the chief executive officer of the Fellowship, a man of color as a university president, or a woman pastor as the head of the church multiplication network. These positions influence policies for the entire Fellowship, and these positions remain significantly more visible than the executive presbytery positions currently reserved for particular ethnic groups or genders. Other women and people of color leaders believe that

those position add value because they demonstrate that there exist positions of leadership that remain open to women and people of color. Moreover, one female leader stated that little girls could look at someone like Dr. Beth Grant and picture themselves as ministers of the gospel and leaders within the Assemblies of God Fellowship.

Offering Sponsorship

Several of the male leaders stated that they lend their stature to women leaders in meetings. One leader discussed the time when he invited a female leader to attend a meeting; he asked for a volunteer at the beginning of the meeting to take minutes, declaring that it had to be a man. He set the tone for her presence in the room; she was not to fill a stereotypical role. Another leader stated how he would intentionally call upon certain female leaders during meetings to show that he wanted their perspectives. This sent a signal to the rest of the group that these female ministers add value. Another minister discussed how he would suggest women as potential hires for various departments, thereby demonstrating his interest in having women on staff. By sharing their stature with various female leaders, these men became sponsors for these women, signaling to the witnesses that they believe God works in their lives.

Building Intentionally Diverse Teams

Several of the leaders discussed the intentionality of building diverse teams. The white ministers acknowledged difficulty in identifying potential non-white team members; however, they remained committed to the goal of diversifying their teams. One leader achieved diversity by hiring married couples who represent diverse ethnic groups. The goal for that ministry was to ensure that every ethnic person who comes to their services would be able to identify someone in the leadership who shares their race and

gender. Another leader stated that he created joint departmental meetings to eliminate silos and intentionally put together diverse leaders in one room.

Creating Co-Gender Teams

One of the keys to having diverse teams was figuring out how to have appropriate co-gender relationships. In light of the moral failures of prominent Assemblies of God ministers, many pastors, men and women alike, remain unsure of how to address these issues. One female leader stated that she installed a glass door in her office to ensure that anyone passing her office would be able to see those with whom she meets. Although this might prevent any unseemly behavior, it might also prove uncomfortable for the parishioners who desire privacy during their visit with her. Another pastor recommended the Billy Graham rule: never go anywhere alone with someone of the opposite sex. Under this approach, offsite meetings require men and women to take different vehicles. A variation of this ministerial approach is to only meet with the opposite sex if a third individual attends.

These actions are prudent; however, it makes mentorship as well as working with opposite sex staff members rather challenging. One leader stated that while he agreed with the Billy Graham rule, he did not approve of pastors refusing to mentor female ministers and credential holders, nor did he agree with the idea of having all male boards to prevent unseemly behavior: “We need to train our pastors to have healthy nonsexual relationships with the opposite sex. If I begin to have feelings for someone other than my wife, then the onus is on me to regulate my behavior; it’s not on my staff, secretary, etc.” The leader remained adamant about helping men develop the appropriate framework to

engage with women leaders— “a sister in Christ,” as the Bible states. Male pastors must be willing to invest in female leaders and sponsors as well as mentors.

Having Men as Allies

Many women shared about the men who had poured into their lives at strategic stages. The women discussed how these men shared their power with them. When I spoke to these men, they discussed how sharing power proved critical to the development of these women. Sharing power indicates how valuable these men felt the women were to the organization. The men also talked about helping the women see their strengths. One leader talked about how he encouraged a female minister who was minimizing her call because her husband was not in ministry and she had small children to raise. He asked her if God called her because if He did, then He knows her status as married with children. Since He knows her situation, He was equipped to also empower her ministry because He equips those He calls.

Highlighting Women

The women of color stated that for the future, they would like to see the Church highlight the women and people of color ministers who have pioneered leadership in the Fellowship. They believe that this would encourage young women of color to pursue their God-given call. Additionally, they would like to see more dialogue and the creation of safe spaces to discuss diversity and inclusion of women ministers at every level of leadership within the Assemblies of God. Moreover, they stated that they ultimately desire to experience full acceptance as is given to their male and Anglo counterparts.

Results from the Post-Webinar Survey

The purpose of the survey was to ascertain the effectiveness of the presentation and the relevance of the information presented. Twenty-seven individuals completed the post-presentation survey, which consisted of twenty-four questions.²⁶⁷ The questions included six demographic questions and seventeen content questions focused on various aspects of the presentation: technology and delivery, omissions or redundancy, usefulness of the strategies presented, biblical foundation for the information presented, and future interest in the topic.

Based on the demographic information collected, the majority of the respondents represented Generation X (35 to 44). The next largest group consisted of Boomers (45 to 64) and then Busters (65 to 74). The smallest number of responses came from Millennials (18 to 34). Over 77.8 percent of the respondents were women, and the majority of the respondents were Anglo (66.7 percent); the next largest group was African-American with 25.9 percent. The majority of the respondents (74.1 percent) were affiliated with the Assemblies of God. The remainder of the respondents were non-denominational, Baptist, or Catholic. Respondents from Michigan represented 74 percent of the participants; the remainder of the respondents were from the continental U.S. (five from the south, one from California, and one from Virginia).

Based on the survey responses, the majority of viewers were able to easily follow the presentation, with 85.2 percent of those surveyed indicating they comprehended the main points of the presentation. Over half of those surveyed have been involved in

²⁶⁷ See Appendix D, "Survey Results."

discussions of race and gender to a moderate extent or greater. All of the participants had initiated a discussion of race and gender, and 40 percent said that they often initiate the conversation. Over 65 percent of the participants believe that the information shared during the presentation would help them navigate conversations on race and gender to a great extent. Almost 77 percent of the people surveyed believe that the information they heard would be useful for their staffs and congregations.

Based on an analysis of the text responses, the majority of respondents felt that more information and continued dialogue about this topic would help support them in implementing the type of changes discussed during the presentation. Participants mentioned having this information available to the decision makers leading the institutions and commented about wanting to increase staff and congregational diversity. Survey respondents wanted more information about success stories to understand what works. One critique of the presentation concerned a respondent's desire to hear more about the results of the interviews to better understand the context of the quotes used in the presentation. Although the survey respondents would have liked more information, none of the respondents felt that the material was redundant.

One of the key takeaways from the survey is that people inside the Assemblies of God are conversing about the changing face of the Fellowship. These individuals desire to learn more about the topic of the intersection of race and gender, and they are interested in learning how to develop relationships with those who differ from them. Interest also exists in exploring how to share this information with key decision makers and influencers from the surveys in a manner that will effect positive change in the denomination.

The Project's Contribution to Ministry

Repeatedly, I heard from the Assemblies of God Theological Seminary staff and the Assemblies of God leaders I interviewed that this type of research has not previously been done in the Assemblies of God U.S. Fellowship. This project's primary contribution to ministry is to begin a research-based conversation about the changing landscape of the Assemblies of God U.S. Fellowship, one based on data and not conjecture. By raising the issue of demographic shifts, perhaps the Fellowship will begin to collect additional data so that leaders can begin to monitor changes among ethnic groups and identify where the Fellowship can best begin to distribute resources to improve outcomes for those identified groups.

Second, the project contributes to ministry by identifying a subset of ministers who will in the next twenty years represent the majority of people in this Fellowship. With the knowledge that women of color remain underrepresented in AG ministerial programs, districts, and leadership, leaders can intentionally begin to recruit and train them. The Fellowship can also provide additional financial support, mentorship, and training to women identified as high potential leaders. Additionally, leaders can help connect these women with each other, so they can begin to network and provide sisterly support to one another.

Third, the project contributes by helping to bridge the gap and improve communication among men and women and various ethnic groups. Many of the Anglo ministers with whom I spoke expressed a deep desire to build relationships with their brothers and sisters of color, but they acknowledge that they lack understanding of the best ways to address this gap in community. A clear need for diversity, inclusion, and

cultural competency training exists among the leaders of the Fellowship, the executive presbytery, district leaders, and university officials.

Fourth, the project reaffirms a critique of the Fellowship previously articulated: the Assemblies of God espouses a theory of inclusion through formal position papers on racism and women in ministry; however, the reality does not mirror the formal position. Unfortunately, the leadership of the Assemblies of God does not remain include women of color in significant leadership roles. If the fellowship is to continue to grow, the leadership must align its practices with the espoused doctrine and discourage any behavior that is contrary to the expressed theological foundations.

Fifth, the project admonishes the Fellowship to be courageous. The necessary dialogues and changes will require what one minister referred to as fierce conversations. The leadership must be willing to be educated and then be willing to educate those around them regarding the necessary tools required to implement systemic change. To acknowledge the presence of unconscious bias and in-group preferences will be difficult and a task that many people will wish to avoid. Moreover, it will be equally as challenging to implement the necessary changes to reduce the impact of bias in our ministry contexts. One minister stated that we must not avoid uncomfortable conversations. Although it would not be prudent to intentionally seek ways to make others uncomfortable, as ministers of the gospel one should not shy away from difficult discussions. It is the challenging conversations that help people recognize that there is a need for change.

Sixth, this project provides the Fellowship an opportunity to promote a Spirit-led change. Many pastors are acknowledging the need for diversity but they feel ill-equipped

to address the issue. The Fellowship has the opportunity to address this issue in its educational institutions, through its publishing arm, and through additional supports for local churches and U.S. missionaries. The Fellowship can lead a dynamic spiritual movement toward greater unity in our churches between ethnic groups.

Finally, this project contributes to ministry by providing the data which would facilitate developing the next generation of leaders. If the future of the United States is going to be based on developing leaders of varying non-white ethnic groups, then the Church should be focused on developing its next generation of prophetic voices. If the church is to proclaim the gospel of Jesus Christ, then the church must ensure that all of those called by God have the opportunity to obey His voice and fulfill their leadership destiny.

CHAPTER 5: PROJECT SUMMARY

Evaluation of the Project

This project examined how the intersection of race and gender impact women of color who serve in ministry in the Assemblies of God (USA) and how white leaders address this intersectionality. It also explored how the interplay between these groups of people impact the leadership development strategy of the Fellowship as it pertains to women of color and identified strategies for increasing the number of women of color ministers in the Assemblies of God at every leadership level.

This chapter will critique the project by examining the keys contributing to the project's effectiveness and the keys to project improvement. Additionally, the chapter will include recommendations for the Assemblies of God (USA) and future study of racial/ethnic clergywomen within the Fellowship.

Keys to Project Effectiveness

One of the primary keys for project effectiveness came from the support provided by key influencers within the Assemblies of God. The project received substantial support from Evangel's AGTS Doctor of Ministry staff. The administrative team shared their personal contacts to help me identify potential interviewees as well as helped me secure documentation and data that I was unable to secure on my own. Additionally, several individuals who hold executive positions within the Fellowship's districts supported the purpose of the study and offered suggested research techniques, made introductions, and shared their insights into the topic.

The interviews themselves provided another key to the effectiveness of the project. The interviews allowed the respondents to have an honest, unfiltered conversation about their genuine experiences as ministers within the Assemblies of God and in other denominations. The first set of interviews laid the foundation for understanding the primary issues facing women and people of color who are answering the call to ministry as well as the white ministers who recognize the challenges of intercultural ministry with varying degrees of success in overcoming racial and gender chasms.

The second set of interviews allowed me the opportunity to dig deep into the current experiences of ministers from each ethnic group and learn how they were being impacted by the intersection of race and gender. These interviews captured specific examples of what works and what hinders the development of women of color ministers in the Assemblies of God. Additionally, the anonymity of the interviews permitted the ministers to share opinions and experiences that they would normally not express. Thus, these interviews contained information that other methods would not have yielded.

The effectiveness of this project was strengthened by the use of technology. I recorded the interviews using [Freeconferencecall.com](https://www.freeconferencecall.com), which allowed me to listen as many times as needed to fully embrace each interviewee's perspective. Recording the interviews helped reduce bias from misunderstanding the subjects or creating inferences where they did not exist. The other way technology helped the project came from sharing the presentation in real time via YouTube Live. By livestreaming the broadcast and recording it, people in other states could view the presentation and share the information with their colleagues. Additionally, the viewing audience could share the impact of the

presentation by completing an online survey via SurveyGizmo.com. This website provided me with a complete report of each respondent's answers to every survey question, a text analysis of open-ended questions, and an aggregate report of all responses. Also, technology provided relevant research through the use of Google books and other online library resources for my literature review, a significant aid due to my limited access to a seminary library.

While much of the work related to the project happened over the Internet, another major key to effectiveness occurred in the face-to-face interactions I had at AG conferences. By attending the 2014 Inner City Workers Conference in Milwaukee and the 2015 General Council in Orlando, I met representatives from the various ethnic/language fellowships, the Assemblies of God universities, and key district officials. These in-person conversations allowed me the opportunity to explain the project and its purpose, and disabuse some of the more skeptical interviewees of reasons not to participate. I recruited many of the final interviewees as a result of attending the Women in Ministry Ice Cream Social at the 2015 General Council. Because the Women in Ministry Network does not possess the email list of their members, the ice cream social provided me with a rare opportunity to connect with a cross section of female ministers of color from varying regions. Most recently, I was invited to participate on a panel discussing race relations in the Assemblies of God US at the July 2016 REACH conference in Dallas.²⁶⁸ Although the primary purpose of the panel was to discuss the recent addition of a seat to the

²⁶⁸ "REACH Conference Audio and Video," National Black Fellowship, accessed November 1, 2016, [http://nbfag.org/reach-2016-01---\(duplicated\)/reach-conference-audio--video](http://nbfag.org/reach-2016-01---(duplicated)/reach-conference-audio--video).

executive presbytery for an African-American minister, the panelists used the opportunity to address the lack of diversity within our institutions and their leadership.

