Black women and the ministry of administration

Edith D. Thomas

Interdenominational Theological Center

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BLACK WOMEN AND THE MINISTRY OF ADMINISTRATION

By

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A Doctoral Dissertation
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ABSTRACT

BLACK WOMEN AND THE MINISTRY OF ADMINISTRATION

By

Edith D. Thomas
May 1987
82 pages

Purpose

This study was undertaken, in response to a need of long standing, to raise the consciousness of the church regarding her need for more effective administration of the ministry. Simultaneously, the purpose is to identify and bring recognition to a ready source capable of addressing this need—black women in administration.

Goal

The desired goal is to provide a basis for affirming the gift of administration as an appropriate ministry for women and an essential ministry for the church and, utilizing the theology of administration, propose an adult education model of effective training for the ministry of administration.

The Problem

This study addresses the problem of ineffective administration which I argue is directly related to the life,
vitality and growth of the church and the involvement of members of the church. The church has not validated the ministry of administration though the need is evidenced by ineffective administrative operations of many church leaders. The gift of administration has been underutilized as an intentional ministry of major importance for the enabling and empowering of women to share their several gifts in the programmatic, coordinating and implementing operations of the church. Non-involvement is a tragic commentary on those who give leadership to the community of believers. Each year fewer people attend church regularly and even fewer actively participate in significant church relationships. In the male-oriented church, men in leadership have not solved this increasing problem. The revolutionized world is in need of visionary, creative, skilled, and committed black women in administration to cultivate and use their skills for effective ministry.

**Methodology**

A threefold process was used. First, the literature was researched to discover historical, biblical and theological support for black women in the ministry of administration. Secondly, a survey was conducted with selected seminary graduates and non-seminary practitioners to explore their attitudes, philosophies and present administrative roles. Thirdly, a consultation was held with a select group of experienced clergy and lay women currently engaged in
significant administrative positions in religious organizations and the church.

**Problem Solution**

As women make their way into significant, responsible Christian leadership positions, they need to be encouraged and equipped to focus their attention on enabling the discovery, utilization and ordering of spiritual gifts in the church and wherever Christians are living out their faith in everyday life. Having participated in the revolution to liberate women, Christian women have the challenging opportunity to open doors to significant leadership roles in the church and religious institutions where their administrative ministry is needed. To bring acceptance and recognition by the church of the ministry of administration that it deserves, is a formidable undertaking, but one that must be attempted. Black women have the potential to give leadership to this task. The ministry of administration is a position that needs to be filled. Black women bring to the challenge of administration a history of overcoming obstacles to freedom, of bearing the pain and frustration of triple discrimination; they bring an intuitive problem-solving capability inherent from ingenious slave survival. Black women are among the "49 million women employed in this
country who have altered the image of womanhood and changed the way America lives, works and even thinks.\textsuperscript{1}

**Evaluation**

The evaluation of this project occurred mainly in consultation with black women leaders who have administration as a major function in their ministry. In the consultation the concept of administration ministry, as set forth in this study, was critically reviewed.

**Terminology**

Some of the terms in this paper are defined by using collective meanings of several authors, and have been paraphrased with particular reference to the ministry of administration.

**Administration** - A function of skillful, coherent and comprehensive coordination of the mission ministries utilizing some of the principles, tools, practices and resources of the business world.

**Religious institutions** - Organizations which have in their purpose or objective the Christian intent to meet human needs and assist persons to improve their standard of living, spiritually and physically.

**Ministry** - The Christ-centered, intentional, organized, dedicated, service of a person who proclaims by life and

\textsuperscript{1}Basia Hellwig, "How Working Women Have Changed America," *Working Woman*, November 1986, p. 129.
words the reality of the love of Jesus Christ in relationships with people, and in relationship to God.

Church - God's chosen community identified by each and all of her members sharing in koinonia, witnessing to the love of God through the use of gracious gifts each member has received to bring others to receive God's love.

Review of Literature

Theories of administration have been written heretofore by men who have historically monopolized administrative roles and positions. Their treatment of the ministry of administration has been written from their experiences, to the exclusion of women. Some of the books, relevant in part to the subject matter in this paper, are reviewed here.

James D. Anderson and Ezra Earl Jones, in the Management of Ministry (1978), focus on the individual church in its community context. The authors use case examples to show how the minister can manage an effective, efficient, enabling ministry to meet pastoral needs and community objectives. The emphasis is on the leader of ministry rather than tools and procedures in the management of an organization.

The concept of an intentional ministry, by John Biersdorf in Creating An Intentional Ministry (1976), is described as a continuing process of negotiation with significant social systems such as congregation, family, peers, denomination, seminary, neighborhood, community and culture.
The effective administration of the process is seen as an intentional ministry.

The twelve keys that Kennon L. Callahan treats in *Twelve Keys to an Effective Church* (1983), serve as guidelines to what a church must do to be effective. The author places considerable emphasis on "long-range strategic planning", and the blending of management expertise to a theological perspective. Callahan is inclusive of women as capable of advancing the church to accomplish her mission in the world.

Alvin J. Lindgren has organized in *Foundations for Purposeful Church Administration* (1979), an extensive directional guide for church administration. It is geared to the beginner to interpret his/her concept of church administration, its foundations, and prerequisites for leadership in this field.

In Lindgren's later book, *Let My People Go* (1980), he turns to the age old problem of the enslaved laity who need to be freed, to be enlisted and be equipped to increase the church's ability to make a corporate witness and impact in making known the love of God. The collaborate responsibility of clergy and lay members is the administrative challenge presented in this book.

*Black Church Life Styles*, by Emmanuel L. McCall (1986), is a compilation of black religious experiences that provide interpretations of black church life styles. The varieties
of experiences give a realistic description of the primary place, the church, where women will practice the ministry of administration.

Terry A. Clark in his dissertation confronts the weakness in administration by the clergy that has limited the influence of and ministry to those who really want to be a society of ministers. The male clergy administrators have discouraged women from active involvement in their "lofty ranks." Clark, a pastor, admits his own negligence in the paper he has written on "Equipping for Ministry: A Project to Equip Christian Laypersons to Perform Their Individual and Corporate Ministries," 1983.

The article, "Together and in Harness: Women's Traditions in the Sanctified Church," by Cheryl Townsend Gilkes explores four aspects of black women's experiences in the sanctified church that have been part of their larger historical role that emphasizes independence, self-reliance, strength and autonomy; the devaluation of black women by dominant culture and their elevation to roles of spiritual leadership.

In "What Does Administration Theory Give the Church," Stephen C. Rasor raises some cautions on the use and application of organizational concepts and management theories in the church, lest they be used as "another manipulative mechanism to enhance the status quo or to promote a congregation's tunnel vision of a maintenance oriented
institution . . ." which the church is not. It is a warning that women in administration should beware of slipping into.

James G. Sigorentos and Myron Shank authored the article, "Public Roles for Women in the Pauline Church: A Reappraisal of the Evidence (I Corinthians 11:2-16; I Corinthians 14:33-35; I Timothy 2:15.)" The main consideration in these texts was for a woman to show a "proper" submissive attitude and literalists use it to justify limiting women's roles and authority. The authors attempt to provide as full a range as possible of ministries for women, without hindering the spread of the gospel.

Method in Ministry by James D. Whitehead and Evelyn Eaton Whitehead is a research report supporting the need for contemporary method in ministry. Because of its reflective and immediate nature drawing on experience, the need for process in ministry will more likely be received by black women than male ministers whose method and style have been traditionally autonomous. Women can learn to make fuller use of their innate and subconscious resources in a highly conscious and organized manner.

None of these books on church administration was written from the experience of black women.

This project dissertation was given the title "Black Women and the Ministry of Administration" in recognition of cultural and sexual distinctions that give meaning and style
to the way that one functions in ministry. The African-American woman's experience of triple jeopardy has provided the black woman an extraordinary context for the development of creative skills needed for effective ministry.
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CHAPTER I

INTRODUCTION

An Evolving Theology of Administration

Now you are the body of Christ and individual members of it. And God has appointed in the Church . . . administrators . . .

I Cor. 12:27-28

The concept of administration as ministry began unfolding for me after a traumatic involvement with college students, administrators and faculty during the periods of campus turmoil in the late 1960's and early 1970's. It was a disappointing experience to be part of one of many distinguished black colleges that began to show their fragility as institutional philosophy, values and standards crumbled under student pressure. It became a personal imperative that I seek help to make relevant my own basic philosophy and to clarify my role and function in a suddenly drastically changed school community and nation. I enrolled in a sociology of religion course in Interdenominational Theological Center and began to see and consciously formulate into ministry the work that I was performing as student personnel administrator in a church related college, my Alma Mater.
I believed, long before hearing it in a class lecture, that the distinguishing factor between secular and Christian administration is that the Christian administrator, with intentionality, seeks to be guided by the Holy Spirit in decision-making and in the use of administration principles.

So it was in the college that a ministry of administration began to develop. The first phase of development was at the level of reflection on religious and professional experiences. It was clear that family rearing, deeply rooted in biblical teaching-preaching and church involvement, had strongly influenced my vocational choice of administration in the arena of guidance and counseling and in human relations. For me this was an excellent avenue for meeting human needs and concerns.

When I was appointed Dean of Women at Clark College and given the opportunity for continued education and skills development at Atlanta University, Boston University, Osgood Hill Human Relations Center and a leave to do research as an Underwood Fellow, I began to adapt much of what I had internalized from my mentors at Clark College (who will be cited below). As the years passed and the civil rights era merged into the student movement, followed by the apathetic years of student disenchantment, my role as counselor-teacher-minister-administrator became imperative in contrast to my past duties as monitor, enforcer, disciplinarian. My greatest difficulty was in operating in situations with
"involvement and disengagement." My inclination was to empathize thoroughly with the needs and despair of everyone, but experience taught that the most effective service is rendered when an objective and selective stance is assumed. I learned painfully that while I may have been many things in the college, above all, I was compelled to be myself, stand on my own philosophy and values. To take this stand meant being exposed to attack, to be vulnerable, to risk. The civil rights-student rights era provided many experiences—much testing of my own beliefs.

