

## CHAPTER 1

### INTRODUCTION

#### **Importance of the Study**

Since 1975, women have studied at Dallas Theological Seminary (DTS). This provided women the opportunity for biblical and theological training to fulfill the mission of Dallas Seminary “to glorify God by equipping godly servant-leaders.”<sup>1</sup> As of May 2004, 957 women have graduated from DTS. They serve in ministry positions throughout the United States and in many parts of the world. This study sought to discover the leadership challenges these women face in Christian ministry. The study also offered the women alumnae an opportunity to suggest ways the seminary could strengthen its goals of helping DTS students grow “in areas of knowledge, ministry skills, and character development.”<sup>2</sup> The data from the instrument designed for this study provide important information to help DTS develop or adjust curriculum and programs that address the unique needs of women in ministry.

When God created male and female, He declared both made in His image, equal in value and worth and “very good.”<sup>3</sup> God commanded that they multiply and rule together over the earth.<sup>4</sup> From the beginning, women have had a strategic and vital part in God’s eternal plans. The Fall greatly impacted the relationship between men and women. Controversy has continued down through the centuries over a woman’s role in

---

<sup>1</sup> *Dallas Theological Seminary Catalog* (Dallas: Dallas Seminary, 2004-2005), 6.

<sup>2</sup> *Ibid.*, 7.

<sup>3</sup> Gen 1:31 NASB.

<sup>4</sup> Gen 1:26-28 NASB.

the home and the church. This study is limited to the role of women as leaders in church and parachurch ministry, although significant ministry also exists in the home.

Dallas Theological Seminary holds to a complementarian view of the role of women in ministry. The DTS Catalog states:

While Dallas Seminary holds the position that Scripture limits to men the roles of elder and senior pastor in the local church, it also affirms that local churches, denominational structures, parachurch organizations and ministries, educational institutions, and missions agencies all present strategic ministry opportunities for women.<sup>5</sup>

A pamphlet published by the Alumni and Church Relations Department of DTS gives the following explanation:

There are numerous spheres of leadership and ministry that are appropriate for women, limited only by situations where a woman would assume ‘headship’ authority over a man or men. Such spheres include Christian education, outreach and evangelism, specialized pastoral ministries, church administration, a music ministry, a prayer ministry, a service ministry, and a writing ministry.<sup>6</sup>

These statements represent Dallas Seminary’s position on the role of women in ministry. Faculty and students may have differing opinions, but they honor and respect the position of the seminary. This is not an essential doctrine of the seminary. DTS supports and encourages its alumni in whatever context they choose to serve God.

A limited number of seminaries espouse the complementarian view of women in ministry. Consequently, much of the research conducted related to women in Christian ministry does not address the unique challenges faced by the men and women graduating

---

<sup>5</sup> *Dallas Theological Seminary Catalog*, 25.

<sup>6</sup> “Women in the Church: Biblical Data Report,” *DTS Connection Extra* (Dallas: Dallas Theological Seminary, 1997), 8.

from DTS. This study helps the female students at DTS become more aware of the challenges facing seminary women who do not aspire to senior clergy positions.

Others can also benefit from this study. The male students at DTS can profit from better understanding how men and women can most effectively partner together to glorify God and draw others to Jesus Christ. The administration and faculty at DTS can be better informed of ways to integrate biblical teaching with helping men and women understand how God designed their complementary natures to strengthen Christian ministry. The data from this Doctor of Ministry (D.Min.) project offer important insights and needed information to enhance the biblical and theological preparation at Dallas Theological Seminary.

### **Historical Background of Women at Dallas Theological Seminary**

#### *The First Fifty Years*

Evangelical Theological College originated in 1924. At that time “the program was designed to prepare its students for roles of pastors, missionaries, evangelists, teachers in colleges and seminaries, and other professional religious occupations.”<sup>7</sup> In 1936, the name changed to Dallas Theological Seminary, and its “standard curriculum was lengthened from three years to four and designed to lead to the Master of Theology degree.”<sup>8</sup> For the first fifty years, only men were accepted as students. A Master of Arts in Biblical Studies, M.A.(BS), inaugurated in 1973, opening the way for the first women students in the summer of 1975. According to the catalog, the M.A.(BS) was “designed for persons desiring a graduate-level biblical and theological education in support of a particular vocational objective. . . . It is not the purpose of this

---

<sup>7</sup> *Report on the Institutional Self-Study of the Dallas Theological Seminary* (Dallas: Dallas Seminary, 1983), 16.