Finally, the timing of the research also contributed to project effectiveness. Changing demographics in the United States as well as increasing diversity within the Assemblies of God has cultivated a growing interest in understanding the intersection between race and gender for women of color in ministry. As the number of minority Assemblies of God (USA) adherents increased to over 40 percent, the relevance of the research has become more pertinent. Additionally, the new president of the Assemblies of God Theological Seminary, Dr. Mark Hausfeld, named increasing diversity among the staff, faculty, and students as one of his leadership goals.²⁶⁹ This occurred at the same time the new president of Evangel University, Dr. Carol Taylor, sought to diversify the leadership of her cabinet by hiring an African man as provost.²⁷⁰

The benefit of timing also proved relevant in November 2013 when General Superintendent George O. Wood stood in solidarity with Bishop Charles Blake, who leads the predominantly black Church of God in Christ, to address racial division in the United States, leading the Commission on Ethnicity to commission a task force to review the ministry of multi-ethnic relations. Additionally, the General Council approved a seat for a woman and a black person on the Executive Presbytery in 2007 and 2015,

²⁶⁹ Mark Hausfeld, "A New Vision for a New Era," *Rapport*, special edition, no. 3 (2015): 4-5, accessed August 19, 2016, https://www.agts.edu/rapport/2015special_edition/ebook/index.php#/0.

²⁷⁰ Paul K. Logsdon, "Evangel University Announces New Provost/Vice President for Academic Affairs," Evangel University, June 22, 2014, accessed September 6, 2016, <http://www.evangel.edu/2014/06/22/evangel-university-announces-new-provostvice-president-academic-affairs/>.

respectively.²⁷¹ Moreover, Dr. George O. Wood began speaking about the need to support women in ministry by hosting a listening session in September 2014 for women ministers at the AG National Leadership and Resource Center.²⁷² The timing of the project coincided with the desire of the Fellowship's constituency to reach out in new ways to women and people of color.

Keys to Project Improvement

Regardless of its many keys to effectiveness, the project was also fraught with hurdles at varying points during the process. One challenge I had to overcome concerned my personal experiences of belonging to the marginalized group that remains the focus of study. Too often during the process, the literature I researched would emotionally overwhelm me because I had personal experience with the examples given in the readings, causing a multitude of latent, unexpected emotions to surface. Although I felt that my spirit had developed sufficiently to address the topic of intersectionality, the research process demonstrated that I still harbored deep wounds that I needed to place at the foot of the Cross.

Noted author James Baldwin said, "To be a Negro in this country and to be relatively conscious is to be in a rage almost all the time." To advance his thought, it

²⁷¹ Rob Cunningham, "Wood, Bradford, Clay, Smith re-elected," General Council of the Assemblies of God, August 6, 2009, accessed September 6, 2016, http://ag.org/top/Events/General_Council_2009/News/20090806/20090806_01_Election.cfm; John W. Kennedy, "Black Representative Added," *PE News*, August 7, 2015, accessed September 6, 2016, <http://penews.org/gc15/black-representative-added>.

²⁷² Dan Van Veen, "Dr. Wood is Guest for Women in Ministry Live-Stream Town Hall," General Council of the Assemblies of God, September 22, 2014, accessed September 6, 2016, http://ag.org/top/news/index_articledetail.cfm?Process=DisplayArticle&targetBay=c97d4d5c-a325-4921-9a9e-e9fbddd9cdce&ModID=2&RSS_RSSContentID=28620&RSS_OriginatingChannelID=1184&RSS_OriginatingRSSFeedID=3359&RSS_Source=search.

could be said that to be relatively conscious of your intersectionality and the accompanying oppression, microaggressions, and marginalization is to knowingly live with the burden of injustice raging in your heart. For a brief time, compartmentalizing the emotions regarding racism and sexism and not venting holy anger toward systemic bias and injustice may enable an individual to minister genuine, biblical reconciliation in the arenas of race and gender; especially when ministering this information to individuals who may not be ready to address the gaps in their understanding of unconscious bias and in-group preferences. However, the weight, burden, and rage of injustice will eventually surface in your ministry. Anyone doing this work must engage in thoughtful self-care and have key individuals who will assist them in processing the pain that this earthly and spiritual journey can uncover. Every minister must be healed in the areas where they have experienced marginalization (racism, sexism, ageism, etc.) This type of research goes to the very heart of spiritual formation; it should alter a minister's trajectory for the better if the information is received with the right spiritual guidance.

Second, accessing respondents was challenging for this project. Initially, it appeared as though I would be able to send a recruitment email to a large cross-section of female ministers by working in partnership with the Women in Ministry Network. However, the Network did not have access to the email address for all of the female ministers. This created a significant hurdle because I had to creatively develop another way to reach female ministers instead of using a logical system that was already established. Also, the Office of Statistics does not track women of color ministers as a group. The data that the Office of Statistics collects is for women and for racial/ethnic ministers. Therefore, if an individual wants to have the information disaggregated, he or

she must personally separate the data into the desired components. While this is not an overly cumbersome task and the office of statistics was very helpful, the AG National Leadership and Resource Center should begin to accumulate this extremely beneficial data. Because the Office of the General Secretary does not collect data regarding female ministers of color, gaining a precise picture of the numbers of women in ministry who are non-white remains difficult. Additionally, the Women in Ministry Network does not possess this data either, which makes determining how best to serve this population of ministers more difficult. This project repeatedly asserts that demographics are the destiny; I would add that data maps illuminate the journey.

A larger pool of participants would have also benefited the outcome of this project. More participants would have provided a more accurate picture of the lives of women of color ministers in the Fellowship. The group of women I interviewed provided a reasonable cross-section of the Fellowship, but a larger pool of participants would have provided an even clearer picture of women of color ministers.

Having a partnership with the key departments that work on these constituencies at the national office would have proved highly beneficial. A relationship with the office of ethnic ministries would have provided me a source for the collection and distribution of data regarding women of color ministers, such as breakdown by ministerial context, age, marital status, etc. It is the responsibility of this office to report on this information to the Fellowship and the general public. Partnering with the Women in Ministry Network would have been significantly helpful to inform women in their newsletter and other social media about participating in the study as the network remains the only department exclusively focused on female ministers.

Because I did not develop these partnerships in advance, obtaining certain pieces of information proved cumbersome because few people have access to the information. As a result, I had to personally track down people at the General Council so I could explain why I needed to speak with them and why I needed specific information for my doctoral project. Obtaining certain pieces of information became expensive because it required out of state travel. Thus, another way to increase the effectiveness of this project would be to create systems that allow for greater transparency and accessibility for student researchers. Although the national office understandably objects to random interlopers seeking data for self-serving purposes that do not build the kingdom of God, data should be readily available to students with faculty approved research projects.

Implications of the Project

Non-Christian faiths such as Islam and Buddhism exist as some of the most ethnically diverse in the US, while the majority of Christian denominations in America remain predominately white, including the Assemblies of God.²⁷³ Conversely, the greatest growth in these Christian denominations in the worldwide Church occurs in the global south.²⁷⁴ Because of the remnants of the diaspora that has occurred in Africa, Asia, and Latin America, Pentecostalism in the US has benefited from this shift; over 40 percent of the adherents in the Assemblies of God are people of color.

²⁷³ Michael Lipka, “The Most and Least Racially Diverse U.S. Religious Groups,” Pew Research Center, July 27, 2015, accessed September 8, 2015, <http://www.pewresearch.org/fact-tank/2015/07/27/the-most-and-least-racially-diverse-u-s-religious-groups/>.

²⁷⁴ Center for the Study of Global Christianity, *Christianity in its Global Context, 1970–2020*, South Hamilton Center for the Study of Global Christianity, Gordon Conwell Theological Seminary, accessed September 30, 2015, <http://www.gordonconwell.edu/ockenga/research/documents/ChristianityinitsGlobalContext.pdf>.

The Assemblies of God categorizes adherent according to four gender and age groups: women, men, girls, and boys. Women comprise the majority of adherents in the Assemblies of God (40 percent),²⁷⁵ which also holds true in many other Christian denominations.²⁷⁶ Ordinarily, this would be an opportunity to develop female leaders; however, churches routinely do not pass the leadership mantle to women. Nearly one-third of female ministers are ordained, but only 12 percent of ordained ministers are women. This distinction remains critical because many of the leadership positions within the Fellowship require ordained ministers. Only 17 percent of the US AG ministers are people of color. The number of women in leadership remains incredibly small: in 2014, only 3 district officials, 9 executive presbyters, 30 sectional presbyters, and 25 teachers at AG colleges were women.²⁷⁷ Given the narrow number of female ministers relative to the small number of ministers of color, it is reasonable to assume that the opportunities for women of color moving into leadership positions remain marginal at best.

It is critical that the leaders of the American Church represent the believers. Scholars Alice Eagly and Jean Chin state, “The growing diversity among followers challenges all leaders to take into account the perspectives of people representing backgrounds, beliefs, and mores different from their own.”²⁷⁸ By reflecting the diversity

²⁷⁵ Women are the largest gender group in the AG, followed by men, then girls, then boys.

²⁷⁶ AG Office of Statistics, *U.S. Vital Statistics by District 2014*, 3, General Council of the Assemblies of God, Springfield, MO.

²⁷⁷ AG Office of Statistics. *U.S. Ministers Report 2014*, General Council of the Assemblies of God, Springfield, MO.

²⁷⁸ Alice H. Eagly and Jean Lau Chin, “Diversity and Leadership in a Changing World,” in “Diversity and Leadership,” special issue, *American Psychologist* 65, no. 3 (April 2010): 216-224.

of the congregation, potential congregants will more likely feel comfortable because they see people who look like them in key leadership roles: assistant pastors, board members, presbyters, etc. Based on the interviews, survey results, and informal responses to the project, it appears that the project has struck a chord with racial/ethnic clergywomen and white ministers who wish to support and develop female ministers of color. Anglo ministers interviewed in this research remain interested in supporting diversity at every level of leadership within the Fellowship. Some of them have tried to diversify leadership, albeit with varying levels of success, by creating inclusive environments within their ministries; however, they seek ways to expand their skillsets to include cross cultural mentoring and multiethnic outreach from a biblically sound foundation. If provided with the tools to expand their knowledge of cultural competency in the domestic context, they would welcome the opportunity.

This project revealed that the men who participated in this research want to see women answer the call of God, and they remain aware that challenges exist for women of color. All of the men interviewed expressed their enthusiasm in promoting and co-laboring with female ministers. The results do not support the assertion that there is an unconscious bias that assumes most men in leadership positions are either unaware or uninterested in developing the female leaders in their communities. Instead, these men expressed a deep desire to explore new ways to support women and people of color, and many acknowledged the strong masculine bias that, at times, prevents others from hearing the voices of women.

At the same time, racial/ethnic clergywomen experience isolation and success at varying rates. They look for instruction on how to develop their leadership skills,

opportunities to hone their craft, and to find mentors and sponsors who will guide them on their journeys. The interviewed women expressed a need and desire to work alongside their male counterparts, and the women of color requested that their non-white counterparts learn to minister with them and not just to them.

This project gave female ministers of color a voice. Although the Fellowship offers ethnic ministries and the Women in Ministry Network a platform, no specific space exists for women of color in ministry to discuss their intersectional needs. Repeatedly, a majority of the interview participants expressed their pleasure that someone was interested in their stories and experiences. Even those women who experience significant liberty in their home districts expressed their enthusiasm for the opportunity to share their experiences in the interviews.

The project included a variety of generational, geographic, and ethnic experiences of female ministers. The lack of women of color in leadership has financial implications for non-white families. On average, for every dollar a man makes, a white woman makes 77 cents. In comparison, African-American women make 60 cents and Latinas make 50 cents for every dollar²⁷⁹. Making matters worse, is that women of color rarely hold leadership positions, which prevents them from earning more income. This has significant financial implications for women in ministry when women are not offered lead pastorates at the same rate as their peers. The ministry opportunities they do receive frequently involve leading mission churches, migrant churches, and lower paying staff

²⁷⁹ National Partnership for Women and Families, *America's Women and the Wage Gap*, National Partnership for Women and Families, April 2016, accessed September 6, 2016, <http://www.nationalpartnership.org/research-library/workplace-fairness/fair-pay/americas-women-and-the-wage-gap.pdf>.

positions such as children's pastor or nursery pastor. As a result, women leaders with significant skillsets opt to not work in ministry or may choose other more entrepreneurial forms of ministry like church planting, starting schools, or other parachurch ministries.²⁸⁰

The time is ripe to begin developing more intercultural dialogue between the Anglo members of the Fellowship and the racial/ethnic minorities. All of the participants I interviewed were excited by the opportunity to have an honest conversation about the intersection of race and gender, and the implications of intersectionality for the Fellowship as it grows more diverse. Both groups appear ready to make the necessary changes to ensure that the Fellowship continues to move forward in excellence in establishing God's Kingdom and reaching the lost with the gospel of Christ.