As frustrating and demanding as higher education administration can be, its challenges keep ideas and thoughts fertile. One of the challenges was the in-depth involvement in the lives of college young people which substantially modified my vision of the present and future. I found my priorities altered and my own sense of worth revived.

In Clark College, President Brawley became my mentor. He was an educator and ordained minister, one of few trained administrators in college student personnel work. During his tenure as chief of staff, the college community was clear on the school's purpose, philosophy of education and church relatedness. He would often quote the text of the college in support of his expectations in meeting the goals of education: "Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any
excellence, if there is anything worthy of praise, think about these things."\(^1\) Dr. Brawley was respected also for his openness and admired as a Christian gentleman. He provided opportunities for my training and development in student personnel administration and for seeing the relevance of what ministry in the college or university does to the life of the church and vice versa.

Dr. Martin Luther King, Jr. left few, if any, unaffected by his daring social action. Admirable was his dedication and commitment to discipleship. In fact, it was shocking to a world that knew only historical martyrs. The courage to stand on the principles of justice and righteousness at any cost was strangely pleasant and frightening. I found myself in the middle of students defying school rules, civil laws and parental limitations to discover something of character within themselves. The challenge confronting me was how to keep this great pride alive and channeled into positive paths of personal growth and development and constructive change.

Another person who influenced me along the way of a developing ministry of administration was philanthropist Robert Rankin, Director of Danforth Foundation, a believer in continuing Christian education ministry and higher education, so much so that hundreds of men and women were able to study and research new ideas and methods supported by grants

\(^1\)Phil. 4:8.
awarded by the foundation. The Underwood Fellowship afforded me the opportunity to explore "New Forms of Campus Ministry In The Black College." In this project I proposed a ministry team to give leadership in spiritual growth and maximize involvement of the college community. It was a program of visionary administration. The Underwood Committee commended this different perspective to campus ministry from a student personnel administrator.

Involvement in social action, legislative and religious groups dedicated to significant change and service became a practicum. In association with specialists in advocacy and strategists for change, I acquired useful tools as a Christian administrator.

The thread of administration ministry can be traced from the significant experiences that have shaped me from birth--formal and informal--the cultural relationships that the social sciences help to interpret; the theological study, and without doubt, by the students whom I welcome and journey with through seminary to graduation. Administration is a ministry to be claimed with the boldness of any call to service. Unfortunately, it is still more often perceived to be clergy ministry which is vaguely defined and which is uncertain in meaning, especially as it relates to the non-ordained and the wider community. Niebuhr speaks strongly about this vagueness:

Modern vagueness . . . about the ministry appears in the uncertainty of the churches, the
ministers themselves, of boards and schools about the nature of the call. This vagueness doubtless is partly due to the conflict of traditions—a conflict in which exponents of the primacy of the "secret call" may take the position that it alone is adequate while others who emphasize the first importance of church call come to the indefensible position of renouncing the importance of command and obedience enacted in solitariness. . . . Whatever the reasons for the uncertainty, there is evidence that a new idea of call is emerging among Protestant churches and is contributing its share to the emerging new concept of the ministry.2

I think few would argue that lay ministry is so called primarily because the doer is not ordained, but that the doer very likely is one who lives and moves and stands on the authority of the concept "priesthood of believers" in the church and in the world. The lay minister, like clergy, feels a compulsion for the work of the ministry and seeks to be in the will of God to proclaim the Good News outside the pulpit.

Negative experiences can also influence us in positive ways. The successor to President Brawley provoked in me a need to defend and guard my theories and methods in student personnel programs and principles. I found myself faced again with the question of application of basic beliefs to changing values, goals and needs in the institution. There have been people along the way of life who have influenced me to act or think differently from what I observed in them. Some have been church leaders and some professional

associates. They have provided a contrast to the principles and beliefs I hold in high regard which need reexamining and evaluating with changing times.

The final positive influence toward ministry that must be included was a carry-over from college student days where creative programming, objective organizing, publicizing and implementing the religious emphasis annual event was learned. The campus minister, Dr. Jonathan Jackson, exposed me to the dynamics of group process and its effectiveness in self-actualization, human relationships and communication. He challenged me later to define student personnel work as ministry and invited me to participate in ministry experiences. This participation led to an affiliation with women in campus ministry nationally and chaplains locally, and subsequently receiving the Underwood Fellowship.

Ten years on the administration team in the Interdenominational Theological Center has resulted in further development of my theology on the ministry of administration and brought me to the declaration that my work in admissions and student records is indeed ministry. The purpose of the seminary provides a good context for defense of administration ministry. The institution's purpose statement in the catalog gives a relevant rationale:

ITC accepts a responsibility to educate persons for pastoral and other ministries in the Black Christian Churches and the world at large... The ITC student is taught to think, question and communicate effectively; is challenged to become involved in problems which affect the human
spirit; is urged to become involved in the theological community and the community beyond the campus; and is motivated to maintain a continuing desire for intellectual growth, spiritual development, and acquisition of skills for ministry.3

An admissions officer who is cognizant of these ideals is motivated to apply Christian principles in screening applicants to the seminary. In this context the function of the admissions process draws on what is known about human differences, interpretation of qualifications, and the insightful detection in an applicant of a serious obstacle to meeting the purpose of theological education. It is a decision-making responsibility of such life-determining delicacy that the question is not rarely raised as to the "right to play God." What is of great significance here is the seriousness of purpose by which the applications are reviewed in a non-cursory, routine manner. Rather, the "call" to ministry, the applicant's compelling reason for theological education, is the individual's claim and is not rightly subjected to unconcerned denial. Since every piece of the application was deemed necessary by the policy makers to give a profile that could be an advising resource during matriculation, the full application for admission is religiously required. One of the basic principles of Christian administration is accountability,4 and it is

3Catalog, Interdenominational Theological Center, Atlanta, Georgia, 1986-1987.

4Lecture by Dr. Donald Nichols, Emory University, Candler Theological Seminary, 1985.
operating in this professional function. From the perspective of spiritual ministry it is good stewardship to implement the admission standards in the spirit in which they were made.

Registration is another function that offers many opportunities to demonstrate Christian virtues of patience, understanding, compassion, justice and many others, in addition to the need for academic and personal advising on course load and selection as these relate to financial resources for self and family and time available to learn. Many students are frustrated and face life-changing crises often as a result of their choices to study for full time ministry. The administrator can frequently suggest options and alternatives that relieve some of the stress and offer possibilities where none could be seen before. The basic principle in Christian Administration applicable in this professional function is: "Every member needs to be a participating member in the life of the Community (Church). There should be a feeling of family and involvement . . . the sense of individual responsibility for the conduct of one's life . . . ."5 As an academic administrator, I frequently serve the role of interpreter to students and faculty, and often negotiator and enabler in the immediate circumstance. Counseling with seminarians at crises levels in their life is not uncommon.

5Ibid.
Another parallel of my ministry of professional administration to church administration is the method by which a goal is achieved— the end must justify the means. "The best methods of local (church) management are those that effectively accomplish the purpose of the (church) in a redemptive manner." The file accumulated on a student from admission through matriculation to graduation is more than paper. It is a composite confidential account of a significant period in the life of a human being where a foundation is laid for a future life of service to God. For the Christian in administration the end does not justify manipulative means to graduation. Integrity is the protector of the means that leads to the credentialling of preparation for ministry. The methodology must always be Christian.

This understanding of administration has similarities to principles of administration operative in large and small businesses. As stated earlier, the significant difference is in the intentionality of the administrator and the methodology she/he practices. The role one attempts to fulfill in relation to the CEO, the pastor, and other associates in administrative leadership is one of partnership. The seminary setting is similar to the church's setting. In both instances participants select the community of believers with whom they wish to identify. In both instances they need nurturing, teaching, counseling, disciplining, 

\[6\text{Ibid.}\]
organizing and coordinating. They need enabling and rewarding, and certainly, evaluating to assess the needs for improvement. Administration grounded in Christian values and practiced in the church, seminary, or in programs of service to human needs outside the church, is based on the basic principle that all persons must be helped to recognize their opportunities as well as obligations as Christians. They must be motivated and equipped to supply their gifts to make a united witness in the world.

In conclusion, the administration ministry concept has evolved from family, Christian beliefs, education, professional and religious experiences. The ministry of administration is envisioned as a dynamic force in the church world and in the market place where Christians are "doing theology."
CHAPTER II

SOME HISTORICAL, BIBLICAL AND THEOLOGICAL VIEWS RELATED TO WOMEN AND THE MINISTRY OF ADMINISTRATION

Historical Views

An enslaved people, an oppressed people cannot move toward liberating themselves until they first understand the nature of their oppression. But the opposite is also true. An oppressed people cannot understand the nature of their oppression before they are inspired with hope and a vision of the freedom that they desire.1

How did the present condition of a lethargic body of lay membership come to be, especially in the black church where the word of hope, deliverance and liberation has reverberated from the pulpit all along the pathway of their pilgrimage? Could it be that the American captivity environment is so overpoweringly attractive and self serving that black leaders feel themselves caught in the bind of being of the world and not just in it? A characteristic of the American environment is to be on top, to be in power and from that stronghold become more powerful by being master over the weak who are made vulnerable and dependent in making choices and decisions. Afro-American history in general and black women's history in particular, are histories of an

oppressed people torn forcibly from their motherland, enslaved and dehumanized. Throughout history it has taken visionary committed leaders to give direction, to marshal together the fragmented and confused people, to help them understand the nature of their enslavement and move toward liberating themselves.