<sup>8</sup> *Ibid.*, 17.

program to train biblical expositors, which is the primary aim of the four-year Master of Theology program.”<sup>9</sup> From 1975-1979, women attended only summer classes.

### *The Development of Degree Programs*

Dallas Seminary has offered a Doctor of Theology degree since 1927. The degree changed to a Ph.D. in 1993. The Doctor of Ministry (D.Min.) began in 1980. Also that year, DTS allowed women to attend classes during the fall and spring semesters. Dorian Coover completed her M.A.(BS) in 1984. In that same year, the Ph.D. program opened to women, followed by the Master of Theology (Th.M.) degree in 1985. In 1986 Dorian Coover enrolled as the first woman into the Th.M. program and completed her degree in 1988. The early 1980s saw another degree program added. The Master of Arts in Christian Education (M.A./CE) began in 1983. According to the catalog, the M.A./CE was designed to prepare graduates to “assume positions such as ministers of Christian education, ministers of youth, children’s workers, ministers of adults, directors of family life education, administrators in Christian higher education, camp leaders, Christian school administrators, or parachurch youth leaders.”<sup>10</sup> In addition, the Master of Arts in Cross-cultural Ministries commenced in 1987. These new degrees opened up many new opportunities for women to earn degrees that could qualify them for vocational ministries in churches, parachurch ministries, missions, and teaching in higher education.

The 1990s offered even greater choices for women with the following degrees added: the non-degree, thirty-hour Certificate of Graduate Studies in 1991; the Master of Arts in Biblical Counseling in 1993; and the Master of Arts in Biblical Exegesis and

---

<sup>9</sup> *Dallas Theological Seminary Catalog* (Dallas: Dallas Seminary, 1973-1974), 40.

<sup>10</sup> *Dallas Theological Seminary Catalog* (Dallas: Dallas Seminary, 1983-1984), 51.

Linguistics in 1993. The Master of Arts in Corporate Chaplaincy began in 1995 but changed to a concentration in the Th.M. program in 2001. In 1999, the Board of Regents approved the addition of a Women's Ministry concentration in the Th.M. and the M.A./CE programs. By this time, 25% of the student population consisted of women. The Women's Ministry concentration attracted additional women students who felt God calling them to ministry specifically to women as outlined in Titus 2:3-5.

### *The Growth of Women Students*

The first three women graduated from Dallas Seminary in 1977. By 1980, a total of seventeen women had graduated from the seminary. The numbers slowly increased through the 1980s to a total of 201 by 1989. The 1990s saw a steady increase with a total of 613 women graduates as of 1999. The new millennium ushered in greater numbers of women. As of May 2004, 957 women have graduated from DTS. (See Appendix A for the exact number of women graduates from 1977-2004).

The percentage of women versus men students has continued to grow over the past twenty-seven years. "The student body increased from just over 500 in the early 1970s to over 1,500 by the mid-1990s."<sup>11</sup> By 2003, the enrollment exceeded 1700 and the women made up close to 30 percent. During the 1990s, Dallas Seminary began opening extension sites. Currently students can take DTS courses in Atlanta, Georgia and Tampa, Florida, as well as three sites in Texas: Houston, San Antonio, and Austin. Both the Certificate of Graduate Studies and the M.A.(BS) can be fully completed at extension sites. Other degree programs allow half of the courses to be taken at extension sites with the remainder completed at the Dallas campus. Extension sites offer yet another

---

<sup>11</sup> *Institutional Self-Study Report* (Dallas: Dallas Theological Seminary, 1999), 1.

opportunity for women to take advantage of the biblical and theological education offered by Dallas Seminary. In addition, 2003 saw the creation of the first online courses intended to reach potential students anywhere in the world.