By 2050, women of color will constitute 53 percent of the United States female population; therefore, providing women of color with leadership opportunities is a strategically wise move.²⁸¹ According to AG director of Ethnic Relations, Scott Temple, by 2020, no ethnic group will have a majority in the Assemblies of God (USA) if recent trends continue. Organizations where this phenomenon occurs are often referred to as minority majority organizations.²⁸²

²⁸⁰ Jennifer Thorpe-Moscon and Alixandra Pollack, *Feeling Different: Being the "Other" in US Workplaces*, Catalyst, January 16, 2014, accessed January 21, 2016, http://www.catalyst.org/system/files/feeling_different_being_the_other_in_us_workplaces.pdf.

²⁸¹ U.S. Census Bureau, *Table 10. Projections of the Population by Sex, Hispanic Origin, and Race for the United States: 2015 to 2060*, 2014 National Population Projections, accessed July 1, 2016, <http://www.census.gov/population/projections/data/national/2014/summarytables.html>

²⁸² Adelle M. Banks, "Assemblies of God Turns 100 and Looks to a Multiethnic Future," *Religion News*, August 6, 2014, accessed September 30, 2015, <http://www.religionnews.com/2014/08/06/assemblies-of-god-100/>.

Recommendations for the Assemblies of God (USA)

The Fellowship should commission a study on women of color in ministry by developing a partnership with the Network for Women in Ministry, the Office on Ethnic Relations, the Assemblies of God Theological Seminary, and Evangel University. The study should include a qualitative analysis of women in leadership and people of color in leadership within the Assemblies of God. An official study from the Fellowship would elicit more participation than a doctoral student project can produce. As a result of the findings, the Fellowship should begin offering cultural competency workshops for those districts and national departments interested in increasing the number of women of color in ministry as well as those interested in increasing their diversity.

The Fellowship should identify ways to create spaces for ministry leaders to have brave, honest, and transparent conversations about their challenges and apprehensions about increasing diversity within their respective districts and institutions. Likewise, the Fellowship should intentionally identify ways to diversify its leadership and strategically place women of color into positions of influence and power within the national office. In these positions, women of color would oversee national initiatives through the power of appointment, which would encourage the local districts to do the same. Moreover, the Fellowship should look for ways to recognize the contributions to ministry that women of color have made and highlight the service of these pioneering women, offering hope and inspiration to those who follow in their footsteps.

To create pathways to leadership, the Fellowship must create a leadership development strategy that begins with encouraging more women of color to get credentialed and attend AG colleges and universities. The research shows that training

builds confidence, equips individuals for ministry, and gives credibility to one's calling for those who might be doubters.

Districts must encourage women of color to continue the credentialing process until they become ordained. To effectuate a strong leadership development strategy, the Fellowship should create opportunities for women of color to intern in varying ministry positions, such as staff positions and board service, to increase their exposure to differing opportunities and develop relationships within the Fellowship. Moreover, to ensure more women can enter the leadership development strategy, human resource directors should create flexible work schedules for women who care for small children or parents. Likewise, spouses should encourage their wives' callings. In the same vein, the Fellowship should encourage and welcome single women into ministry

The Fellowship should create a mentoring program for women of color ministers akin to the mentoring program offered by the Council of Christian Colleges and Universities for new faculty. The program would increase the visibility of these potential leaders, develop their leadership skills, and provide mentoring by some of the Fellowship's seasoned leaders, ensuring institutional continuity and generational growth. The Fellowship should also encourage mentorship programs at the district level and request that ordained leaders sponsor and mentor women of color. Additionally, national leaders should ask district superintendents to prayerfully consider the idea of designing and submitting a plan to increase diversity within their regions.

Recommendations for Future Study

This study merely highlights the need for greater research in the area of racial/ethnic clergywomen in the Assemblies of God. To fully prepare for the changing

demographics within the United States and the Assemblies of God, the Fellowship needs to explore the trends from a generational perspective. The Fellowship's institutions of higher education must begin to frame the needs of the Fellowship from a futurist perspective. They must project what the racial and gender composition of the Fellowship will be in twenty-five years and how to ensure the appointment of a diverse presence of strong, holy, theologically trained leaders in universities, Bible colleges, churches, presbyteries, and the mission field.

In the same manner, a need exists for determining how to increase the number of women and people of color credential holders in the Assemblies of God. To more effectively evaluate how to increase these numbers, the Fellowship needs to conduct a study to identify those districts with the highest and lowest numbers of women and people of color who hold credentials, both inside and outside of the specific language/ethnic districts. The study would ascertain how the districts that have extremely positive outcomes have achieved these goals and what challenges districts face that outside support can address.

Likewise, a review of the diversity of all staff, faculty, and students at AG universities and Bible colleges would prove helpful. If people of color comprise 43 percent of the Fellowship, then colleges and universities should demonstrate more diversity than presently exists. Demographic compositions of these institutions need research to determine how to increase the diversity of the campuses at every level. A similar study would focus on the demographic composition of the national office and an examination of how the national office could diversify its workforce to be more representative of the Fellowship.

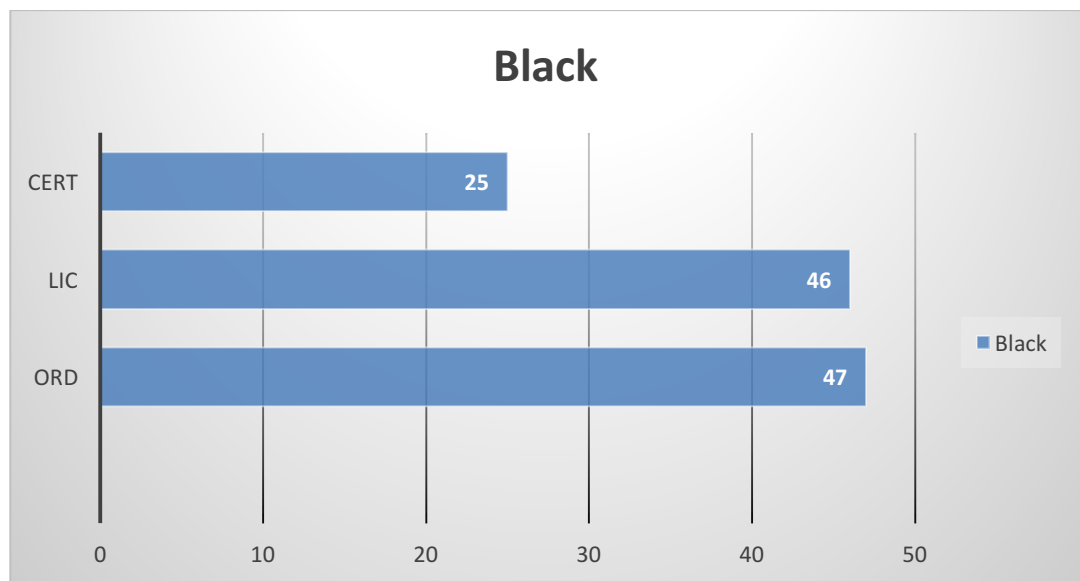
Additionally, this study exclusively examined non-immigrant American minority groups. However, much of the diverse growth in the Fellowship reflects not only domestic ethnic groups but also the growth of the immigrant population. Another project could examine the potential for increased evangelism and leadership development to those communities. Similarly, because this study focused on women of color in general, other projects could focus simply on individual ethnic/racial groups and commit to a deeper exploration of the needs of those individual groups. Moreover, this project did not review the unique experiences of men of color within the Fellowship. The Fellowship would also benefit from studies that exclusively research issues facing men of color.

Conclusion

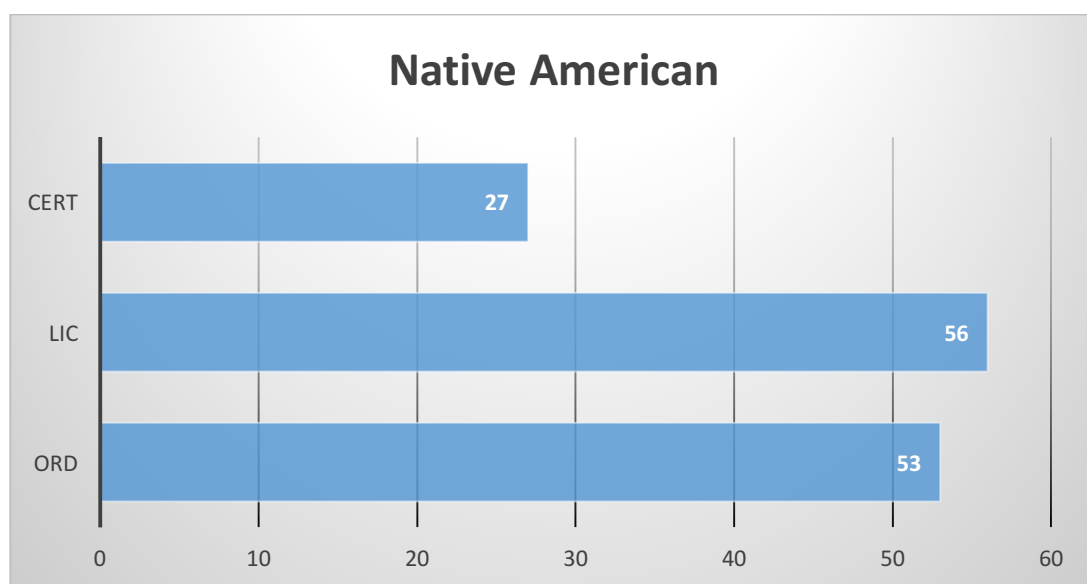
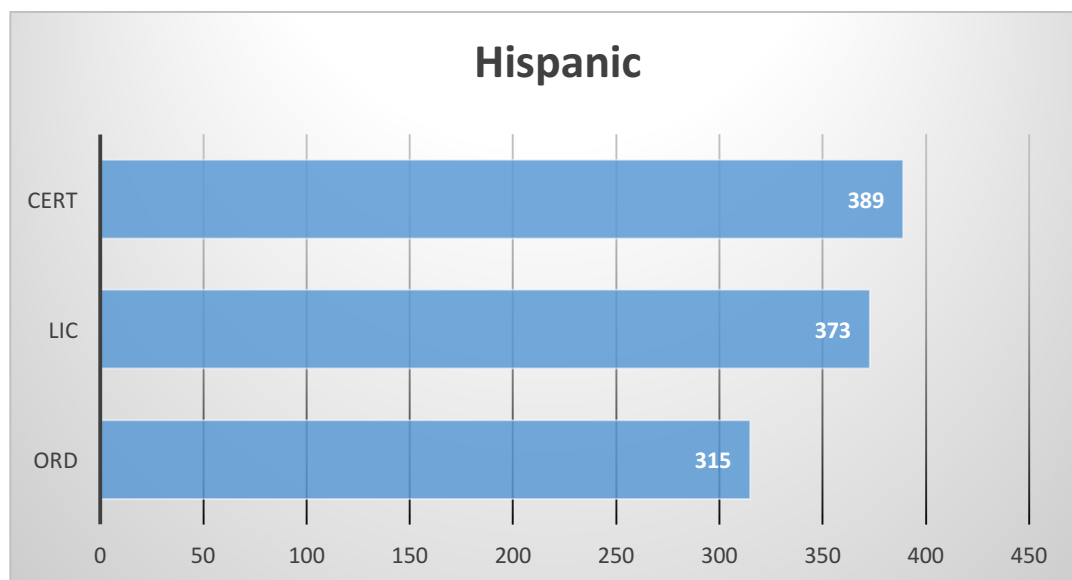
This project serves as a launching pad within the Assemblies of God to continue exploring ways to develop more ministers who operate with knowledge on fire. It provides an analysis of how changing demographics will impact the future of the Assemblies of God (USA). The Fellowship growth is trending toward a majority minority composition. To ignore these trends would be foolish and would lead the Church down an unfruitful path. This project serves as a prophetic call to the Fellowship to recognize the marginalized and create an opportunity for those individuals to begin walking in their purpose as ministers and leaders commissioned by God and the Church. Moreover, this project should serve as a catalyst for those interested in creating greater community bonds across the lines of gender and race. May the body of Christ embrace and honor each part of the Body, so that believers may be united as one, as Christ and the Lord are one.