In this project I will be looking at the history of black women as reflected in a representative selected group whose accomplishments were attributed to their ability to function administratively.

There were women among those leaders who demonstrated admirable administrative gifts: One was called "Moses" symbolizing the successful leading of her people from bondage to freedom. Once Harriet Tubman had assessed her slave condition and determined God had not willed it to be, then drawing on her psychic resources she designed a mode of transportation of which she was president, manager and operator—a gifted administrator, a manager by objectives.

Harriet Tubman has been recorded as a deeply religious person who believed she was divinely guided to service in extraordinary ways. She was an active abolitionist and volunteered to serve as a spy and scout in the Civil War. She later administered nursing care to freedmen, sheltered Negro orphans and helpless old people as she cared for her

own aged parents. Her financial support came mainly from selling chickens and eggs while she worked part-time at a freedmen's hospital. These experiences led to the establishment of the "Harriet Tubman Home for the Indigent Aged Negroes." Mrs. Tubman must have been a woman of vision with powerful confidence and determination to have ventured and accomplished what she did without formal education.

Herself illiterate and without a day of schooling, she promoted the establishment of freedmen's schools in the South. She attended suffrage meetings and is said to have taken a leading part in the growth of the African Methodist Episcopal Church in upstate New York.3

Whatever Mrs. Tubman may have lacked in education and personality was compensated for in hope, courage, shrewdness, and confident determination to exercise her gifts in the accomplishment of her goal for freedom. She was said to be without her equal.

Another exceptional woman who overcame the obstacles and limitations of her day and performed in an administrative role is Lucy Craft Laney, daughter of slave parents. Fortunately, because the wife of her mother's master encouraged reading in the family library "seeing Lucy's precociousness," Lucy was selected to enter the first class of the newly opened Atlanta University after graduating from grade school.

-----

After completing the secondary level at Atlanta University, Miss Laney secured Freeman aide from the Presbyterian Board of Missions and opened the first private school for Negro children in Augusta, Georgia. An ordinary person would have given up the struggle to keep the school open in the face of financial desperation, a typhoid epidemic, the ravages of fire and flood and discipline problems. But Miss Laney, considered a strict disciplinarian, determined to prepare her pupils educationally and personally to enter good colleges and become well qualified teachers. "She sought always to help them realize their potential as human beings rather than to fit them for a preconceived Negro role."  

Miss Laney's unusual gifts, noted as a child, were manifested in her maturity as an extraordinary teacher, institutional developer-fundraiser and school administrator.

Mary McLeod Bethune is usually among the first to be cited in annals of famous black women leaders. She is best known for the college that bears her name, and the high respect accorded her publicly by President Franklin D. Roosevelt for her superior educational and administrative skills, problem solving insight and the art of public relations. She was a special advisor to the president on problems of minority groups in the United States and held other prominent offices in government. Also a slave

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4Ibid., p. 365.
daughter, the compulsion to learn, to know, to share, and her inimitable faith guided her through Scotia Seminary and Moody Bible Institute and on to open an institute for girls which later merged with Cookman Institute for Men to form the present highly respected Bethune-Cookman College. Out of extremely humble beginnings, determined to exercise her gifts, Mrs. Bethune moved with dignity and refinement among presidents and kings and yet kept the common touch. Her motivation was reflected in her last will and testament which expressed essentially her hope for the world.  

Yesterday, our ancestors endured the degradation of slavery, yet they retained their dignity. Today we direct our economic and political strength toward winning a more abundant and secure life. Tomorrow, a new Negro, unhindered by race taboos and shackles, will benefit from more than 330 years of struggle. Theirs will be a better world. This I believe with all my heart.

The time was not ripe, the environment was not conducive, business education with internship was not an open opportunity to "Negroes", and there was no collateral for loans; yet another foremother who blazed the trail of transformation was Maggie Lena Walker who is recorded as the first American woman to become a bank president in 1903—St. Luke Penny Savings Bank, which had a net worth of about 37 million dollars. The bank was an off-shoot of a fraternal society and insurance cooperative of which she was executive.

5Hughes, Famous American Negroes, p. 23.

secretary-treasurer. Motivated by a desire to help her people get a sound footing for independent living, this gifted business woman instituted a children's program, a visiting nurse program and organized a Council of Colored Women who raised thousands of dollars in support of various schools.\(^7\)

The women cited above have been selected for the administrative contributions made in the large secular context, but motivated by their Christian commitment. Church women, women who have worked and rendered significant services within church structures, though numerous, have been recorded in small numbers and often only in local church annals that are publicly unaccessible. The work of these women, therefore, goes unrecognized. For example, two women compiled a concise biographical history of CME founders and early developers of the church after the Civil War. Even though brief sketches of more than sixty women were included, the introduction, written by the senior bishop, referred only to "... good and gallant men"... and ... "those ignorant and untrained men of the past under the guidance of the Holy Spirit ..."\(^8\) Even if the oversight of the women was unconscionable, the depth of unappreciable respect for


\(^8\)Maxie Harris Craig and Eula Wallace Harris, *Colored Methodist Episcopal Church Through the Years* (Jackson, Tenn: N.P., 1949), p. 79.
women who are laity is observed in this statement. The bishop's exclusion of women was not oblivious to the writers of this little book, entitled Colored Methodist Episcopal Church Through the Years. The women asserted that:

Since the birth of the C.M.E. Church, the women have been active in assisting in every way possible to promote its growth and development. But it was not until 1918 the church recognized the Women's Connectional Council as an organization. With this slight recognition and authority to assist in building churches, educate youth and to extend the boundaries of Colored Methodism, Dr. Mattie E. Coleman began to work and call the women into a national unit . . . these women did a herculean job in creating the missionary spirit and making the church more conscious of their activities. Many a missionary heroine passed to the great beyond unheralded and unsung who had built the bridge for future generations to cross into better churches and better opportunities. The way was not easy but with Dr. Mattie E. Coleman as leader, those women continued to press forward to grow and develop until now that beginning of eighteen members has grown into thousands.  

This description typifies the experience of women in the early development of organized churches. Obviously, women were not motivated by external accolades; black women found and continue to find a significant part of their motivation to be of a spiritual nature. They had a deep understanding of their reason for being and they were inessential, only if they were willing to be. Women's liberation in general is interior and exterior, and it is the woman's individual responsibility to first liberate herself to freedom and its growth opportunities. Reflecting on the CME

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9Ibid., p. 3.
women it would seem that bondage in any form would have been less likely projected among black people who, as victims, had experienced discrimination so painfully without choice. In the case of the CME women, liberation (recognition) came twenty-four years after the women's Council was organized and had contributed generously to the church. The women reported that:

This work grew and developed so rapidly that it forced the general church to take notice of the service it was rendering and the support it was giving in all phases of church work with the result that it was received as one of the recognized departments and its president became a general officer in 1942. This was the highest honor the church has paid to a woman and Miss Halles was the first woman to be so honored.\(^\text{10}\)

This spiritual nature that women possess and are possessed by is the only adequate explanation for their endurance and thankless perseverance. It may be attributed to the "religious background that they brought with them from Africa which prepared them to pass through this adversity."\(^\text{11}\) Gayraud Wilmore's study on black religion supports this contention:

There was from the beginning, a fusion between a highly developed and pervasive feeling about the hierophantic nature of historical experience, flowing from the African Religious past, and a radical and programmatic secularity, related to the experience of slavery and oppression, which constituted the essential and most significant characteristic of Black religion. The dialecti-

\(^{10}\)Ibid., p.81.

Wilmore contends that there was an innate zeal from the African past that enabled black people to see their true being in contradistinction to black dehumanization of slavery and oppression. It is the same innate zeal which enabled black women to endure and move beyond the oppressive, sexist limitations of the church and society.

These important accomplishments of black women are historical accounts of contributions they made long before the women's liberation revolution, and in spite of racial discrimination, subservient womanhood, and economic deprivations. As significant and change effective as these human feats were to humanizing individuals, liberating a people and reforming society, the institutional church continued and continues a hierarchical distinction between ordained and non-ordained Christians and between women and men. These exemplary lay women engaged their ministries or vocations, assuredly, apart from the care, preparation, support and fellowship of the household of faith. The church has failed to recognize the ministry of the laity in general and women in particular as an essential and integral part of the

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functioning of the church. Hendrik Kraemer candidly states this view:

As far as I can see, this subsidiary treatment or great neglect, by the professional theologies, of the laity as a distinct part of the full scope of the church, as to its theological place or 'locus', is an inexcusable lack and an indication of a partly misorientated understanding of the Church in its wholeness.13

The post emancipation black church is no exception to Kraemer's accusation which can be extended to women as well as the laity. Even Black theologians from the sixties to present are guilty of the same omission. The theologians generally agree that black theology is a theology of liberation. The black theologians who emerged in the mid-sixties affirmed black people's rejection of white supremacist rule, and asserted that the oppression of black people is inconsistent with the gospel.14 They were concerned with black people in general, but they did not address black women's liberation in particular. Oppression includes deprivation and discrimination, imposed covertly or overtly. It is ironic that black theologians would omit in their developing theologies on liberation, the liberation of black women.


Young, author of *Black and African Theologies*, acknowledges the exclusion of black women by black theologians in their discourse on liberation, but then in his own book he joins Cone, Wilmore, Jones, whom he names, in doing the same thing. In a section in his book entitled "Relationship to Black Feminism, Marxism, and the Third World," he devotes only one paragraph and three lines to the omission and abruptly goes on to a subject of, obviously, more importance to him and does not take up the subject of black women or feminism again.