### *The Growth of Women Faculty*

Lucy Mabery earned a Th.M. degree from DTS in 1989. She completed her Ph.D. at Texas Women's University in 1993 and accepted an invitation to be the first woman on faculty at Dallas Seminary. She joined the Pastoral Ministries Department, teaching primarily biblical counseling courses. Besides her counseling courses she also taught *Expository Teaching for Women* and *The Role of Women in Ministry* until her death in 2002.

Dorian Coover became the first woman accepted into the Ph.D. program at DTS in 1988. During that time she also served as an instructor at DTS, teaching Hebrew and Greek courses. After completing her Ph.D. in Biblical Studies in 2001, Dorian Coover-Cox assumed the position of Assistant Professor of Old Testament Studies. Linda Marten, with a Ph.D. from University of North Texas, joined the DTS faculty in 2002 to teach in the newly established Department of Biblical Counseling.

In 2001, Jeannette Shubert (Th.M., 1996; D.Min., 2001) began as an adjunct professor in the Christian Education Department. She designed and taught a new course, *Developing and Leading Women's Ministry*, first offered in Spring 2000. That year, Dr. Siang Koh (M.A.[BS] and M.A./CE, 1990; D.Min., 2000) joined the DTS full-time faculty in the Christian Education Department. In the summer of 2002, Jeannette and her husband, Keith Shubert, left DTS to assume positions on the faculty of the International School of Theology-Asia in Manila. Siang returned to her home of Singapore in 2002 to chair the Department of Christian Education at Singapore Bible College. As of 2004, two women serve as full-time faculty at DTS.

In the past, a few other women have briefly held a faculty position at DTS. At the last Southern Association of Colleges and Schools (SACS) accreditation review in 2002, a decision was made that no one could have full responsibility of teaching a course at DTS without an earned, completed doctorate. Men and women without doctorates team-teach with full-time professors under the title of Graduate Teaching Assistants.

Presently four women hold Graduate Teaching Assistant positions in the Christian Education Department: Sue Edwards (M.A.B.S., 1989), Jerry Lawrence (M.A.[BS], 1991; M.A./CE, 1995), Joye Baker (M.A./CE, 1999), and Sandi Glahn (Th.M, 1986). Sue Edwards will complete a D.Min. at Gordon-Conwell Theological Seminary in 2005. Jerry Lawrence and Joye Baker will each complete a D.Min. at DTS in 2005. Sue and Joye currently team-teach *Developing and Leading Women's Ministry* and Jerry team-teaches two of the children's ministry courses. Sandi Glahn, who intends to earn her Ph.D. in Aesthetic Studies at the University of Texas at Dallas, presently teaches *Christian Journalism* in the Christian Education Department and *The Role of Women in Ministry* in the Pastoral Ministries Department.

Three additional women also work with DTS students. Janet Merrill (Ed.D. from Columbia University, 1968) holds an adjunct faculty position in the Pastoral Ministries Department and Lynn Etta Manning serves as Advisor to Women Students. Gail Seidel (M.A./CE, 2003), Women's Director for the Spiritual Formation program, oversees all the small groups for women. Since the early 1990s, Th.M. students must participate in Spiritual Formation for four semesters. The program expanded to include M.A./CE students in the fall of 2004, reaching many more women students. Students in other degree programs have the option of joining a Spiritual Formation group. In summary, as of 2004, there are two full-time women faculty, five women holding positions as Graduate Teaching Assistants or Adjunct Faculty, and two women serving in staff positions specifically working with women students.

### *Summary*

After fifty years of only male students at DTS, the process took time for women to be accepted and respected as seminary students. The administration and faculty now enthusiastically support women as a significant part of DTS. Not only do they recognize the tremendous contribution women make to the body of Christ, but they also appreciate the advantages and the strength that come from men and women partnering together in ministry.

### **Rationale for this Study**

#### *Strengthening Dallas Seminary's Training of Women*

The training at Dallas Seminary intends to equip “godly servant-leaders,” so women as well as men work towards preparing to be future leaders in ministry around the world. Until very recently most books and articles written about leadership contain information written by and for men. As the secular world opened its doors to places of leadership for women, secular researchers became interested in investigating women as leaders. The findings of Judy Rosener and Sally Helgesen, for example, indicate that men and women differ in the way they lead. Religious scholars also observe the differences in how men and women lead. Vickie Kraft comments, “The feminine face of leadership will be as distinctive as the difference between men and women.”<sup>12</sup> The literature review will address these leadership differences in more detail. Consequently, it can be assumed that some of the experiences women have as leaders differ from those of men.