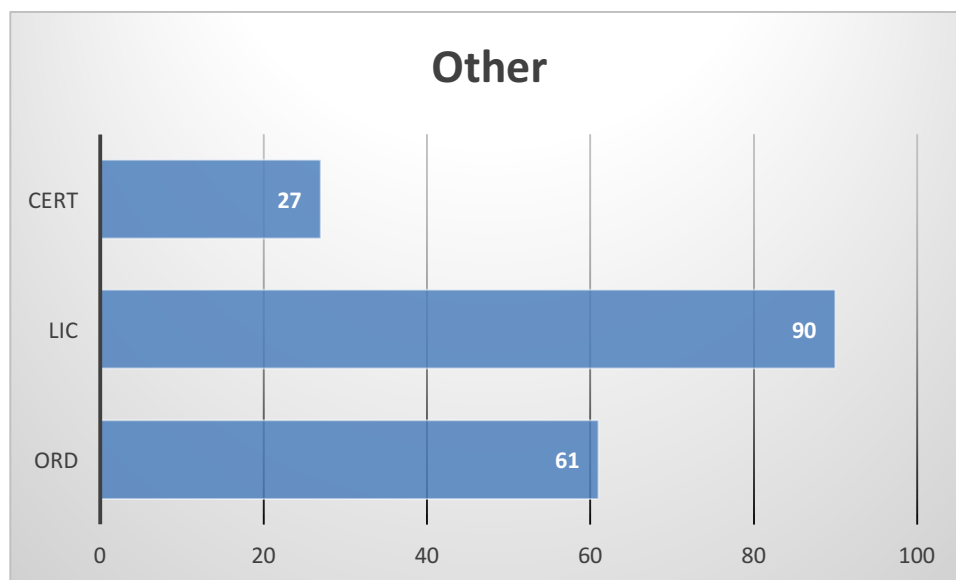
APPENDIX A: DATA FROM AG OFFICE ON STATISTICS
FOR RACIAL/ETHNIC CLERGYWOMEN

The following tables convey data regarding women in ministry in the Assemblies of God, organized by race/ethnicity and level of ministry (Certified, Licensed, and Ordained).¹



¹ Sherri Doty, *2013 Racial Statistics for Assemblies of God - USA Credentialed Women*, Office of the General Secretary, General Council of the Assemblies of God, Springfield, Missouri.





APPENDIX B: INTERVIEW QUESTIONS FOR ALLIES
AND WOMEN OF COLOR MINISTERS

Interview Questions for Allies

1. What role do you see women playing in leadership and what advantages or disadvantages do women face in leadership positions?
2. How can more women be brought into leadership roles?
3. What are the characteristics of successful female leaders? Successful leaders of color? Please name specific examples.
4. What are the factors that prevent women from advancing in leadership roles?
5. What are the critical mistakes made by female leaders? Leaders of color?
6. How are these characteristics similar or different from the characteristics for Anglo male leaders?
7. Does gender and racial diversity matter in church leadership? What is your reason for that response?
8. How have you addressed the issue of gender and racial diversity in your leadership experiences?
9. How should leaders diversify boards and staff?
10. What opportunities are available in your ministry area for cross cultural and mixed gender mentoring and sponsorship? Cross cultural and mixed gender networking?
11. What tools would be helpful for you in addressing diversity issues?
12. What advice would you give to churches interested in diversifying their leadership?

Interview Questions for Women of Color Ministers

1. How did your early childhood influence your decision to go into ministry (family, hometown, major events)?
2. How has your educational background impacted your leadership in ministry?
3. What defining experiences (good or bad) in your ministry pathway have transformed you as a leader?
4. How do you define successful leadership? Effective leadership?

5. What qualities does your institution value in its leaders?
6. What made you want to be a leader in the AG?
7. How would you define success in your own ministry?
8. If you had the opportunity to change anything in your past regarding your ministry, what would you do differently?
9. In your opinion, what obstacles are present in the AG that prevent women/women of color from being successful in ministry and being in leadership?
10. What leadership skills have you used to become effective and influential as a ministry leader?
11. What core values or strategies define your ministry leadership?
12. Do you feel your ministry context supports the advancement and retention of women/women of color in ministry?
13. What biases or stereotypes have you encountered in your ministry role?
14. Has anyone ever questioned your authority because of your race or gender?
15. In what ways has being a woman/woman of color/man of color affected your leadership trajectory? Did your leadership promotion occur more slowly/quickly?
16. Can you describe the roles of mentors and sponsors in your leadership journey?
17. When you have experienced challenging seasons in ministry, how have you gotten through it?
18. What key leadership lessons have you learned as a woman in a leadership position?
19. What advice would you give to an aspiring leader in your ministry context?
20. How can a woman in your ministry context influence the culture to ensure they reach their ministry aspirations?
21. What advice would you give to AG leaders about how they can change the culture to support woman/women of color in ministry to reach their ministry aspirations?

APPENDIX C: TABLE OF INTERVIEW SUBJECTS GROUP B

Name	Role	Ethnicity	Gender	Generation	Geography
Mr. Almond	Senior Pastor	Caucasian	Male	Boomer	Midwest
Mr. Bulrush	District Official	Caucasian	Male	Boomer	Midwest
Mr. Cedar	Senior Pastor	Latino	Male	Generation X	Midwest
Ms. Daisy	Senior Pastor	Caucasian	Female	Generation X	Midwest
Ms. Elm	Staff Pastor	Asian	Female	Generation X	Midwest
Ms. Fig	Staff Pastor	Asian	Female	Generation X	East
Ms. Grape	Missionary	African	Female	Millennial	South
Ms. Hyssop	Staff Pastor	African	Female	Generation X	Midwest
Ms. Ivy	Missionary	Native	Female	Millennial	West
Ms. Jasmine	Former Pastor	Native	Female	Boomer	West
Ms. Lily	Pastor	Native	Female	Boomer	South
Ms. Myrrh	District Official	Latina	Female	Boomer	South
Ms. Narcissus	Pastor	Latina	Female	Boomer	South

APPENDIX D: SURVEY RESULTS

Response Statistics

Table 1: Response Statistics

	Count	Percent
Complete	27	100
Partial	0	0
Disqualified	0	0
Total	27	

How well were you able to see and hear the presenter?

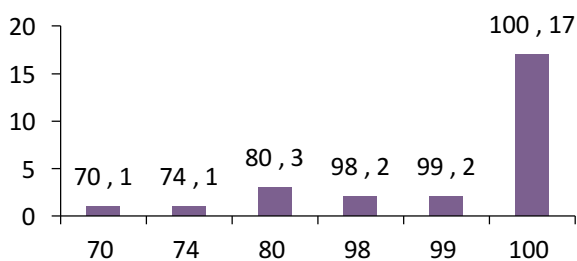


Table 2: How well were you able to see and hear the presenter?

Count	Response
1	70
1	74
3	80
2	98
2	99
17	100
Statistics	

Total Responses	26.0
Min	70.0
Max	100.0
Sum	2,478.0
Average	95.3
StdDev	9.2
Skipped	1.0

Did you experience any technological difficulties?

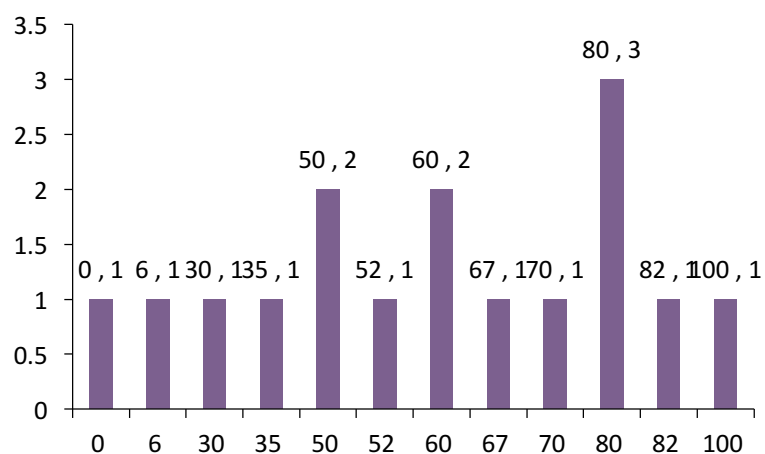


Table 3: Did you experience any technological difficulties?

Count	Response
1	0
1	6
1	30
1	35
2	50
1	52
2	60
1	67
1	70

3	80
1	82
1	100

Statistics	
Total Responses	16.0
Min	0.0
Max	100.0
Sum	902.0
Average	56.4
StdDev	26.8
Skipped	11.0

Was the presenter clear in her delivery of the material?

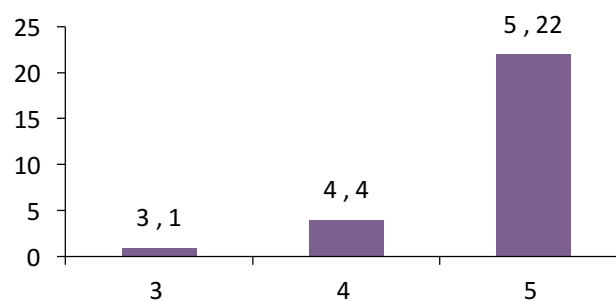


Table 4: Was the presenter clear in her delivery of the material?

Count	Response
1	3
4	4
22	5

Statistics	
Total Responses	27.0
Min	3.0

Max	5.0
Sum	129.0
Average	4.8
StdDev	0.5
Skipped	0.0

At what level do you understand the main points of the presentation?

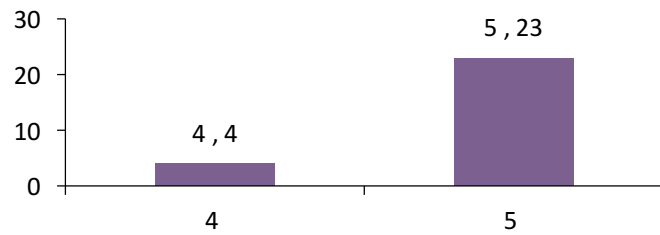


Table 5: At what level do you understand the main points of the presentation?

Count	Response
4	4
23	5

Statistics	
Total Responses	27.0
Min	4.0
Max	5.0
Sum	131.0
Average	4.9
StdDev	0.4
Skipped	0.0

To what extent have you been involved in conversations about race and gender in ministry?

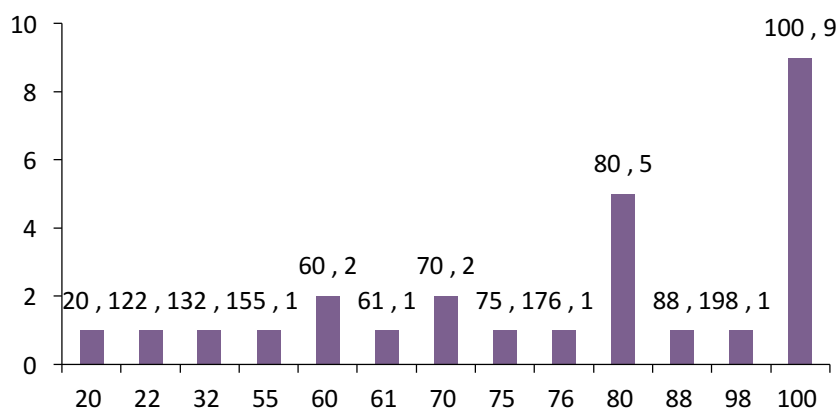


Table 6: To what extent have you been involved in conversations about race and gender in ministry?

Count	Response
1	20
1	22
1	32
1	55
2	60
1	61
2	70
1	75
1	76
5	80
1	88
1	98
9	100

Statistics	
Total Responses	27.0
Min	20.0

Max	100.0
Sum	2,087.0
Average	77.3
StdDev	23.6
Skipped	0.0

If you were involved those conversations, to what extent did you initiate those conversations?

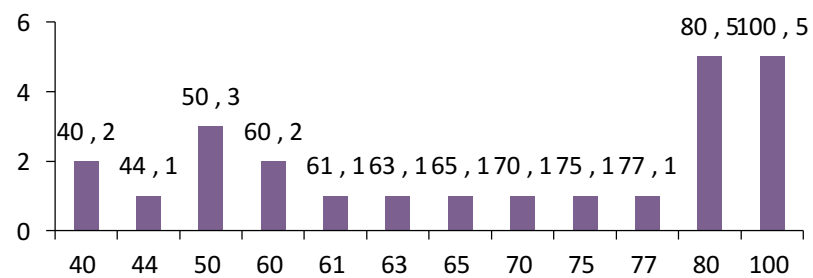


Table 7: If you were involved those conversations, to what extent did you initiate those conversations?

Count	Response
2	40
1	44
3	50
2	60
1	61
1	63
1	65
1	70
1	75
1	77
5	80
5	100

Statistics	
Skipped	1.0

To what extent do you feel the tools, terms and strategies presented today would help you navigate those conversations about race and gender in ministry?

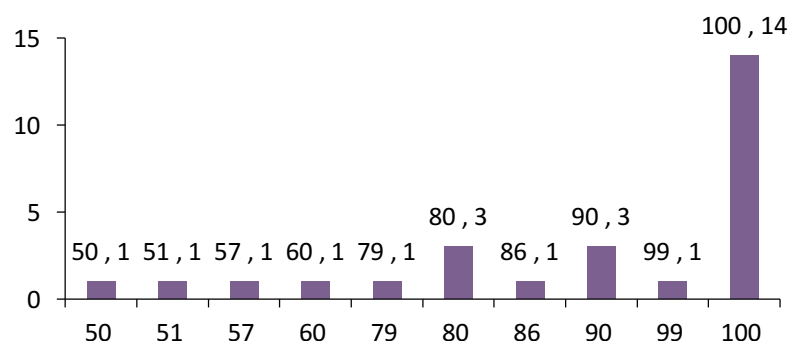


Table 8: To what extent do you feel the tools, terms and strategies presented today would help you navigate those conversations about race and gender in ministry?