The concern that is being registered here is how valid is the black liberation struggle if it does not include women. If freeing women to respond to their call to minister has not been in the consciousness of the architects of the "new black church," then the recognition of the need of the ministry of administration will be even more difficult to obtain. This recognition requires a commitment to change which, on the subject of women, it appears that the church has been unwilling to do.

It is understandable that the priorities at the origin and establishment of Negro churches before and after emancipation did not include a concern for women's need to witness and serve freely. Communal freedom (black people's freedom as a whole) was more important. However, three hundred years later, a second world war, hundreds of blacks

15Ibid.
with terminal degrees, technological and scientific advancements, and an environment teaming with civil rights and social changes forcing ethical and moral revaluing, it is difficult to comprehend the black church remaining unchanged or imaging the white church's tokenism.

Having examined the historical data, I will explore various biblical and theological treatments of women as well as the challenges which their experiences provide for the church.

**Biblical Views**

One of the dominant biblical visions of the church was as a unity (body of Christ) consisting of a plurality of ministries, all of essential worth to the church fulfilling her mission. When reading the bible there are two hermeneutical approaches suggested in wrestling with the question of women's roles in the formal-leadership ministry of the church. One is viewed as legalistic and literalistic. The other approach is a broad, wholistic search of biblical principles. The latter is based on God's grace and love as the foundational principle to freedom, neutrality, and equality for all persons. Both hermeneutics, however, inform the controversial question on women's roles in the church.16

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There is biblical validity of meaningful ministries engaged in by women that did not necessitate ordination as priests, apostles, bishops, or elders. The scriptures record several examples of women who ministered to the spiritual and social needs of ancient Israel in spite of the fact that in many aspects of the culture of Old Testament times women were presented as inferior to men and they were excluded from ministering.

The Old Testament does record some achievements of a few notable women who showed distinct leadership qualities, although the Testament depicts a strongly male-oriented society. Old Testament records are not considered complete and perfect works but are the most important source of our knowledge of some periods preceding the Saviour of the world.

Among the women noted are Deborah, a recognized prophet who "spoke for God," and a judge (the only woman among the six major judges)—a charismatic leader; Miriam is said to have been sent by God to the Israelite people where she exercised authority over both men and women; and there was Queen Esther, considered to have the gift of wisdom and a manner of persuasiveness. These women and others are

17Judges 4 and 5.

18Micah 6:4.

19The Book of Esther.
cited in the Old Testament along with men in relation to certain events.

Although the functions of the ministry administrator do not require ordination, the functions carry considerable authority. It is because of the authoritative responsibilities in administration that some oppose women in that position using Paul's instruction to Timothy as a reason: "I permit no woman to teach, nor to usurp authority over men. . . ."20 These opponents also find support from Paul in I Cor. "As in all the churches of the saints, the women should keep silence in the churches. For they are not permitted to speak but should be subordinate as even the law says."21

These statements reflect the universal customs of Paul's day that excluded women from public discussions. In keeping with first century customs, women were not expected to play leadership roles in church services. For whatever reason, Paul's conservative stand on the issue of women's role in the church is used today in defense of the literalistic and narrow views some churches have adopted. It is noted that in his Corinthian letter Paul did not mention male-female equality as he had in the Galatian letter, possibly because of the problem he knew there. Greater emphasis was placed on cultural-national (Jew versus Gentile) and social realities (slave versus free) than on sexual

20I Tim. 2:12
21I Cor. 14:33-34.
equality (male versus female) in discussing this delicate subject. Not only is Paul evoked to oppose women's authoritative responsibility, but the same use is made of the actions of Jesus. Many argue that because Jesus chose twelve male disciples, women ought to have no authority in the church.22

The twelve, when called to be disciples, were engaged in humble occupations and later Jesus named them "Apostles" commissioned to preach the gospel and testify to the resurrection of Jesus. The commission was not intended as a hierarchical distinction among believers to minimize the importance of any function and responsibility belonging to the people of God. Women fell victim to this male hierarchy though some argue it was not the intention of Jesus. Paul's intention is not as clear as Jesus' (as we shall see later), but even he offers a non-hierarchical model of human relationships.

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: for you are all one in Christ Jesus. And if you are Christ's then you are Abraham's offspring, heirs according to promise.23

These three inequalities had deep roots in Jewish culture and were not easily changed. The Jew-Gentile relations


and circumcision had almost divided the church which may account for the soft pedaling of the female question and slave question. New Testament scholar, Krister Stendahl, explains the meaning of this passage in this way—

... it should be noted that this statement is directed against what we call the order of creation, and consequently it creates a tension with those biblical passages—Pauline and non-Pauline—by which this order of creation maintains its place in the fundamental view of the New Testament concerning the subordination of women. The social and practical implications of the preceding statement about Jew and Greek could not be neutralized in the church by limiting them to man's relationship to God (coram deo). We would hardly expect to hear Paul say, "These statements apply to the question of individual salvation, but in all other respects things are as they used to be." There can be no doubt that Paul did everything in his power to apply this principle in the actual life of his congregations. It was certainly not by an abstract ideology of equality that the difference between Jews and Greeks in the world could be abrogated. The statement is limited to what happens in Christ through baptism. But in Christ the dichotomy is overcome; through baptism a new unity is created, and that is not only a matter discerned by the eyes of faith but one that manifests itself in the social dimensions of the church (Gal. 2:11-14).24

Stendahl shows that Paul in Galatians 3:28 provides a "breakthrough" for understanding women's role in the church and society.

This breakthrough is made even stronger as we observe how Jesus in his relationship with women defied many of the

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restrictions, laws and customs regarding women during his day. Two examples will illustrate this point.

The Samaritan woman at the well, a sinner, was converted in the spiritual encounter that she had with Christ. Because Jesus showed no discrimination against her because of race or sex, he immediately captured her attention. She had no difficulty believing him to be the Messiah after his instruction on true spiritual worship, on the living water, and on his supernatural knowledge of all things about her life. She confessed her belief and became the first native evangelist in Samaria.\(^{25}\)

The multitude that followed Jesus to hear his teachings and went their way to tell others were great numbers of non-clergy women. Upon examination of the actions of Jesus with regard to women we find many examples which show that Jesus did not hesitate to bestow authority upon women. "Go and tell" were the words spoken by Jesus to Mary Magdalene who was the first to see Him after the resurrection.\(^{26}\) Mary's thinking was conditioned by her culture and patriarchal environment. Women were restrained by law, by custom and by ignorance. Their self-identity imposed such constraints so that external force was seldom necessary; women didn't get out of line. But Mary did not respond unconscious of her femaleness. She had experienced her master's liberating

\(^{25}\text{John 4.}\)

\(^{26}\text{John 20:17.}\)
power before, when seven devils were cast out of her; now, she, a liberated woman, is the first person after the resurrection to experience God's self-giving, reconciling love and to be sent by Jesus to carry the Good News. This is not an insignificant event. Nothing God does is insignificant, or without purpose and meaning. Mary was given authority by God. It is clear that the bible makes adequate provision for the inclusion of women in authoritative positions in the church.

What is needed at this time is a theological perspective which makes use of these positive biblical sources in constructing a theological basis for women in the ministry of administration.

Theological Views

Christian theology is a theology of liberation. It is a rational study of the being of God in the world in light of the existential situation of an oppressed community, relating the forces of liberation to the essence of the gospel, which is Jesus Christ.27

A theological system is supposed to satisfy two basic needs: the statement of the truth of the Christian message and the interpretation of this truth for every new generation. Theology moves back and forth between two poles, the eternal truth of its foundation and the temporal situation in which the eternal truth must be received.28


Black women must do theology out of their tri-dimensional experience of racism/sexism/classism. To ignore any aspect of this experience is to deny the wholistic and integrated reality of Black womanhood. When Black women say that God is on the side of the oppressed, we mean that God is in solidarity with the struggles of those on the underside humanity.29

The common thread that runs through these three theologies by Cone, Tillich and Grant is experience. According to Cone's statement, human experience is critical in doing theology. It is not abstract speculation but theology that emerges out of the existential situation of human beings. Life experience is the mainspring of a theology of administration when performed by black women in ministry. Experience is that special quality that adds uniqueness to the manner in which ministry is engaged in by black women.

The black women cited in Chapter 2 are examples of Cone's belief. These women used the dehumanizing experiences of racism, sexism and classism as a challenge to claim their God given personhood, rather than lose hope and accept defeat. The stamina and ingenuity they developed for survival were translated into administrative skills of improvement that brought hope, self-esteem and a future.

Black feminist theologian, Jacquelyn Grant, agrees that liberation is the central theme in the gospel and goes a step further to particularize black women as being among the

oppressed. In her view, theology itself has been oppressive of women. Women have been considered subordinate and therefore unable to execute authority, except to the degree decided by the power structure in society and in the church. Even in the theologizing process, black women have been left out. This is true in relation to traditional theology and to earlier expressions of liberation theology including feminist theology.30

Paul Tillich expresses a similar view that God works in and through the experiences of people. The gospel brings the message that God/Jesus identified with the people to free them. The experiences of the people provides the context for the questions which they bring to the gospel for response. Tillich's understanding of the function of theology is helpful in elevating the importance of the mandate that the community (each new generation) must raise its own set of questions.

To be specific, black women, a community within this new generation, must raise their own questions. They raise questions such as—Does anyone have the right to limit the ministries of women? Why not black women in the ministry of administration? Why are current forms of training for ministry not producing the results promised and needed? Can church life be restructured to allow greater room for black women and all Christians to minister to one another?

30 Ibid.
These questions, as Cone has argued, affect the construct of the answers. The urgency here is to be cognizant of the "temporal existential situation" so that the question can be heard with all of its ramifications. Only then can the appropriate and relevant answer be given.