This study sought to identify some of the challenges unique to women who serve as leaders in Christian ministry. As a result of this study, Dallas Seminary will be

---

<sup>12</sup> Vickie Kraft and Gwynne Johnson, *Women Mentoring Women: Ways to Start, Maintain, and Expand a Biblical Women's Ministry* (Chicago: Moody Publishers, 2003), 150.

able to evaluate their programs and determine how best to prepare their women students for what they might face when they assume leadership roles both in the United States and around the world.

### *Definitions of Leadership*

In the past, people have defined the concept of leadership very narrowly, interpreting a “leader” as one at the top of a hierarchy holding absolute authority. Hans Finzel describes traditional leadership as “that age-old problem of domineering, autocratic, top-down leadership.”<sup>13</sup> Though this description may identify some leaders, recent studies have moved towards defining leadership in a much broader, inclusive way. Robert Clinton describes leadership as “a dynamic process in which a man or woman with God-given capacity influences a specific group of God’s people towards His purposes for the group.”<sup>14</sup> Oswald Sanders states succinctly: “Leadership is influence.”<sup>15</sup> Hans Finzel elaborates, “Leaders are people who influence others to think, feel, or act in certain ways. . . . The word influence is the best one-word definition of leadership there is. . . . Whether for good or ill, leaders take followers places through the power of their influence.”<sup>16</sup>

In the extensive research done by Bennis and Nanus, they discovered that “decades of academic analysis have given us more than 850 definitions of leadership.”<sup>17</sup>

---

<sup>13</sup> Hans Finzel, *The Top Ten Mistakes Leaders Make* (Wheaton, IL: Victor Books, 1994), 22.

<sup>14</sup> J. Robert Clinton, *The Making of a Leader* (Colorado Springs, CO: NavPress, 1988), 14.

<sup>15</sup> J. Oswald Sanders, *Spiritual Leadership*, Commitment to Spiritual Growth Series (Chicago: Moody Press, 1994), 27.

<sup>16</sup> Hans Finzel and Charles R. Swindoll, *Empowered Leaders: The Ten Principles of Christian Leadership*, Swindoll Leadership Library (Nashville: Word Publishing, 1998), xv-xvi.

All these definitions vary to a degree, but many focus on the idea of influencing followers. Henry Blackaby agrees by saying: “The issue of influence is critical, especially in Christian leadership.”<sup>18</sup> Looking at leadership from the perspective of influencing allows leadership to express itself in many various forms, not just from the top level. A leader can function as an associate pastor, as a committee chairman, as a small group facilitator, as a parent, or as a department chair to name a few examples. “Spiritual leadership is not restricted to pastors and missionaries. It is the responsibility of all Christians whom God wants to use to make a difference in their world.”<sup>19</sup> All give direction and have influence over those they lead.

“The King James Bible . . . uses the term *leader* only six times. Much more frequently, the role is called *servant*.”<sup>20</sup> A servant considers the needs of another above his or her own. Many secular books now emphasize the concept of servant leadership as our culture suffers the daily effects of failed leadership over the past decades. Ken Melrose, Chairman and CEO of the Toro Company, uses Jesus’ words in describing servant leadership when he states: “The Master of men fittingly expressed the ideal of leadership when He said, ‘Whosoever wants to be great among you must be your servant.’ These few words stand up against all the management books on the shelves

---

<sup>17</sup> Warren G. Bennis and Burt Nanus, *Leaders: Strategies for Taking Charge*, 2d ed. (New York: Harper Business, 1997), 4.

<sup>18</sup> Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville: Broadman & Holman Publishers, 2001), 87.

<sup>19</sup> *Ibid.*, 14.

<sup>20</sup> Sanders, 21.

today. The great leader is a great servant.”<sup>21</sup> Dallas Seminary remains committed to this foundational component of servanthood for successful leadership.