Count	Response
1	50
1	51
1	57
1	60
1	79
3	80
1	86
3	90
1	99
14	100

Statistics	
Total Responses	27.0
Min	50.0

Max	100.0
Sum	2,392.0
Average	88.6
StdDev	16.1
Skipped	0.0

How comfortable are you discussing race and gender in your ministry context?

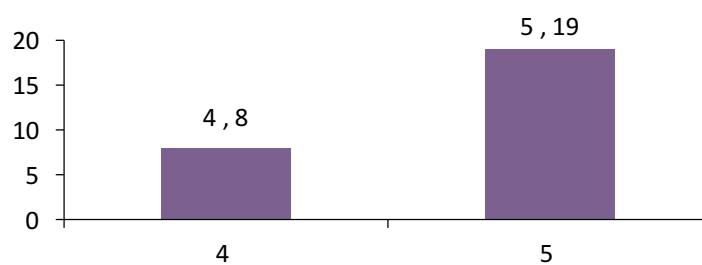


Table 9: How comfortable are you discussing race and gender in your ministry context?

Count	Response
8	4
19	5

Statistics	
Total Responses	27.0
Min	4.0
Max	5.0
Sum	127.0
Average	4.7
StdDev	0.5

How useful is the information you heard today for your staff and congregation?

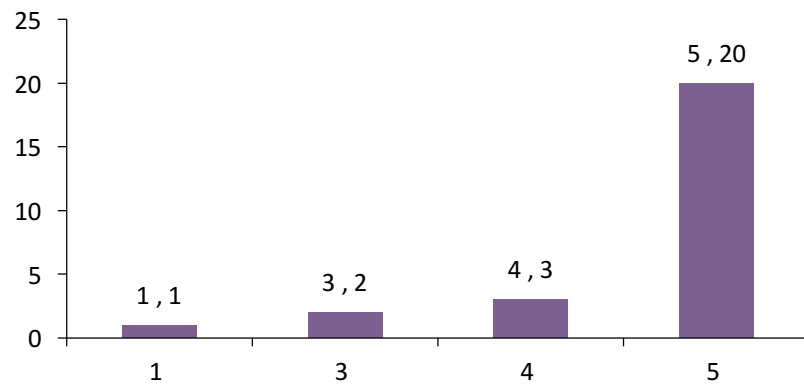


Table 10: How useful is the information you heard today for your staff and congregation?

Count	Response
1	1
2	3
3	4
20	5

Statistics	
Total Responses	26.0
Min	1.0
Max	5.0
Sum	119.0
Average	4.6
StdDev	0.9
Skipped	1.0

**What type of support would you need to implement
these strategies presented today?**

Table 11: What type of support would you need to implement these strategies presented today?

Count	Response
1	As a parishioner, I could ask about diversity to the pastor.
1	I don't think need support to do the item in #9. However, increasing diversity in the faculty and staff at AGTS/EU would require those with hiring power to have this (and additional) information.
1	It's always good to have supplemental material to reinforce information.
1	Like-minded colleagues, especially those holding the reins of authority to open doors of opportunity.
1	More champions and committees who can carry out the actions once solution and recommendations are made
1	More help in how to teach and lead others in learning these principles. Being further equipped to teach a "theology of inclusion"
1	More people need to become aware and educated about this. that would lead to more taking a stand together to foster change. This talk needs to be heard by more congregations
1	Need to get women on deacon board, must change church by-laws
1	Older generation
1	Outreach and inclusion of diverse people in the ministry.
1	PDF of the presentation so that I can utilize the information that was shared.
1	We already are an equal opportunity ministry
1	We need to have more people of color in our congregation. We need to help these folks grow and mature in Godly character.
1	Continual conversation to make it happen
1	Continued conversation about racial reconciliation, time invested with diverse friends
1	Continued dialogue, further resources

1	Head pastor
1	I really don't need strategies just understanding and faith
1	Inform more people
1	One on one with presenter or group
1	Ways to identify women who feel led to have leadership responsibilities
1	We need to identify candidates and put them in leadership even if it is a stretch

What topics related to race and gender in ministry were missed or needed more detail?

Table 12: What topics related to race and gender in ministry were missed or needed more detail?

Count	Response
1	Get men to replicate what is being done in the Texas district to other districts.
1	I feel it was comprehensive
1	I have a greater burden for pathways to leadership for men of color.
1	I think the points around comfort zones and safe spaces were very good points. Shannon didn't over spiritualize these very real issues
1	Is it assumed that congregation are multicultural and diverse. Is some cultural commonality ok?
1	It's tough to cover such a huge topic in this timeframe, but you did a great job focusing on the main issues in a strong, clear, lively manner through your array of statistical, biblical, professional, and personal resources/topics.
1	LGBT - gender issues white privilege, training and more success stories of what worked well
1	None
1	Obviously the topic of race and gender in ministry are filled with multiple opportunities to choose a direction. I believe the presenter did a great job and accomplished her purpose with her presentation.

1	Specific methods of incorporating different styles of worship.
1	The tensions of co-gender ministry/mentoring need addressed more in regards to sexuality. The sexual boundaries men have in place are a huge barrier to seeing more women hired and mentored for ministerial roles.
1	Wanted to hear more about the research findings. Didn't understand some of the way the quotes were presented. Sometimes I found it hard to know in what context the quotes were being presented
1	Everything that I hear was covered
1	How to network with race and gender ministers
1	I think it is still difficult to find people who are willing to step up. Are denominational barriers a problem?
1	None
1	None that I can think of
1	None-very detailed
1	The best ways to include or approach women of color
Statistics	

What topics related to race and gender in ministry were overdone or redundant?

Table 13: What topics related to race and gender in ministry were overdone or redundant?

Count	Response
4	None
3	None
2	None
1	Good
1	I can't answer this because I am always in this topic so for me I am looking for deeper info but for the platform and the audience it has to be more broad and far reaching.

1	It did not seem that any were overdone or redundant.
1	None that I felt
1	None. If there was any repetition, it was simply to re-state and further clarify
1	None. I think it was a good balance.
1	None that I could see
1	Not overdone. Sadly we are not anywhere near that.
1	Was balanced
Statistics	

Did you feel sufficiently informed on race and gender issues in ministry as a result of the presentation?

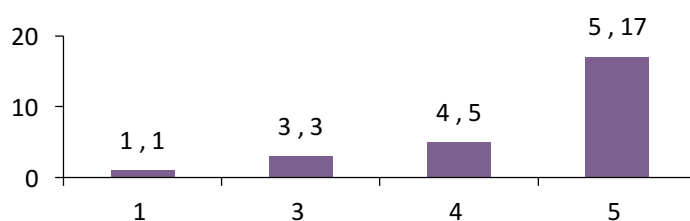


Table 14: Did you feel sufficiently informed on race and gender issues in ministry as a result of the presentation?

Count	Response
1	1
3	3
5	4
17	5

Statistics	
Total Responses	26.0
Min	1.0
Max	5.0

Sum	115.0
Average	4.4
StdDev	1.0
Skipped	1.0

**How biblically grounded was the presentation as a basis
for encouraging racial and gender diversity?**

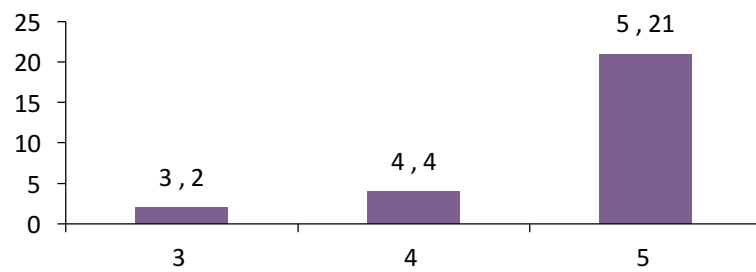


Table 15: How biblically grounded was the presentation as a basis for encouraging racial and gender diversity?

Count	Response
2	3
4	4
21	5

Statistics	
Total Responses	27.0
Min	3.0
Max	5.0
Sum	127.0
Average	4.7
StdDev	0.6
Skipped	0.0

How qualified would you feel in providing biblical basis for ministry to your leadership team and/or congregation?

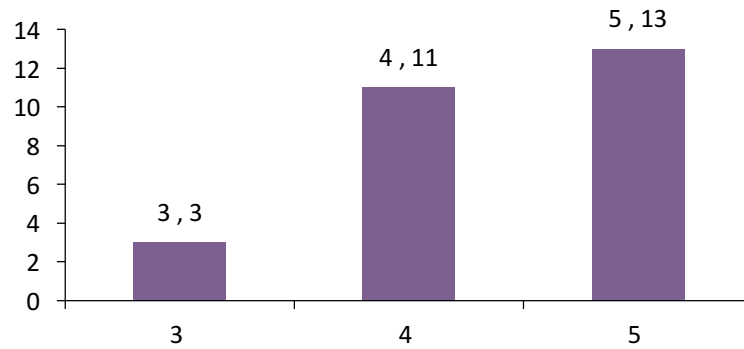


Table 16: How qualified would you feel in providing biblical basis for ministry to your leadership team and/or congregation?

Count	Response
3	3
11	4
13	5

Statistics	
Total Responses	27.0
Min	3.0
Max	5.0
Sum	118.0
Average	4.4
StdDev	0.7
Skipped	0.0

How encouraged are you regarding your ability to increase diversity in your ministry context?

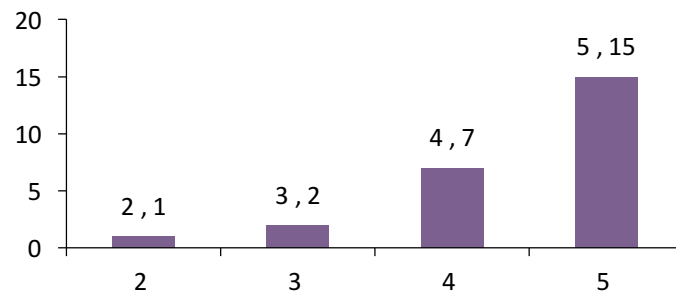


Table 17: How encouraged are you regarding your ability to increase diversity in your ministry context?

Count	Response
1	2
2	3
7	4
15	5

Statistics	
Total Responses	25.0
Min	2.0
Max	5.0
Sum	111.0
Average	4.4
StdDev	0.8
Skipped	2.0

How likely would you be to attend another training to learn more about this topic?

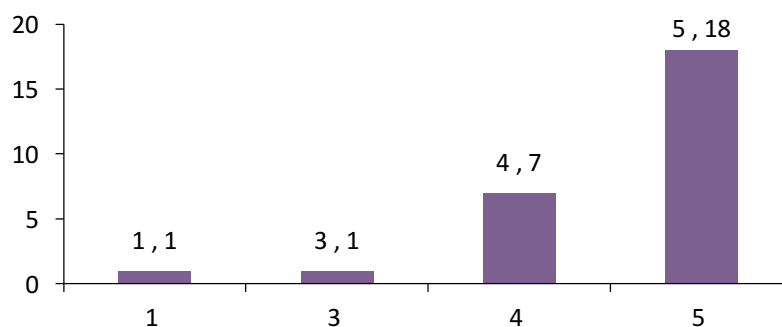


Table 18: How likely would you be to attend another training to learn more about this topic?

Count	Response
1	1
1	3
7	4
18	5

Statistics	
Total Responses	27.0
Min	1.0
Max	5.0
Sum	122.0
Average	4.5
StdDev	0.9
Skipped	0.0

What additional topics would you like to explore?

Table 19: What additional topics would you like to explore?

Count	Response
1	Cultural differences
1	Diversity in the arts in ministry. That'd be awesome.