The black women cited in the previous section were able to challenge the previously oppressive theologies of their day, because they were responding to questions emerging out of their existential situation. They were able to respond directly to God's call in them to ministry. As I interpret their understanding of their call, God worked through them to accomplish three purposes: (1) to enable them to exercise their understanding of what it means to "bear the infirmities of the weak;" (2) to empower them to empower; (3) to give them the boldness and courage to speak and act to effect needed changes.

As black women today achieve power and authority for full participation in the ministry of administration, they must perform their duties with intentionality. An adequate theology of administration enables the black woman to recognize several significant points.

1. God's grace frees one to meet the challenge of time even when oppressive structures have to be overcome.

2. Responding to God's call sometimes demands unconventional ways of going about doing ministry.
3. Administration requires that things are done in "decent and in order" even when chaos is created in order to produce community.

4. The work of God ought to be a liberating experience for both the one in leadership and the one who follows. Oppression in any form is antithetical to God's will; and

5. A theology of administration requires a clear self-identity of the black woman and the affect her oppressive condition has had on her values and vision. A high level of awareness of global issues and local forces will assist her to respond wisely to contemporary questions and problems.

It can be said then, that this study on administration is a part of the continuing theological exploration and interpretation of the will of God for God's people in this century. It seeks to encourage women of African descent, who are in the ministry, to make a difference—to dare to be the difference in an era of superficiality and gross materialism.

From the early development of organized churches, the significant contributions of Black women were motivated by their spiritual nature, a rewarding part of their identity. Mother-wit, good common sense and perception are characteristics of her feminine mystique, of charisma with a contagious appeal that guides her behavior and often provides a protective shield from risks. To be led by the Spirit in administering the Christian ministry is to have had the deep
religious experience Howard Thurman called "the awareness of meeting God."31

Wherever Christians are, they must be doing theology. "Jesus went about doing good...," always concerned about the oppressed, the down-trodden. To be called Christian is to share in God's continuing work of ordering, creating, caring, redeeming. It is not to reject the world, nor to evade responsibility in the world, nor is it to acquiesce in the way things are. The Christian is called to be an instrument of reconciliation and renewal. A theology of administration is a theology of empowerment. It empowers the community of believers who openly confess Christ to take a stand boldly at the center of the liberating transformation of the history of humankind. Theology of administration is faith in action.

God has always used persons to accomplish God's work, so it is with the ministry of administration. Women have responded to God's call of administration even against the odds. They experience various levels of obstacles--ignored historical contributions, distorted biblical interpretations and oppressive theological constructions--yet, they persisted because of their call. Women testified of different kinds of oppression in the past and they continue to do so now.

In order to gauge black women's participation in the ministry of administration, Chapter 3 reports findings from a contemporary group of black women. Based on these findings, conclusions and recommendations for developing a more effective ministry of administration are presented in Chapter 4.
CHAPTER III

FIELD RESEARCH

The Survey

The Purpose

The empirical research for this study consisted of a survey instrument and a group consultation; this method was used to elicit perceived and experienced information from a group of black women on the work they are doing in administration. The survey also asked women what they needed or desired to improve and enhance their administrative role with laity and clergy who together constitute "a royal priesthood" (I Peter 2:9), "an entire kingdom of priests" (Rev. 5:10). The questionnaire was designed to elicit personal-professional profile information, information on accepted principles and theology of administration, attitudes about women's roles in ministry, current practicing administrative functions, and desired areas of administrative proficiency. Of the eighty surveys, mailed, thirty-nine were returned (48%), and four of the respondents participated in a later consultation of nine women, with the writer, to supplement the questionnaire data and critically review the findings.
The Setting and Methodology

This study examined women graduates with a Master of Divinity degree and Master of Religious Education degree from the same seminary during the decade 1975-1985. Each program included a required course in administration, both taught by male teachers. The courses focused more on traditional business administration principles, techniques and practices for the church than on engaging members in ministry. During the decade of the respondents the seminary had grown from one full-time and two part-time women teachers to three full time and two part time women teachers. Two mid-level administrators were women. The seminary's male/female faculty ratio was similar to other accredited seminaries 90/10. The aggregate enrollment of women in this decade was four hundred ninety-one, 34 percent of the total.

Some of the women seminarians received full denominational financial support while enrolled; some received partial denominational aid; and some received small gifts from the local churches that supplemented their own resources, industriousness and contributions from families. Many of them made loans. Twenty-eight percent of them were married when they entered seminary. A direct relationship could be seen between the denominations that generously financed the students and those that ordained women for service in the church.
The beginning of the decade of these students was also the early setting-in time and digesting of civil rights changes; however, concern for special needs of women students with the academic program, and socialization within the seminary community was not observed. The economic, legal and ethical pressures of Civil Rights impacting all institutions in the nation seemed to have been ineffectual in the seminary and the church which it serves. The seminary of the sample group, though at the young age of seventeen in 1975, showed many characteristics of the original purpose of the founding of seminaries in this country-to train men for the ministry of the church. When the doors were opened to women it seemed to have been an act of male chauvinism. Women were allowed to enter; and "allowed" they were inasmuch as no institutional program revisions were seen to facilitate the revolutionary changes on behalf of the women and the congregations. The early learned psychological principle that the environment shapes attitudes and behavior still has merit. One must surely learn differently in a strained, just tolerated, non-supportive atmosphere than in a free, inclusive, supportive one.

Findings
Section I. Profile

The large majority of clergywomen generally are considered relative newcomers to pastoral ministry. In this study of the decade only two women had been ordained eight
and nine years, and the largest, 21 percent, had been ordained, five years. Twenty-two percent were pastors, associate pastors and chaplains. Clergy women and pastors are not synonymous terms as these percentages show. Of the twenty-three ordained sixteen were pastoring and three were chaplains; thirty percent were serving in other service institutions. (See Table 1)
TABLE 1  
Profile of Black Women Administrators

<table>
<thead>
<tr>
<th>Absolute Freq.</th>
<th>Percent</th>
</tr>
</thead>
</table>

1) **Age Ranges**
   - 25-29: 3 (7.6)
   - 30-39: 20 (51.3)
   - 40-49: 11 (28.2)
   - 50-59: 4 (10.2)
   - 60+: 1 (2.5)

2) **Ordained**
   - 23 (58.9)
   - Not ordained: 16 (41.0)

3) **Work place**
   - Parish: 23 (58.9)
   - Social Service Agency: 4 (10.2)
   - Military: 1 (2.5)
   - Penal Institution: 1 (2.5)
   - Health Services: 0 (0)
   - College: 2 (5.1)
   - Other: 8 (20.5)
   - Community
   - Regional office
   - Religious and psychology institute
   - Ecumenical national agency
   - Christian school
   - Seminary

4) **Present Position**
   - Pastor: 13 (23-59)
   - Associate Pastor: 3 (30-39 & 60)
   - Moderator: 2 (30-49)
   - Teacher: 2 (40-59)
   - Chaplain: 3 (30-49)
   - Intern: 3 (23-59)
   - Director: 4 (30-49)
   - Administrator: 1 (30-39)
   - Administrative Assistant: 1 (30-39)
   - Minister of Education: 2 (23-39)
   - Director of Christian Education: 1 (50-59)
   - Choir Director: 1 (30-39)
   - Case Worker: 1 (30-39)
   - Coordinator: 1 (40-49)
   - President: 1 (50-59)

Age Range:

23-59
30-39 & 60
30-49
40-59
30-49
23-59
30-49
30-49
23-39
50-59
30-39
30-39
40-49
50-59
The largest gap between ordination and the beginning of pastoring experience was seven years for two women. They reported three months to nine years in their present parishes with only 21 percent having served longer than five years. One reason for the gap may be related to denominational variations in how clergy are deployed, or due to personal factors relating to initiative, geographical preference, family priorities and other factors that would be choice determinants for a clergywoman. These factors may also apply in the case of the 30 percent not pastoring but ordained.

Figure 1
Length of Time in Position

<table>
<thead>
<tr>
<th>Years in Position</th>
<th>0-1.5</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent</td>
<td>38.5</td>
<td>20.5</td>
<td>12.8</td>
<td>15.3</td>
<td>02.5</td>
<td>0</td>
<td>0</td>
<td>2.5</td>
<td>0</td>
</tr>
</tbody>
</table>

Figure 2
Length of Time Ordained

<table>
<thead>
<tr>
<th>Years Ordained</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute Freq.</td>
<td>4</td>
<td>5</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>5</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>(23)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Percent</td>
<td>17.3</td>
<td>21.7</td>
<td>8.6</td>
<td>4.3</td>
<td>8.6</td>
<td>21.7</td>
<td>8.6</td>
<td>4.3</td>
<td>4.3</td>
</tr>
</tbody>
</table>
That only seven women in the sample report to women in the organizational structure is not surprising. The institutional church has limited career mobility opportunities for women. The most common route to the episcopacy appears to be from a type of district superintendents' post, but "many are called, and few chosen." Most pastors remain pastors until mandatory retirement or for life, in those denominations permitting it. Perhaps in the reality of this limiting of mobility structure can be found explanations for "holier than thou" egos, and beliefs that the "calling" of pastors and human ordination automatically sets them apart at a loftier level that is not equal to the gifts of the priesthood. Studies of career paths or mobility of black women in administration (to say nothing of ministry) are rare, undoubtedly because of the short time women have entered this traditionally male field. However, it has been long enough now to observe developing patterns, if any, in church professions to see if they compare with
career patterns that coincide with bureaucratic organizations. The nineteen pastors-associates-chaplains served parishes that ranged in size from 125 to 4000 with the majority pastors in the age bracket 30-39 (51 percent), 31 percent fell in the age range 40-49. The younger age correlates the shorter period in the pastorate, and was also the majority age during matriculation. For example, the nine-years pastor was in the 30-39 age bracket and the eight-years pastor was between 40-49. None had held the position longer than nine years. The oldest pastor, 60 plus, was in a two year term and listed having had a previous associate pastorate. (See Table 1)

The fact that 76 percent of the respondents graduated in the second half of the decade may suggest a trend for future study that shows younger women with high career aspirations for the non-traditional clergy job market and church professions, even though their experience with career obstacles is low.