In addition, the leadership of Dallas Seminary believes servant leaders must model godly leadership. Only men and women of integrity, who live consistent with the teaching of the Bible, will conduct their lives in ways that will honor and glorify God. The bronze statue on the DTS campus of Jesus washing the Apostle Peter’s feet exemplifies the model to follow. “Jesus introduces into the world an altogether new style of leadership, that of servant leadership.”<sup>22</sup>

### *Women as Leaders*

Women function naturally in leadership roles. They direct ministries, head committees, coordinate groups, mother their children, teach classes, and oversee departments. Susan Hunt and Peggy Hutcheson in *Leadership for Women in the Church* reaffirm women as leaders when saying that “the bottom-line qualification for leadership is for one to have a following . . . . Her leadership is evident through her influence on others.”<sup>23</sup> Hunt and Hutcheson conclude their support of women holding leadership positions by stating: “If, as many believe, leadership equals influence, all Christian women have the opportunity to influence others.”<sup>24</sup> Since women are qualified to lead, it

---

<sup>21</sup> Ken Shelton, ed., *A New Paradigm of Leadership: Visions of Excellence for 21st Century Organizations* (Provo, UT: Executive Excellence Publishing, 1997), 171.

<sup>22</sup> John R. W. Stott, *Our Social and Sexual Revolution: Major Issues for a New Century*, 3d ed. (Grand Rapids, MI: Baker Books, 1999), 130.

<sup>23</sup> Susan Hunt and Peggy G. Hutcheson, *Leadership for Women in the Church* (Grand Rapids, MI: Zondervan Publishing House, 1991), 136.

<sup>24</sup> *Ibid.*, 38.

is important that Dallas Seminary offer the type of programs that will adequately prepare women to be effective leaders.

Carol Kent, author of the book *Becoming a Woman of Influence* recently talked with an interviewer from *Just Between Us*, a magazine dedicated to encouraging ministry wives and women in leadership. In response to questions related to women in leadership, Kent emphasized the example of a godly life as being the most critical ingredient to influencing people. She stated: “A woman of influence is someone who models biblical principles so that when others observe her, listen to her teach, overhear her conversation, they can be impacted by her Christlike nature and life. . . .”<sup>25</sup> In addition, leadership is not to be taken lightly. It is an opportunity to be a godly influence on others, but also carries with it great responsibility. As Kent concluded in her interview:

There is a higher responsibility [for women in leadership] because of those who look to us. As Christians, we all have a high and holy calling. However, when we are in leadership positions, God gives us the awesome opportunity of proclaiming His Word, equipping others, and with that comes tremendous responsibility for living a godly life.<sup>26</sup>

In her book, *Women and the Church*, Dr. Lucy Mabery-Foster, the first woman faculty member at Dallas Seminary, emphasized the concept of servant leadership. This type of leadership gives first priority to the needs and welfare of others. Mabery-Foster explained: “Leadership is the developed gift of giving directions to others out of care and concern for them and their needs.”<sup>27</sup> Servant leadership also involves

---

<sup>25</sup> Laura Leathers, “Face to Face: Carol Kent,” *Just Between Us*, Summer 2003, 12.

<sup>26</sup> *Ibid.*, 15.

<sup>27</sup> Lucy Mabery-Foster, *Women and the Church: Reaching, Teaching, and Developing Women for Christ*, Swindoll Leadership Library (Nashville: Word Publishing, 1999), 225-26.

helping other people develop and use the gifts God has given them. Julie Baker works with women both in corporate settings and in Christian ministry. She sums up the concept of women as leaders by saying:

Servant leaders see the potential in others and do everything possible to help them reach up to their potentials. When you and I reach up to our leadership potentials, we fulfill Christ's purpose for us. As our servant leader, His will is that we develop the gifts and talents that He has given us so that we are obedient to Him and fit for service in his kingdom. In turn, we are expected to influence and mentor others in the same way.<sup>28</sup>

Women have come to DTS to prepare for lives as godly servant-leaders. This study collected input from women graduates for the purpose of helping to better equip women students for the challenges that await them in ministry.