1	How does a church deal with cultural differences in regard to worship, preaching styles, order of service? Is it ok to prefer a given type of whatever, while disliking other types?
1	How to help people who “don’t see race as an issue” or have a hard time creating pathways for leadership because they just think things are difficult for everyone and don't want to create “special” treatment. How do you help ppl understand the need for this conversation and the need for intentionality in this subject?
1	How to train young people and children to help them have the skills needed to further their education (eq. inspire them to seek ministry 0
1	Mentorship between ministers of opposite sex. Church boards not inclusive of WIM, even when AG theology is.
1	Methods of incorporating diverse worship styles.
1	More discussion on interracial issues - keep it up
1	More on diversity between race and ethnicity, as well as the sexes
1	Perhaps conversations at high levels within the AG to address this. George Paul Wood does podcasts on topics. I would recommend that you get with him on this as soon as you're freed up to (gpwood@ag.org).
1	The biblical basis for some of the items listed as needed to be qualified for ministry leadership
1	Unity in the body of Christ
1	What about people/who are of mixed heritage?
1	What are the ways that we can give early exposure about issues of race inclusion to younger girls/students who sense a call to ministry?
1	Educating/ informing the children (age-appropriate)
1	How to develop a multiracial congregation, how are spiritual needs different among the racial groups in relationship to their presentation
1	Identifying potential candidates for leadership
1	More on diversity and changes that are going on and the need for unity

Statistics	
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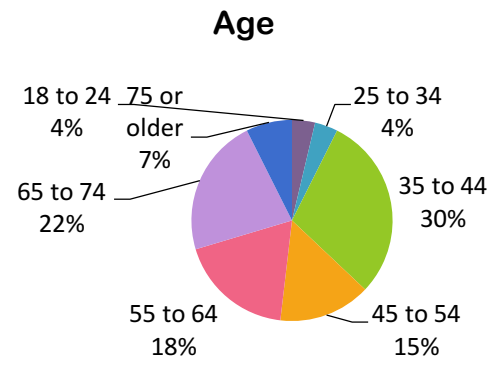


Table 20: Age

Value	Percent	Count
18 to 24	3.7%	1
25 to 34	3.7%	1
35 to 44	29.6%	8
45 to 54	14.8%	4
55 to 64	18.5%	5
65 to 74	22.2%	6
75 or older	7.4%	2
	Total	27

Statistics	
Total Responses	27.0
Min	18.0
Max	75.0
Sum	1,318.0
Average	48.8
StdDev	15.2
Skipped	0.0

Gender

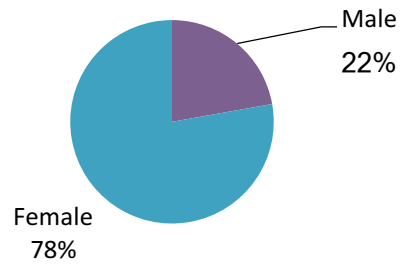


Table 21: Gender

Value	Percent	Count
Male	22.2%	6
Female	77.8%	21
Total		27

Statistics	
Total Responses	27.0
Skipped	0.0

Ethnic Identity

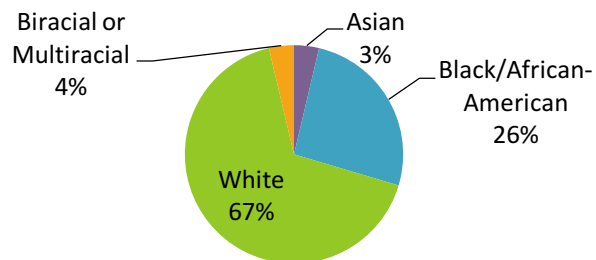


Table 22: Ethnic Identity

Value	Percent	Count
Asian	3.7%	1
Black/African-American	25.9%	7
White	66.7%	18

Biracial or Multiracial	3.7%	1
	Total	27

Statistics	
Total Responses	27.0
Skipped	0.0

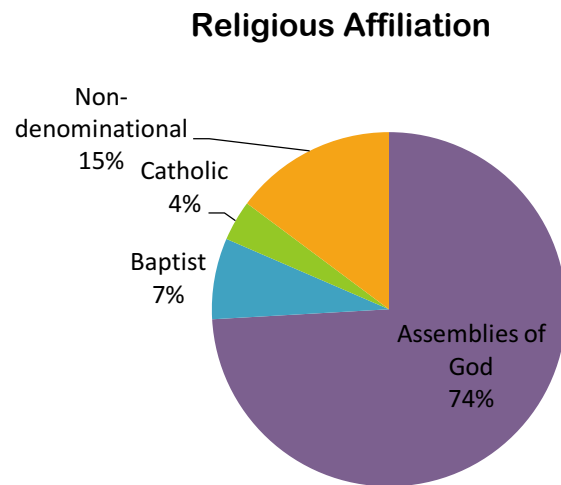


Table 23: Religious Affiliation

Value	Percent	Count
Assemblies of God	74.1%	20
Baptist	7.4%	2
Catholic	3.7%	1
Non-denominational	14.8%	4
	Total	27

Statistics	
Total Responses	27.0
Skipped	0.0

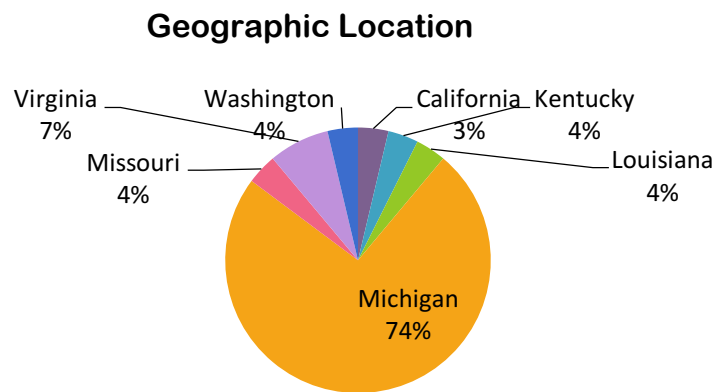
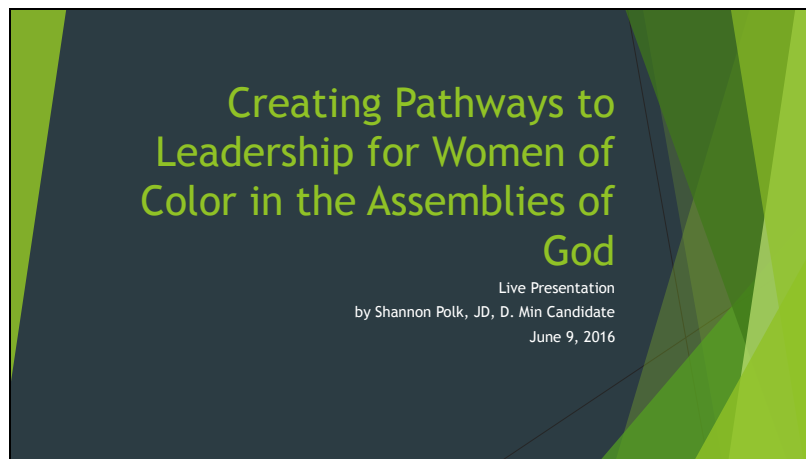


Table 24: Geographic Location

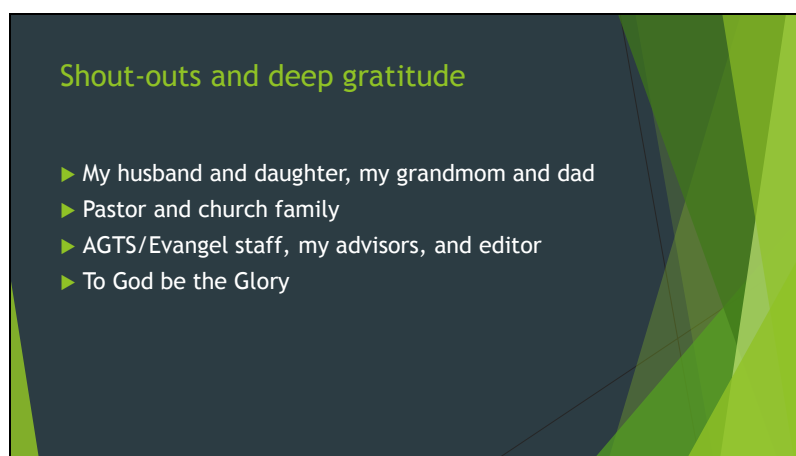
Value	Percent	Count
California	3.7%	1
Kentucky	3.7%	1
Louisiana	3.7%	1
Michigan	74.1%	20
Missouri	3.7%	1
Virginia	7.4%	2
Washington	3.7%	1
	Total	27
Statistics		
Total Responses		27.0
Skipped		0.0

APPENDIX E: CREATING PATHWAYS TO LEADERSHIP FOR WOMEN OF
COLOR IN THE ASSEMBLIES OF GOD POWERPOINT

Slide 1



Slide 2



Slide 3

Slide 3 features a dark blue background with a green geometric pattern on the right side. The title "In the world, not of it.." is in green. The content is a bulleted list in white text.

In the world, not of it..

- ▶ The US is changing
 - ▶ By 2040, less than 50% of the US will be Anglo
 - ▶ By 2050, less than 50% of the women in the US will be Anglo
 - ▶ Latinos, African-Americans, Asians, Native Americans will be the majority

Women of color are the future leaders of this country by definition of sheer numbers, we need to provide training and opportunity

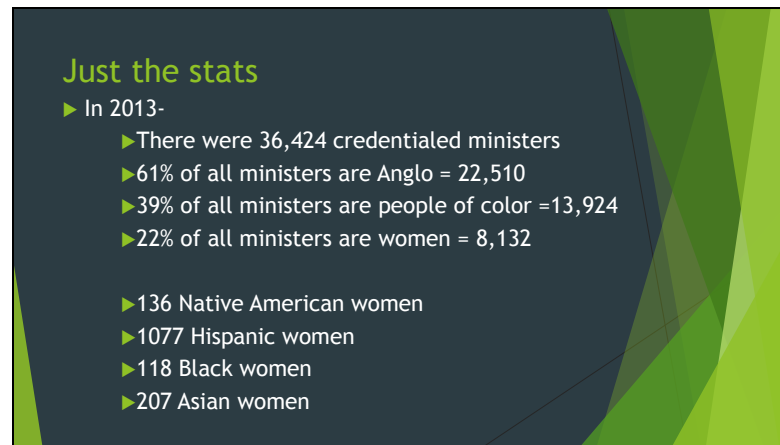
Slide 4

Slide 4 features a dark blue background with a green geometric pattern on the right side. The title "Is this really an issue for the AG?" is in green. The content is a bulleted list in white text.

Is this really an issue for the AG?

- ▶ The AG church in the US is predominately Anglo, but...
- ▶ 42.8% of adherents in the AG are ethnic minorities
- ▶ Between 2022 - 2027, the majority of US adherents will be ethnic minorities
- ▶ Less than one generation or 24 years to develop leaders

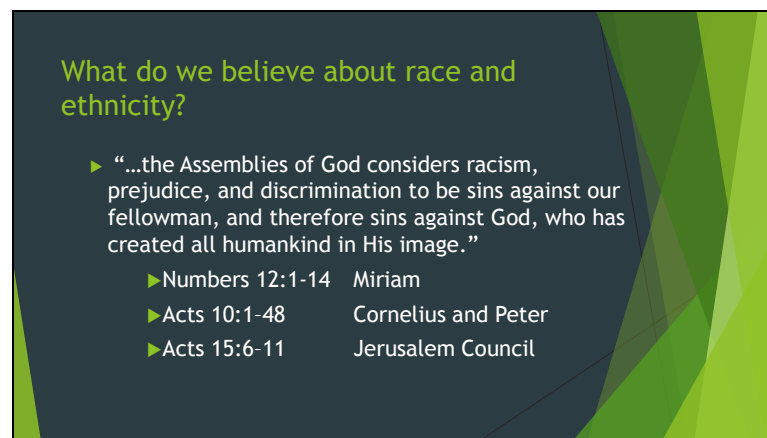
Slide 5



Just the stats

- ▶ In 2013-
 - ▶ There were 36,424 credentialed ministers
 - ▶ 61% of all ministers are Anglo = 22,510
 - ▶ 39% of all ministers are people of color = 13,924
 - ▶ 22% of all ministers are women = 8,132
- ▶ 136 Native American women
- ▶ 1077 Hispanic women
- ▶ 118 Black women
- ▶ 207 Asian women

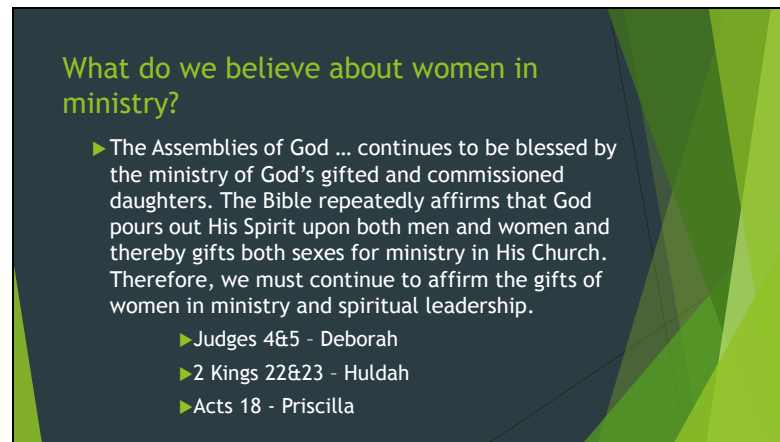
Slide 6



What do we believe about race and ethnicity?