The non-pastoring group was slightly more than half the sample (51%). They listed ten different position titles including two teachers whose titles inferred no administrative functions and no prior administrative experience was given; three interns, two of whom added "administrative"; a choir director included two secular non-administrative part time jobs. (See Table 1) These women had been in their present positions three months to nine years, administering
programs to constituencies ranging from sixty-five to over a half million. The woman serving the largest group had held the presidency of that group for two years, was not ordained, and in the 50-59 age bracket. The median age bracket for non-pastors compared to pastors at 30-39. No significant correlation could be seen between age and length of time in the current position. The longest time in a position was nine years as with the pastor group; the oldest age was 50-59 for three women. One had been in her position for three weeks, and one for two years. (See Table 3)

In the thirty percent "women ordained and not pastoring" group was found a mixture of incongruous information, except that more than half were in the 30-39 age bracket; only one had been in the position longer than four years; two indicated having pastored previously. This segment of women ordained and not pastoring surfaces the question again on the ordination of women that has confronted the church from the time of Paul, through the Middle Ages and the Protestant Reformation, on down through the Civil Rights-liberation decades and to the present. "Should women be ordained?" may not be as important as "what does ordination equip one to do?" Can a person be ordained and not be committed to the cause of Christ? One can only speculate on reasons why these clergywomen were not in pastorates. The responsible positions they were in, and the size of the constituency they served, showed no less self confidence,
positive human relations, and administrative ability than expected in a parish.

Figure 4

Geographic Regions
Where Women Are Serving

SC-South Central; SW-Southwest; W-West; NC-North Central; NE-Northeast; SE-Southeast

More than half of the women were working in the southeastern section of the country. This was true also for them as students. They tend to go back to the areas they came from which seems to have little or nothing to do with opportunities to serve as professionally trained women ministers.
Thirty percent of the women ordained were not serving a worshiping congregation.

**TABLE 2**

Women Ordained: Not Pastoring

<table>
<thead>
<tr>
<th>Age</th>
<th>Position</th>
<th>#Years</th>
<th>M</th>
<th>F</th>
<th>Report to</th>
<th>Constituency</th>
</tr>
</thead>
<tbody>
<tr>
<td>30-39</td>
<td>Moderator</td>
<td>4</td>
<td></td>
<td></td>
<td>both</td>
<td>65</td>
</tr>
<tr>
<td>30-39</td>
<td>Minister Ed.</td>
<td>3</td>
<td></td>
<td></td>
<td>M</td>
<td>1,200</td>
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<tr>
<td>23-29</td>
<td>Minister Ed.</td>
<td>15 mos.</td>
<td></td>
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<tr>
<td>40-49</td>
<td>Senior Citizens</td>
<td>9</td>
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<tr>
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<td>Coordinator</td>
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<tr>
<td>30-39</td>
<td>Intern/Adminis.</td>
<td></td>
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<tr>
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<td>40-49</td>
<td>Synod Intern</td>
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<td>30-39</td>
<td>College &amp; Church</td>
<td>4</td>
<td></td>
<td></td>
<td>both</td>
<td>300</td>
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<tr>
<td></td>
<td>Prog. Director</td>
<td></td>
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<td></td>
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</tbody>
</table>
Section 2. Definition, Principles and Theology of Administration

Ministry is too vital and encompassing in the Christian Church to be encapsulated in one sentence. It has to do with the purpose of the church! Writers have contributed chapters and books to emphasize the ministry components they consider most important. For example, ministry as a system is--

... a dynamic process of interrelating a community- or organized congregation of Christian people, the purpose around which the people have gathered, and the leaders who have been set apart by the group with the special role of facilitating and managing the process... Each function is an energetic input-
transformation-output process . . . involved with the relationship between systems.1

The ministry system has five component parts--planning, organization, purpose, leadership, and community.

Another writer discusses the importance of theological reflection in ministry and states:

Theology intends an understanding of faith that is ultimately practiced. Its insights are meant to shape ministry. Ministry, on the other hand, is both shaped by theology and critiques the adequacy of theological formulations to the life of the church.2

The emphasis here is on a method that moves the adult Christian from religious insight toward religious action.3

Biersdorf has a theory of ministry that requires negotiation and intentionality.

Understanding ministry from the perspective of negotiation presupposes that the reality of the Christian community is in some significant sense a social creation or construction and that the minister has a valuable contribution to make to that continuing creation. . . . Intentionality means purposefully directing one's life as much as possible. . . ministry is intentional, both in the everyday sense of holding conscious intentions by which he sets daily priorities among clamoring tasks, and also in the deeper sense of having an

---


3Ibid.
underlying direction to his work, giving it continuity and vision over the years.\(^4\)

These concepts are just examples of the variegated views on ministry. What they have in common is the focus on persons, awareness and action. The modified definition of this writer was stated at the beginning of the questionnaire.

Ninety-eight percent of the pastors in the survey "agreed and agreed strongly" on the broadly perceived concept that ministry is the organized intentional work of a believer in Christ, dedicated to the accomplishment of the will of God; that the authority of lay ministry rests in the invitation to discipleship and the doctrine of priesthood; and that administration is a theologically sound ministry. Only 60 percent of the women who were not pastoring agreed with this concept.

Statements that justify administration as ministry were agreed to by the majority of both pastors and non-pastors with three disagreeing and two respondents were uncertain. Differences in opinions were seen among the pastors on role, responsibility and authority, of pastors and administrators, in accomplishing the mission of the church with the intentionality of gifts utilized: 42 percent disagreed or were uncertain that

- only the pastor should initiate and administer the church's ministry;

the accomplishment of the mission of the church depends upon the intentional guidance of committed and learned administrators;

-a parish of 500 needs multiple staff;

-it is the chief responsibility of the leaders to unify the gifts in the Christian community. The non-pastors were in more agreement.

The report of women not feeling it their prerogative to administer the ministry is significant in that the traditional authority role of their male models has been an exclusive and unquestionable right to decisions and management, not just assumed but assigned by judicatories. A feeling of confidence and security was shown by these administrators and pastors whose preferred style of leadership was laissez-faire and democratic in a representative structure shared by clergy and laity. The position they took suggests an openness to multiple staff ministry with its complexities relating to the problem of pastoral authority and administrative authority and the yoking of the two, Mitchell interprets the issue this way:

How does this issue relate to the problem of administrative and pastoral authority? It is related precisely because pastoral authority is personal and administrative authority is general. It is simply an unavoidable observation that in multiple staff relationships administrative authority is found necessary for the protection of a variety of structures; Pastoral authority is related to the church fellowship and can be exercised only in an attempt to widen, to focus, or to make meaningful and relevant the church fellowship. Yet it is also a structure...
which arises out of the personal, while administrative authority arises out of the general. A sound multiple staff relationship should reveal the use of both pastoral and administrative authority, with the administrative authority generally used for the purpose of creating new channels for the use of pastoral authority or for the purpose of maintaining such channels.5

TABLE 4

Source and Quality of Administration Training

<p>| | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
</tbody>
</table>

1 - Seminary degree program
2 - Secular work experience
3 - Workshops and seminars
4 - Continuing education
5 - College
6 - Graduate school
7 - Church work
8 - Trial and error

The responses to source and quality of training for administration was comparable to previous oral and written opinions by seminary graduates. In a survey to identify continuing education needs in the same seminary of this sample, 80% male and female requested more church administration. In this survey of women only 28 percent rated the seminary course as very good and 38 percent said the content was basic. Secular work experience and church work experience received the highest rating. (See Table 3) The problem with seminary courses may have more to do with situational relevance and applicability than with the teaching of sound theories, business principles and practices. Whitehead's view is that "seminaries rely largely on historical and philosophical methods rather than the theological learning latent in contemporary ministerial experience." 

Ministerial experience of a person-oriented, servant-role quality precedes the selection and use of tools of administration. It may be that the concept of grace before law is not at the center of what is being taught in seminaries. Another view that is on target asks the question, "What does administration theory give the church?" Stephen C. Rasor cautions--

The local congregation and seminary classroom must examine (systems approach) and related models in light of the church's servant role. If the church's fundamental reason for being is to offer itself to the brokenness of our society and world

---

6Whitehead, Method in Ministry, p. 67.
and the further inauguration of the Kingdom of God, . . . the systems approach may not initially support that underlying intent.

Rasor goes on to say that his reassessment may not be of interest to the business schools and the whole of the marketplace, but the church and the seminary must be interested in this model.

Section 3. Attitudes about the Role of Women in Ministry

In this section pastors and non-pastors had somewhat opposing views on three issues.

1. Administration is a ministry that can be better performed by clergy than lay ministers.
   - 69 percent pastors answered in the affirmative
   - 95 percent non-pastors disagreed with the statement

2. Women in the church reject women pastors more than men reject them.
   - 62 percent pastors agreed
   - 39 percent non-pastors agreed

3. Episcopal leaders have done as much as possible to facilitate acceptance of female church leaders.
   - 81 percent pastors agreed
   - 26 percent non-pastors agreed

A contradiction appeared among the pastors who felt that clergy can be better administrators than lay ministers.

---

7Stephen C. Rasor, "What Does Administration Theory Give the Church," Ministry and Mission 7, 2, Candler School of Theology, Emory University, Atlanta, Georgia, 1983.
They also said that the ministry of Christ can be administered by anyone, 43 percent.