### **Research Question and Anticipated Results**

This study asked and answered the question, "What are the leadership challenges facing the Dallas Theological Seminary women alumnae and how can DTS best prepare women students to meet these challenges?" The following hypotheses were formed prior to the research process:

1. DTS women alumnae will offer many helpful ways for DTS to better prepare women students for the leadership challenges to be faced in ministry.
2. Leadership challenges will differ between married and single DTS women alumnae.
3. Leadership challenges will vary among DTS women alumnae who are working in small churches, large churches, parachurch ministries, overseas mission work, and academic settings.
4. Leadership challenges will differ between DTS women alumnae who are salaried or non-salaried.

---

<sup>28</sup> Julie Baker, *A Pebble in the Pond: The Ripple Effect: Leadership Skills Every Woman Can Achieve* (Colorado Springs, CO: Cook Publishing, 2001), 190-91.

5. The greatest leadership challenge for DTS women alumnae will be working with the male leadership in their ministry.
6. The more recent women graduates (1991-2003) will report that during their time at DTS, they felt more accepted and respected by the DTS faculty than those who graduated before 1991.
7. The more recent women graduates (1991-2003) will report that during their time at DTS, they felt more accepted and respected by the DTS male students than those who graduated before 1991.
8. DTS women alumnae will indicate their awareness that men and women in general have different leadership and communication styles.

### **Research Design of the Study**

A descriptive survey, designed to discover the leadership challenges faced by seminary women alumnae, served as the research instrument in this study. The first draft became a pilot survey sent to fifteen women graduates. These women represented different ages, marital status, degrees earned from DTS, graduation years, and ministry contexts. They received the pilot survey in December 2003 for their input, evaluation, and recommendations. Based on their suggestions the format was adjusted and a few questions were added or re-written for clarity. On 1 February 2004 the official survey was mailed to 950 Dallas Seminary women alumnae. Four hundred fifteen women (44%) returned their survey by 8 June 2004. The survey instrument was designed to collect demographic information, an inventory of leadership challenges, and questions regarding different leadership issues. The instrument also included questions regarding experiences with male faculty and male students while attending DTS as well as questions about working with male leadership in ministry. The instrument concluded with an opportunity for respondents to make recommendations of how to strengthen the preparation of women students at DTS. After tabulating the responses, summarized results and

recommendations were formulated and recorded in this dissertation. The women alumnae who participated in the study and Dr. Mark Bailey, DTS President, received a summary of the findings.

### **Limitations**

The Alumni and Church Relations Department of Dallas Seminary provided the mailing labels used to send out the 950 surveys. Total surveys received (415) generated a 44% return rate. As the surveys returned, it became apparent that the alumnae mailing list included some women who had not completed their DTS degree. Regrettably, it had not been explained that the Alumni Office makes a distinction between alumni and graduates, so the original mailing list included women who had not graduated from DTS. There were thirty-nine surveys filled out and returned from women who had discontinued their coursework without completing the necessary hours to graduate. The thirty-nine surveys from alumnae who had not graduated were not included in the final results since the study intended to identify leadership challenges only of women who completed a seminary degree. The remaining valid surveys used in the study totaled 377. The number of women graduates as of December 2003 is 923. Using this official number of graduates generated a 41% response rate for the study.

### **Definition of Terms**

#### *Evangelical*

Evangelicals hold to the great fundamentals of the Christian faith that have their roots in orthodoxy established during the time of the Reformation. Paul Enns states, “*Evangelical* is a biblical term, derived from the Greek *euangelion*, meaning ‘the good

news,' hence, an evangelical is one who heralds the good news of Jesus Christ."<sup>29</sup>

Evangelicals make up one segment of those who consider themselves Christians. The term has been used throughout past centuries "to distinguish those kinds of Christianity that stress evangelism, personal conversion, and authority-mindedness."<sup>30</sup> Those who call themselves evangelicals hold to certain essential truths. These truths include "the authority and inerrancy of the Scripture, the Trinity, the full deity and humanity of Christ, the spiritual lostness of the human race, the substitutionary atonement and bodily resurrection of Christ, salvation by faith alone, and the physical return of Christ."<sup>31</sup>

### *Conservative*

*Conservative* is a word rooted in the traditional, literal teachings of the Bible. It is a "general term that identifies a person or organization that stands opposed to liberal Christianity and holds to the historic doctrines of the Christian faith."<sup>32</sup>

### *Vocational Ministry*

In this study, *vocational ministry* means a salaried position in a church, parachurch ministry, mission organization, or Christian academic institution. Vocational ministry implies full-time or part-time work with remuneration, and includes writing or speaking engagements that have a Christian orientation.