- ▶ “...the Assemblies of God considers racism, prejudice, and discrimination to be sins against our fellowman, and therefore sins against God, who has created all humankind in His image.”
 - ▶ Numbers 12:1-14 Miriam
 - ▶ Acts 10:1-48 Cornelius and Peter
 - ▶ Acts 15:6-11 Jerusalem Council

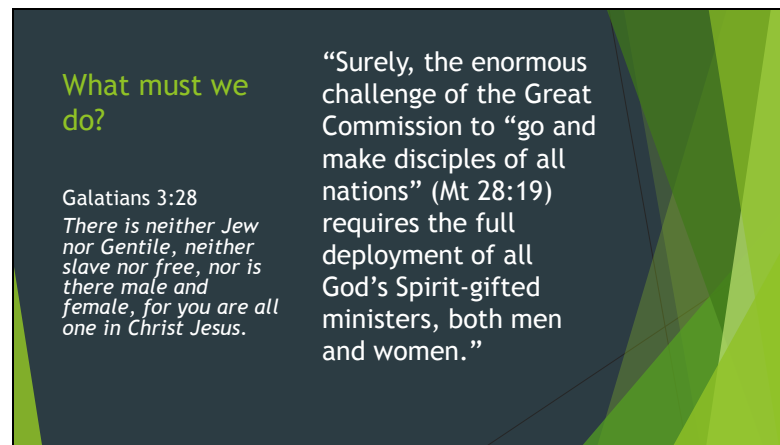
Slide 7



What do we believe about women in ministry?

- ▶ The Assemblies of God ... continues to be blessed by the ministry of God's gifted and commissioned daughters. The Bible repeatedly affirms that God pours out His Spirit upon both men and women and thereby gifts both sexes for ministry in His Church. Therefore, we must continue to affirm the gifts of women in ministry and spiritual leadership.
 - ▶ Judges 4&5 - Deborah
 - ▶ 2 Kings 22&23 - Huldah
 - ▶ Acts 18 - Priscilla

Slide 8



What must we do?

Galatians 3:28
There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.

“Surely, the enormous challenge of the Great Commission to “go and make disciples of all nations” (Mt 28:19) requires the full deployment of all God’s Spirit-gifted ministers, both men and women.”

These are distinctions not disqualifiers.

Slide 9

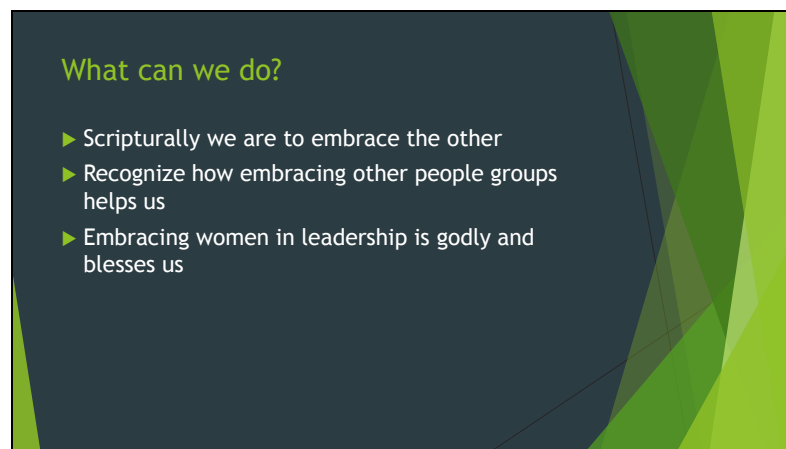
A presentation slide with a dark blue background and a green geometric pattern on the right side. The title 'What are the issues?' is in green. Below it is a bulleted list of six items, each preceded by a green right-pointing triangle.

What are the issues?

- ▶ Otherness
- ▶ Unconscious bias
- ▶ In group preferences
- ▶ Identity abrasions
- ▶ Don't want to be uncomfortable
- ▶ Too hard to deal with differences

Homogenous unit principle

Slide 10

A presentation slide with a dark blue background and a green geometric pattern on the right side. The title 'What can we do?' is in green. Below it is a bulleted list of three items, each preceded by a green right-pointing triangle.

What can we do?

- ▶ Scripturally we are to embrace the other
- ▶ Recognize how embracing other people groups helps us
- ▶ Embracing women in leadership is godly and blesses us

Homogenous unit principle

Slide 11



Slide 12



Volunteer management

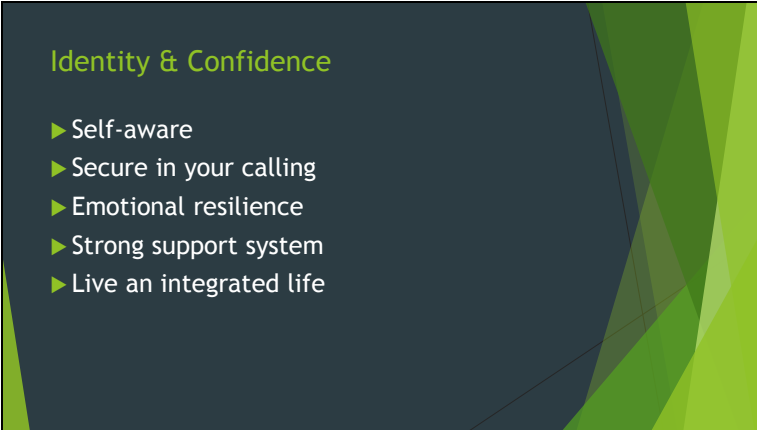
Getting comfortable with being the only

Ask for help and communicate realistic expectations

Learn the business of ministry

Ask for stretch assignments

Slide 13

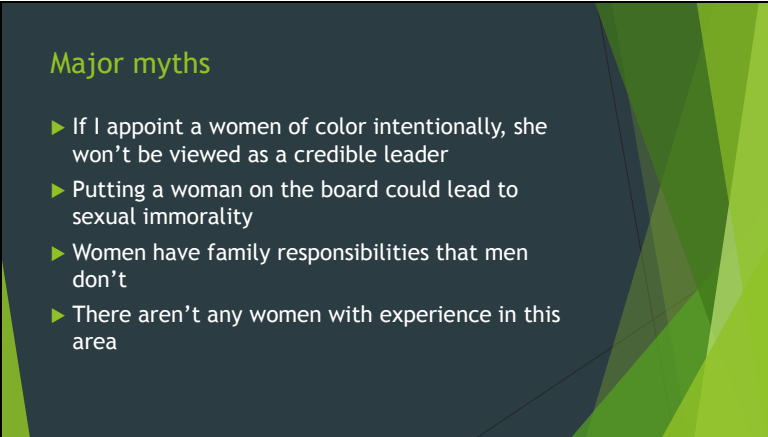
The slide features a dark blue background on the left and a green geometric pattern on the right. The title 'Identity & Confidence' is in green. The list items are preceded by green right-pointing triangles.

Identity & Confidence

- ▶ Self-aware
- ▶ Secure in your calling
- ▶ Emotional resilience
- ▶ Strong support system
- ▶ Live an integrated life

Bounce back like Nehemiah, let stuff go, walk in forgiveness.


Slide 14

The slide features a dark blue background on the left and a green geometric pattern on the right. The title 'Major myths' is in green. The list items are preceded by green right-pointing triangles.

Major myths

- ▶ If I appoint a woman of color intentionally, she won't be viewed as a credible leader
- ▶ Putting a woman on the board could lead to sexual immorality
- ▶ Women have family responsibilities that men don't
- ▶ There aren't any women with experience in this area

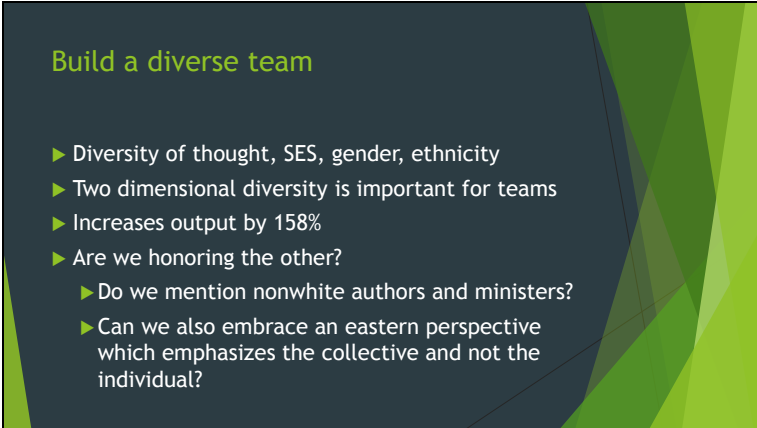
Slide 15

The slide features a dark blue background on the left and a green geometric pattern on the right. The title 'What can I do to help?' is in green. The list items are preceded by green right-pointing triangles.

What can I do to help?

- ▶ Opportunity for stretch assignments
- ▶ Asking and seeking women of color for positions on your team
- ▶ Are you mentoring and sponsoring women of color?
- ▶ Are you encouraging women of color to pursue ministry credentials?
- ▶ Is your definition of executive presence limited to people like you?

Slide 16



Build a diverse team

- ▶ Diversity of thought, SES, gender, ethnicity
- ▶ Two dimensional diversity is important for teams
- ▶ Increases output by 158%
- ▶ Are we honoring the other?
 - ▶ Do we mention nonwhite authors and ministers?
 - ▶ Can we also embrace an eastern perspective which emphasizes the collective and not the individual?

Slide 17



But it's uncomfortable...

- ▶ Failure to give feedback
- ▶ Don't want to get labeled
- ▶ Lose out
- ▶ Safe spaces to brave spaces
- ▶ Examine the root of your feelings
- ▶ Affirm the other party

Slide 18

What are some practical solutions?

- ▶ Letting God speak and listening
- ▶ Teaching your people and staff a theology of inclusion
- ▶ Acknowledge what hasn't happened
- ▶ Power of appointment
- ▶ Networking
- ▶ Succession planning
- ▶ Church planting - adequate support
- ▶ Recruiting practices
- ▶ Hire more than one
- ▶ Use data
- ▶ Focus on eliminating homogeneity

Slide 19

Qualitative Study - Open Interviews

- ▶ 2 Anglo men
- ▶ 3 Anglo women
- ▶ 1 Hispanic woman
- ▶ 6 Black women
- ▶ 3 Black men
- ▶ 1 Asian woman
- ▶ Senior Pastors
- ▶ District officials
- ▶ University officials
- ▶ Denominational staff
- ▶ Missionaries

PAOC - Canada
Foursquare
Christian Reformed Church

AG US
Church of God
Evangelical Covenant Church

Slide 20

Key quotes from Interviews

- ▶ Discipline: "You've got to pay the price to be in the room"
- ▶ Calling: "Don't project an agenda"
- ▶ Character: "You can teach anyone the mechanics, but they've got to have character"
- ▶ Good Theology: "Work the Word"
- ▶ Anointing: "It takes the power of God and the certainty of your call to be able to do your job. You need to be anointed to do the task."
- ▶ Relationships: "Nemawashi"

Slide 21

Qualitative Study - AG Only Interviews

- ▶ 2 Anglo men
- ▶ 1 Anglo woman
- ▶ 1 Hispanic man
- ▶ 2 Black women
- ▶ 3 Native American women
- ▶ 2 Hispanic women
- ▶ 2 Asian women
- ▶ Senior Pastors
- ▶ Church Planters
- ▶ Staff Pastors
- ▶ Missionaries
- ▶ District Officials
- ▶ General Presbyters
- ▶ Single & Married
- ▶ 27 - 60+ years old

Slide 22

What were their experiences?

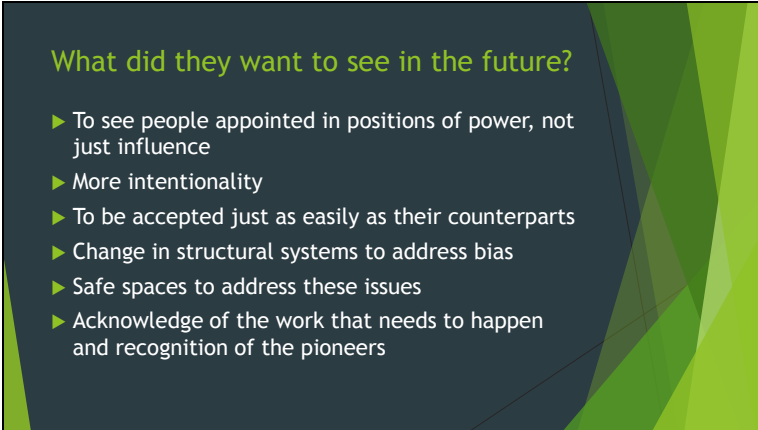
- ▶ Many of the women acknowledged facing some type of discriminatory experience
- ▶ Many of women had difficulty finding placement
- ▶ Almost all of the women had their authority questioned at some point
- ▶ Almost all of the women had some type of formal educational experience
- ▶ Most said that leadership is leadership
- ▶ The white ministers acknowledged difficulty in identifying non-white potential team members

Slide 23

What did they say?

- ▶ "Clergy are to equip the saints for the work of the ministry, You are failing as a pastor when you don't do that."
- ▶ "We need men to support us"
- ▶ "The problem is "white normalcy"'"
- ▶ "I have a hard time explaining to my superiors why my situation is different"
- ▶ "It's hard to get them to stick around"
- ▶ "Get credentialed"
- ▶ "Be yourself"

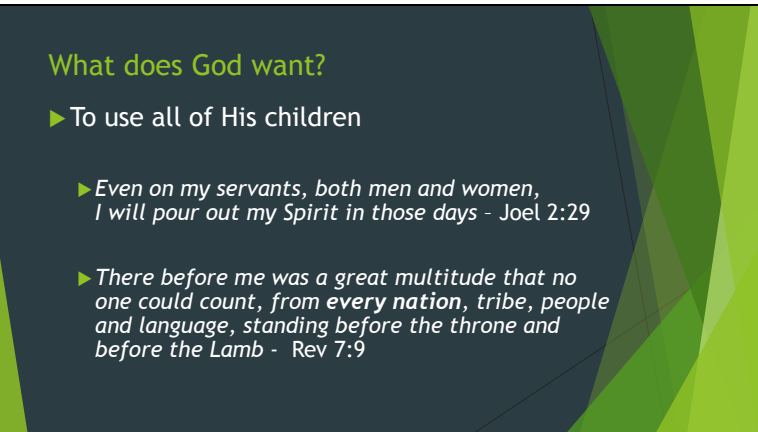
Slide 24

The slide features a dark blue background with a green geometric pattern on the right side. The title "What did they want to see in the future?" is in green. The list items are in white.