Section 4. Administrative Functions and Services

Most black pastors have preferred to perform singly all of the administrative work, the pastoral services, and related organizational and community meetings and activities. Delegation of tasks and responsibilities—sharing the leadership in fulfilling the church's purpose—has been so limited that much neglect of the spiritual growth of the church has left congregations spiritually undernourished and passive. The ability to prioritize and classify the essential tasks and to utilize the gifts in the membership, raises the administrative task to its proper position in the work of the clergy-person, and brings order to confusion.

The women in this survey were asked to indicate the administrative functions performed in their positions as delegated or voluntarily assumed.
TABLE 5

Administrative Functions Performed by Women in Ministry

<table>
<thead>
<tr>
<th></th>
<th>Sometimes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Assigned</td>
</tr>
<tr>
<td>Planning</td>
<td>33</td>
</tr>
<tr>
<td>Organizing</td>
<td>32</td>
</tr>
<tr>
<td>Supervising</td>
<td>36</td>
</tr>
<tr>
<td>Decisions</td>
<td>28</td>
</tr>
<tr>
<td>Budgets</td>
<td>33</td>
</tr>
<tr>
<td>Training/teaching</td>
<td>44</td>
</tr>
</tbody>
</table>

The large percentage of unassigned functions raises a question on purposeful administration in the workplace. While flexibility is a desired deterrent to persons existing for programs, the approach should be sufficiently ordered to cover the essentials of the life of the church or Christian institution. Recalling that only seven women in the sample report to women, it would be expected that the administrative knowledge and experience of male supervisors on the importance of good job descriptions would be reflected here.

On the other hand, the absence of assigned functions may be indicative of the inability to share leadership, or simply ignorance of administrative skills.

Section 5. Skills for Effective Ministry

Life-long learning is more than a catchy phrase for continuing education. The rapid stressful changes in society and the world press the need for supplementary and
new learning, especially of ministers who intentionally influence the thinking and, therefore, lives of large numbers of people. What was learned in undergraduate education was foundational and mostly relevant to the time. Some looked ahead to "future shock," but no one could predict the resultant threat to moral and religious values caused by genetic manipulation, organ transplants, nuclear warfare and services, drugs, contagious and other scientific and technological discoveries. What is needed is "systematic and sustained study" for personal development as well as understanding to meet new problems.

The responses in the survey, interpreted by the lifelong learning concept, sends a message to seminaries not to be stereotyped with non-relevant teaching.

Eleven skill areas were listed in the questionnaire. The request for refresher courses exceeded a basic course by twenty (123 to 103). The desire to enrich and improve their functioning was supported by the amount of time they were willing to give: a one week seminar received the highest number, but a semester course was closely second. The five skills requested most frequently were:

---

8John Biersdorf, ed., Creating an Intentional Ministry, p. 87.
Many people use the term administrative detail to refer to the undesirable minutiae of getting jobs done. Others approach administrative tasks with expectations of quality, thoroughness and goal achievement that administrative methods and techniques assure. Because of the former attitude among clergy, much is left undone, started and not finished, attempted without input from others, without focused goals and, as a result, brings little or no satisfaction.

The eight women in the survey who were not seminary graduates clearly performed a larger number of assigned administrative functions in their jobs than did the graduates in their jobs. The inference in the data is that job descriptions may be more explicit in institutions other than the church. The ministry performed by Christians is more enriching and more fruitful when all things related are kept on course and done decently and in order. In the conclusions and recommendations more will be said about this.

The Consultation

The participants in the consultation consisted of three lay and five clergy women. A committee advisor and the chairman of the Doctoral Committee visited as well. The
consultants represented national organizations, army chaplaincy, mental health program, church program administrator, university minority affairs director and pastors. The age range was 29-59 plus. All but two performed their work in Atlanta. The years of experience in administration ranged from four to thirty plus.

The women engaged in discussion with enthusiasm and sincerity, and considered the consultation of personal benefit to them. The following statements summarize the main points in the discussion.

- The women in the consultation who are lay administrators claimed their work as professional ministry based on the Christian intentionality with which they performed the services they render to people.

- A mission statement was cited by both lay and clergy as an imperative for direction, a frame of reference out of which to operate.

- There was not total agreement on the interpretation of the priesthood concept among the ordained consultants.

- A minority view was that the ordained have a special divine calling which sets them apart, and in this sense there has to be inequality, "someone has to lead."

- There seemed to have been general agreement that women administrators really draw upon their value profile in the fulfillment of their job responsibilities. To the degree that the person is rooted in her faith, it gives her
understanding, respect and dignity of persons, belief in the worth of individuals, commitment to stewardship of time and possessions and a facility to be flexible without violating her values.

- Black women are capable of doing many things at one time. Unusual versatility may be attributed to their societal and cultural stance—and even biological make-up. The capacity to go through the "great tribulations" of triple jeopardy was a special qualification for the challenges in administration.

- The women concluded that they are more negotiable and reasonable in their dealings than men, even in uncomfortable situations; and would, therefore, welcome dialogue with denominational policy makers to discuss appropriate recognition and status of women generally, and as administrators, particularly. They were not optimistic about an invitation for such a dialogue.

- A disappointment expressed by a third of the women was that the seminary did not make available to them a much needed support group.

- The consultation of experienced women affirmed the need for administrative leadership in accessing the gifts in the membership. And they went a step further to emphasize the dynamics of group structure to assist the movement of persons toward being in touch with their God given gifts.
- The consultants urged the development of groups and group process. Experience had taught that the administrator may not always be the best qualified person to direct the group process. They may best serve as trainers of leaders who would be selected from the congregation and engaged to teach the skills of group process.

The women in the consultation had varied years of experience, but they concurred on administration as the undergirding, coordinating function that enables, equips and empowers the Christian community to reach adult faith. Further, the ministry of administration is essential to the development of a community of mature Christians where the leader grows along with the members to accomplish the mission of the church.
CHAPTER IV

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

1. The review of the literature revealed no publications that dealt specifically with black women and the ministry of administration. Some of the literature dealt with administration as a coordinating ministry of the laity. Some affirmed administration as a ministry to be authorized and recognized by the church and needed in all congregations. There was in the literature some helpful books and articles on ministry, and on administration, and a few on black people and black women. However, black people have not been given significant attention in this literature. More specifically writers have virtually ignored black women's participation and the contributions they have made in most areas to the development of the church in America. Even male black writers have shown no awareness of the need for developing a research base on the black woman's active role in church and religious organizations. The blatant omission of women in recent books by black male writers on liberation theology, could lead to the conclusion that liberation of women is not considered theologically relevant.
2. The affirmation that administration is a ministry was found in some of the literature and was substantiated by the field survey. What is concluded and hoped for is that there will be model congregations with black women administrators who will be courageous enough to lead the church in giving recognition and authority to this ministry.

3. If the seminary from which the survey participants graduated is typical, the conclusions are: that (a) the majority of theologically trained women over the nation are not being recognized by their churches for trained leadership; (b) that they are not entering parish positions; (c) that they are not assured parish ministry or church professional employment even with ordination; and (d) that denominational endorsement does not assure assignment after graduation.

4. The small number of women in the survey who report to women may be a reflection of the historical limits set by the institutional church and sexist society on career mobility. There may not be large enough numbers of senior black women pastors at this time to know if women too are allowing egos and insecurities to close the doors to women.

5. Deep seated customs and habits are hard to change, which may be the explanation for the large negative response to the suggestion that persons in addition to the pastor could also administer the ministry. This opinion may apply to small churches without staff assistants.
6. The position taken on preferred styles of leadership showed self confidence in the women and healthy self-esteem. Leadership styles that invite participation of the group are not the styles currently practiced by the majority of ministers.

7. The seminary is considered the primary resource for training needed in administration that is theologically sound and practical. What is offered appears to be stereotyped and consistent with their history of developing doctrinal and ethical understanding rather than training people-oriented enablers of others in communal ministries.

8. Black women's different attitudes about the role of women in ministry may be the result of isolation of women, providing no communication on norms for comparison and too few opportunities to verbalize--to check out--their situational feelings. The absence of sister to sister contact for first hand information adds to the confusion and frustration.

9. The large number of volunteer and unassigned functions performed by the women suggests inadequacies in clearly delegated responsibilities for the performance of basic ministry functions.

10. That black clergy have either deliberately or because of a lack of understanding of the doctrine of priesthood of all believers, deprived women of their privilege and responsibility to be ministers.
The response to the survey and consultation call was very good. Many of the survey respondents chose not to respond anonymously and commented on their interest in the statements. One wrote that some questions were biased to persuade a certain answer. Most women found the questionnaire thought provoking; others were glad that the study was being done.

The response proved that the issue of women in the ministry of administration is one of serious interest and warrants further exploration.

The general conclusion to the study is that the ministry of administration is a gravely needed function in the church and Christian institutions. Like other gifts of gracious service it is to be cultivated for maximum effectiveness; it is not for every one. It is a ministry that women may well consider as an equal alternative to pastoral ministry. The judicial church bodies will need to authorize administration in order that it might receive recognition among other significant ministries.

Recommendations

Having surveyed and talked with a group of women experienced in administration these recommendations are made to offer a direction in which to move to correct the void of women in the ministry of administration.

1. That a national survey should be undertaken to explore the status of African-American women in the church.
Prior to such a survey the questionnaire used in this study should be disseminated to a contrasting or similar population in order to establish its reliability and validity. Comprehension data must be established in order to counteract the continued preponderance of male dominance in the church and Christian institutions.

2. That I.T.C. should seek support to develop a pilot project to begin to compile, synthesize and disseminate resource materials on the professional status of African-American women; their invisibility and concerns.

3. That instructional models be developed to emphasize the non-secular ministerial qualities and skills imperative to administering the ministry of love.

4. That the four African-American seminaries plan and develop new models for administration training.

5. That a representative group of women by denominations assemble to scrutinize their status and trends in the churches; develop a systematic plan for negotiation on changes; call for a consultation with church leaders.