---

<sup>29</sup> Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), 611.

<sup>30</sup> Frank Mead, *Handbook of Denominations in the United States*, rev. Samuel S. Hill, (Nashville: Abingdon Press, 1995), 320.

<sup>31</sup> *Dallas Theological Seminary Catalog*, 8.

<sup>32</sup> Enns, 611.

### *Volunteer Ministry*

In this study, any Christian activity done without financial remuneration is considered *volunteer ministry*. Some examples of volunteer ministry would be serving in leadership positions in a church or parachurch organization, taking/participating in short-term missions trips, teaching a Sunday School class, discipleship and mentoring, directing VBS, chairing a church committee, etc.

### *Complementarian*

A complementarian position on the role of women in ministry acknowledges that women and men are equal in value and worth but have complementary functions in marriage and the church. According to Piper and Grudem, the *complementarian* view “suggests both equality and beneficial differences between men and women.”<sup>33</sup>

Complementarians “understand the biblical passages dealing with men and women as teaching permanent normative order between man and woman in the home and in the church.”<sup>34</sup> Among those holding to this view of the role of women in ministry, a great variation exists regarding women teaching men, participation in worship services, chairing committees with male members, etc. For the purpose of the survey designed for this D.Min. Project, the definition of *complementarian* is: “I believe men and women are equal in value and worth, but they have different roles and/or functions in ministry.”

---

<sup>33</sup> John Piper and Wayne A. Grudem, *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* (Wheaton, IL: Crossway Books, 1991), xiv.

<sup>34</sup> Robert L. Saucy and Judith K. TenElshof, *Women and Men in Ministry: A Complementary Perspective* (Chicago: Moody Press, 2001), 27.

### *Egalitarian*

An egalitarian position on the role of women in ministry acknowledges equality of women and men both in value and functions. *Egalitarian* suggests “God calls gifted persons into all aspects of public ministry regardless of gender.”<sup>35</sup> Those holding this view believe “women function within the church based upon character qualifications, gifts and theological education, not on the basis of gender restrictions; a woman may function as an elder or in pulpit ministry. Women can be ordained to any sphere of church ministry.”<sup>36</sup> For the purpose of the survey designed for this D.Min. Project, the definition of *egalitarian* is: “I believe men and women are equal in value and worth, and there are no role distinctions in ministry for men and women.”

### **Preview of Remaining Chapters**

Chapter Two presents previous research and a literature review. It includes the biblical-theological basis of the study from Gen 1:26-28 and Gen 2:18 in the Old Testament and selected passages from the New Testament. The literature review addresses two specific areas: (1) the leadership styles of women and (2) the leadership challenges of women in Christian ministry. These two areas relate most closely to the unique challenges that female seminary graduates face in ministry.

Chapter Three describes the procedure and research method. It provides details of the process of designing and sending out the instrument, a description of the population, correlation of hypotheses and survey questions and procedures for collecting and analyzing the data.

---

<sup>35</sup> Stanley J. Grenz, *Women in the Church: A Biblical Theology of Women in Ministry* (Downers Grove, IL: InterVarsity Press, 1995), 15.

<sup>36</sup> William J. Webb, *Slaves, Women & Homosexuals: Exploring the Hermeneutics of Cultural Analysis* (Downers Grove, IL: InterVarsity Press, 2001), 27.

Chapter Four details the results of the study. The responses from the survey questions are presented in the following categories: demographics, ministry contexts, and leadership, placement, and relational issues. The data reflect the findings of the research and correlations relate to each of the hypotheses.

Chapter Five summarizes the results of the study, draws conclusions, and makes recommendations. It gives suggestions for future research and states the implications of this study.