What did they want to see in the future?

- ▶ To see people appointed in positions of power, not just influence
- ▶ More intentionality
- ▶ To be accepted just as easily as their counterparts
- ▶ Change in structural systems to address bias
- ▶ Safe spaces to address these issues
- ▶ Acknowledge of the work that needs to happen and recognition of the pioneers

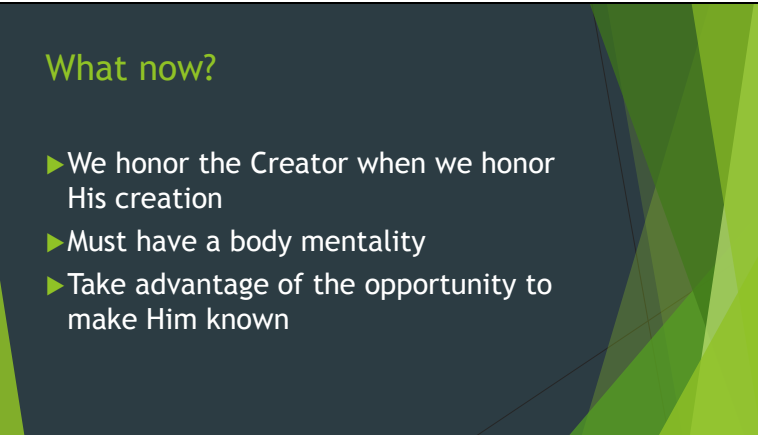
Slide 25

The slide features a dark blue background with a green geometric pattern on the right side. The title "What does God want?" is in green. The list items are in white, with some text in italics.

What does God want?

- ▶ To use all of His children
 - ▶ *Even on my servants, both men and women, I will pour out my Spirit in those days - Joel 2:29*
 - ▶ *There before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb - Rev 7:9*

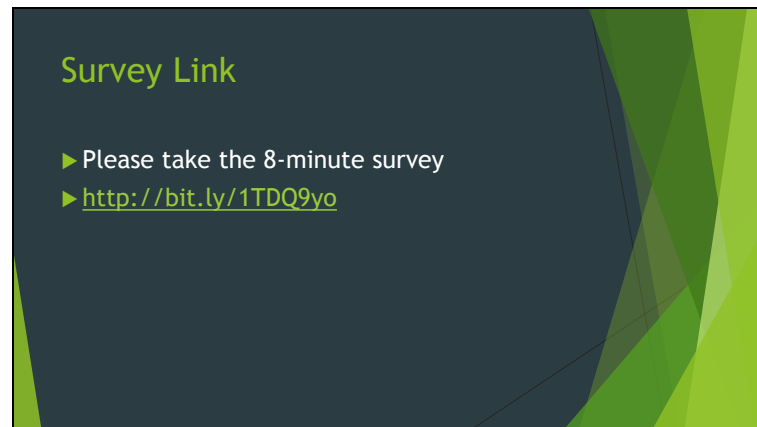
Slide 26

The slide features a dark blue background with a green geometric pattern on the right side. The title "What now?" is in green. The list items are in white.

What now?

- ▶ We honor the Creator when we honor His creation
- ▶ Must have a body mentality
- ▶ Take advantage of the opportunity to make Him known

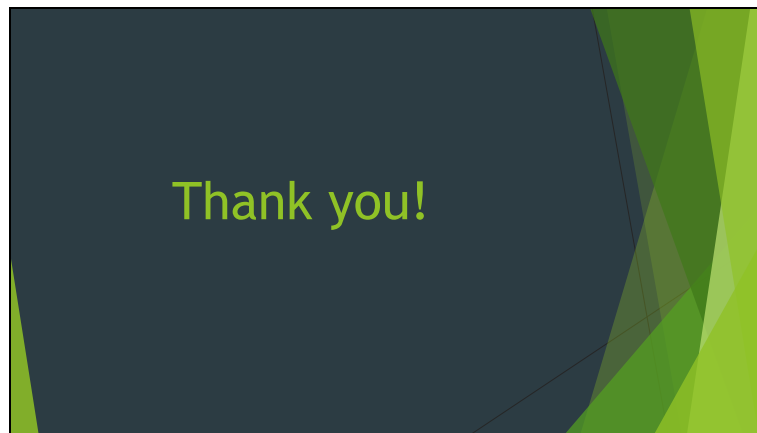
Slide 27

The slide has a dark blue background with a green geometric pattern on the right side. The title "Survey Link" is in green. Below it, there are two bullet points in white, each preceded by a green right-pointing triangle. The second bullet point contains a green URL.

Survey Link

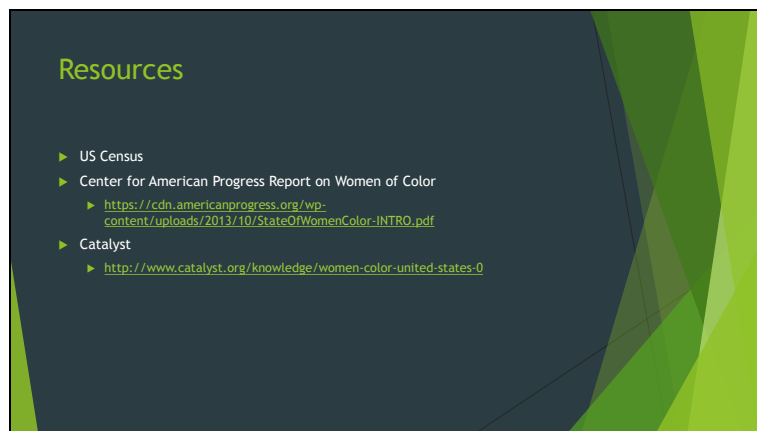
- ▶ Please take the 8-minute survey
- ▶ <http://bit.ly/1TDQ9yo>

Slide 28

The slide has a dark blue background with a green geometric pattern on the right side. The text "Thank you!" is centered in green.

Thank you!

Slide 29

The slide has a dark blue background with a green geometric pattern on the right side. The title "Resources" is in green. Below it, there are three bullet points in white, each preceded by a green right-pointing triangle. The second and third bullet points contain green URLs.

Resources

- ▶ US Census
- ▶ Center for American Progress Report on Women of Color
 - ▶ <https://cdn.americanprogress.org/wp-content/uploads/2013/10/StateOfWomenColor-INTRO.pdf>
- ▶ Catalyst
 - ▶ <http://www.catalyst.org/knowledge/women-color-united-states-0>

Creating Pathways to Leadership for Women of Color in the Assemblies of God

Live Presentation

June 9, 2016

Shout-outs and Deep Gratitude

My husband and daughter, my grandmom and dad

Pastor and church family

AGTS/Evangel staff, my advisors, and editor

To God be the glory!

In the World, Not of It..

The US is changing

- By 2040, less than 50% of the US will be Anglo
- By 2050, less than 50% of the women in the US will be Anglo
- Latinos, African-Americans, Asians, Native Americans will be the majority

Is this really an issue for the AG?

- The AG church in the US is predominately Anglo, but...
- 42.8% of adherents in the AG are ethnic minorities
- Between 2022 – 2027, the majority of US adherents will be ethnic minorities
- Less than one generation or 24 years to develop leaders

Just the Stats

In 2013, there were 36,424 credentialed ministers.

- 61% of all ministers are Anglo = 22,510
- 39% of all ministers are people of color = 13,924
- 22% of all ministers are women = 8,132
- 136 Native American women
- 1077 Hispanic women
- 118 Black women
- 207 Asian women

What do we believe about race and ethnicity?

“...the Assemblies of God considers racism, prejudice, and discrimination to be sins against our fellowman, and therefore sins against God, who has created all humankind in His image.”

Numbers 12:1-14	Miriam
Acts 10:1-48	Cornelius and Peter
Acts 15:6-11	Jerusalem Council

What do we believe about women in ministry?

The Assemblies of God continues to be blessed by the ministry of God’s gifted and commissioned daughters. The Bible repeatedly affirms that God pours out His Spirit upon both men and women and thereby gifts both sexes for ministry in His Church. Therefore, we must continue to affirm the gifts of women in ministry and spiritual leadership.

Judges 4 & 5 – Deborah
 2 Kings 22 & 23 – Huldah
 Acts 18 - Priscilla

What must we do?

Surely, the enormous challenge of the Great Commission to “go and make disciples of all nations” (Matt 28:19) requires the full deployment of all God’s Spirit-gifted ministers, both men and women.

Galatians 3:28 says, “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.”

What are the issues?

- Otherness
- Unconscious bias

- In group preferences
- Identity abrasions
- Don't want to be uncomfortable
- Too hard to deal with differences

What can we do?

- Scripturally we are to embrace the other
- Recognize how embracing other people groups helps us
- Embracing women in leadership is godly and blesses us

What's holding up women of color?

- Skills
- Identity
- Confidence
- Opportunity
- Financial and Business Acumen
- Ministry Management
- Strong Networks
- Education
- Executive Presence
- Identity & Confidence
- Self-aware
- Secure in your calling
- Emotional resilience
- Strong support system
- Live an integrated life

Major myths

- If I appoint a women of color intentionally, she won't be viewed as a credible leader.
- Putting a woman on the board could lead to sexual immorality.
- Women have family responsibilities that men don't.
- There aren't any women with experience in this area.

What can I do to help?

- Opportunity for stretch assignments
- Asking and seeking women of color for positions on your team
- Are you mentoring and sponsoring women of color?
- Are you encouraging women of color to pursue ministry credentials?

- Is your definition of *executive presence* limited to people like you?

Build a diverse team

- Diversity of thought, SES, gender, ethnicity
- Two-dimensional diversity is important for teams
- Increases output by 158 percent
- Are we honoring the other?
- Do we mention nonwhite authors and ministers?
- Can we also embrace an eastern perspective which emphasizes the collective and not the individual?

But it's uncomfortable...

- Failure to give feedback
- Don't want to get labeled
- Lose out
- Safe spaces to brave spaces
- Examine the root of your feelings
- Affirm the other party

What are some practical solutions?

- Letting God speak and listening
- Teaching your people and staff a theology of inclusion
- Acknowledge what hasn't happened
- Power of appointment
- Networking

Succession planning

- Church planting – adequate support
- Recruiting practices
- Hire more than one
- Use data
- Focus on eliminating homogeneity

Qualitative Study – Open Interviews

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- 6 Black women
 - 3 Black men
 - 1 Asian woman
-
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What now?

- We honor the Creator when we honor His creation
- Must have a body mentality
- Take advantage of the opportunity to make Him known

Thank you!

Resources

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APPENDIX F: COLORISM

Colorism has a long and sordid history within the U.S. that can be traced to slavery, when slaves were segregated based on skin color. Lighter skinned slaves worked in the house as maids, cooks, butlers, and chauffeurs. However, darker skinned slaves worked in the fields picking cotton, cutting sugar canes, and gathering rice in the swamps. The easier work, which gave more access to the slave-owner and conferred greater social standing, was given to the lighter colored slaves. In contrast, the more dangerous and labor-intensive work was given to the darker colored slaves.¹

This type of caste system appears in other ethnic groups also. Some Asian communities encourage members to avoid the sun to avoid labels of poor, rural, and lower socio economic status.² In Hispanic telenovelas, all of the principal actors are Anglo looking and the house servants are darkly complexioned.³ This type of group segregation has led to a normative unconscious bias toward people of darker complexions.

¹ Margaret Hunter, "The Persistent Problem of Colorism: Skin Tone, Status, and Inequality," *Sociology Compass*, 1, no 1 (2007): 239, accessed October 21, 2016. <https://www.mills.edu/academics/faculty/soc/mhunter/The%20Persistent%20Problem%20of%20Colorism.pdf>.

² Trina Jones, "The Significance of Skin Color in Asian and Asian-American Communities: Initial Reflections," *UC Irvine Law Review* 3, no. 4 (2013): 240, accessed October 21, 2016. <http://www.law.uci.edu/lawreview/vol3/no4/Jones.pdf>.

³ Hunter, 240.

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Appendices

Appendix A: Data from AG Office on Statistics for Racial/Ethnic Clergywomen

Sherri Doty, 2013 Racial Statistics for Assemblies of God - USA Credentialed Women, Office of the General Secretary, General Council of the Assemblies of God, Springfield, Missouri.

Appendix E: Creating Pathways to Leadership for Women of Color in the Assemblies of God Powerpoint

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