6. That a follow up be done with the graduates who were not in pastoral or local church ministries to ascertain why they were not.

7. That a model of adult learning for administrators, using the andragogical theory, be employed in a pilot
experiment, such as seminars or workshops. Andragogy,¹ is a method of adult learning that draws on the adult experiences and knowledge about what motivates adults and how they learn. Andragogy is a parallel to the pedagogical method of teaching children, based on the theory that adults learn differently from children because they have lived longer and have experiences to share as a practical source of life-long learning. Adults become resources for their own learning and for enlightening and stimulating each other. Within the context of their experiences they develop resources for effective administration education.

Guidelines for an adult learning program to equip women administrators to bring newness and vitality to ministries is outlined in Table 6. The model engages the theory that adults learn best in a small community atmosphere fostering cooperation/sharing, caring/support, and mutual respect. The focus on the adult learner-administrator is evidenced by the anticipated performance that the methodology intends to achieve the desired objectives. For example, at the outset it is essential that the learner is emotionally and psychologically prepared to understand and accept the responsibility of self-initiated learning to the degree desired.

<table>
<thead>
<tr>
<th>Administrator-Learner Outcome (Objectives)</th>
<th>Means/Methods</th>
<th>Anticipated Performance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reduce learners anxiety; learning atmosphere</td>
<td>Flexible</td>
<td>Self-initiated learning; personal curriculum; pursuit of excellence</td>
</tr>
<tr>
<td>Increase self awareness and self-evaluation and ability to accept own mistakes and weaknesses and learn from them</td>
<td>Flexible use of community sub-groups to enhance self awareness.</td>
<td>Self-assessment and self-controlled behavior</td>
</tr>
<tr>
<td>Enhance self-esteem and self-confidence</td>
<td>Inventories and tests which focus on self knowledge</td>
<td>Adult self-evaluation processes</td>
</tr>
<tr>
<td></td>
<td>Autobiographical topics for written expression</td>
<td>Self-actualization</td>
</tr>
<tr>
<td></td>
<td>Guidance program</td>
<td>Acceptance of responsibility for decision making and leadership; problem solving skills</td>
</tr>
<tr>
<td>Develop relevant missional program goals</td>
<td>Cell group studies on mission and purpose of the church</td>
<td>United planning by ministry associates, clergy and lay</td>
</tr>
<tr>
<td>Increase knowledge and understanding on nature and purpose of the church</td>
<td>Lectures with group reaction</td>
<td>Shared responsibility in achieving goals</td>
</tr>
<tr>
<td>Increase collaboration and agreement on non-hierarchical ministry concept</td>
<td>Integrated group dialogue. Case studies</td>
<td>Increased individual and lay group involvement in church and community services and outreach motivation to serve</td>
</tr>
<tr>
<td>Know pertinent identity characteristics of the constituency served.</td>
<td>Small group projects in mutual ministry Laity history studies Demographic study</td>
<td>Use of gifts</td>
</tr>
<tr>
<td>Improve communication skill</td>
<td>Listening play back sessions on tapes. Small group experimentation Improve religious vocabulary Self-knowledge findings Family participation</td>
<td>Relaxed acceptance of others and self Openness and objectivity Motivation for excellence</td>
</tr>
<tr>
<td>TABLE 6  continued</td>
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</tbody>
</table>

| Improve interpersonal concern for others and acceptance of strengths and weaknesses of others | Witness and faith-journey groups | Deepened compassion and humility |
| Love | Plan interaction which fosters appreciation of human differences | Insightful facilitation |
| Teacher awareness of developmental process | More loving nurturing |
| Family participation in training sessions |

<table>
<thead>
<tr>
<th>Conflict resolution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Case studies on love</td>
</tr>
<tr>
<td>Categories of strategies of resolution</td>
</tr>
<tr>
<td>Skill in negotiating conflict</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Develop essential administrative skills</th>
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</thead>
<tbody>
<tr>
<td>Formal and informal classes; seminars, etc.</td>
</tr>
<tr>
<td>Practicums</td>
</tr>
<tr>
<td>Seminary training</td>
</tr>
<tr>
<td>Self-paced individualized study</td>
</tr>
<tr>
<td>Effective management skills</td>
</tr>
<tr>
<td>-Collective goal setting and objectives/Planning</td>
</tr>
<tr>
<td>-Organizing</td>
</tr>
<tr>
<td>-Coordinating gift ministries</td>
</tr>
<tr>
<td>-Enabling motivation</td>
</tr>
<tr>
<td>-Equip - teach/train</td>
</tr>
<tr>
<td>-Program support stewardship</td>
</tr>
</tbody>
</table>
The andragogy adult learning method offers a challenge to religious education of adult learners. The focus is more on learning than teaching, on the formation of learning communities and on leadership training through facilitation.

Women administrators need not be so much expert technicians as they should be competent educators-leaders-ministers in a somewhat unconventional and creative sense. Except as the administrator communicates the essential spirit of life and faith and its meanings to which the church is committed, all other efforts to reflect this spirit will be peripheral and only partially effective.
APPENDIX A

BLACK WOMEN AND THE MINISTRY OF ADMINISTRATION

CONSULTATION PARTICIPANTS

Dr. Thelma C. Adair - Education and Administration Programs Consultant
                      Past Moderator, Presbyterian Church
                      Past National President, Church Women United

Mrs. Valerie Earvin - Administrator of Church Programs, Ben Hill United Methodist Church

Dr. Lytia Howard - Director of Minority Affairs, Georgia Institute of Technology
                   Former Assistant Dean, Spelman College
                   Organizer in the Church of God in Christ

Captain Betty W. Pace - United States Army Chaplain (CME)

Dr. Sylvia Talbot - National President, Church Women United
                    Vice President, World Council of Churches (AME)

Mrs. Drewnell Thomas - Director, Rehabilitation Homes for Mentally Ill, CCM

Rev. Cynthia Hale - Organizer-Developer, Ray of Hope Christian Church (Disciples of Christ)

Rev. Regina Thomas - Associate Pastor, Cascade United Methodist Church

Rev. Sharon Austin - Associate Pastor, Ebeneezer Baptist Church
APPENDIX B

QUESTIONNAIRE

WOMEN AND THE MINISTRY OF ADMINISTRATION

SECTION I

A. The questions in this section will give a brief profile of yourself. Please answer all questions appropriately.

1. List positions you have held with administrative responsibilities.

2. What is your present position

3. How long have you held this position?

4. Are you ordained? When licensed? When

5. Is the person you report to Male Female

6. What is the population of the constituency in which you serve?

B. Please circle the section of the country you live in:

1. Southeast
2. Northeast
3. Western
4. North central
5. Central

C. Please circle the number that best identifies your workplace.

1. Parish
2. Social agency
3. Military Base
4. Penal Institution
5. Health Service
6. Other
Administration -2

D. Please circle the number that represents your age range.

1. 23-29 3. 40-49 5. 60 - more
2. 30-39 4. 50-59

E. Please circle the number that best represents the source of your training for administrative practices:

<table>
<thead>
<tr>
<th>Training Source</th>
<th>Very Good</th>
<th>Basic</th>
<th>Inadequate</th>
<th>None</th>
<th>Don't Remember</th>
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<tr>
<td>(1) Seminary degree program</td>
<td>5</td>
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<tr>
<td>(2) Secular work experience</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
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<tr>
<td>(3) Workshops/seminars</td>
<td>5</td>
<td>4</td>
<td>3</td>
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<tr>
<td>(4) Continuing ed. courses</td>
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<td>4</td>
<td>3</td>
<td>2</td>
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</tr>
<tr>
<td>(5) College</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
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<tr>
<td>(6) Graduate school</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>(7) Church work experience</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
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<tr>
<td>(8) Trial and error</td>
<td>5</td>
<td>4</td>
<td>3</td>
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</tbody>
</table>

SECTION II

F. The statements below deal with principles of administration and theology of administration. Please indicate whether you Strongly Agree (SA), Agree (A), Disagree (D), Strongly Disagree (SD), or are Undecided (U).

1. Ministry, perceived broadly, is the organized intentional work of a believer in Christ, dedicated to the accomplishment of the will of God.

   SA A D SD U
   ( ) ( ) ( ) ( ) ( )

2. Administration is the effective, comprehensive coordination of a program of mission services and activities.

   SA A D SD U
   ( ) ( ) ( ) ( ) ( )
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<tbody>
<tr>
<td>3.</td>
<td>The administration of Christian work is a ministry.</td>
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<td>4.</td>
<td>Administration, as a ministry, is theologically sound.</td>
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<td>5.</td>
<td>The authority of Lay Ministry rests in the invitation to discipleship and the doctrine of the priesthood of all believers.</td>
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<td>6.</td>
<td>In the community of believers, the utilization and sharing of spiritual gifts must be coordinated as &quot;One Body.&quot;</td>
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<td>7.</td>
<td>God is a God of order and expects same of followers.</td>
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<td>8.</td>
<td>The mission of the church in the world will not be accomplished unless it is intentionally guided by committed and learned administrators.</td>
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<td>9.</td>
<td>Administration of the church's ministry should not be attempted unless the pastor initiated it.</td>
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<td>10.</td>
<td>The unified use and sharing of the gifts of all members of the Christian community is a chief responsibility of the leaders.</td>
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<td>11.</td>
<td>The pastoral and mission needs in a parish of 500 cannot be effectively met by the pastor alone.</td>
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<td>12.</td>
<td>There is no significant difference between administration in the secular world and in the Christian world.</td>
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<td>13.</td>
<td>In both Christian and secular administration the desired end justifies the means.</td>
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</tbody>
</table>
14. Laissez faire and democratic styles of administration allow too much freedom to keep the group on course.  

<table>
<thead>
<tr>
<th>SA</th>
<th>A</th>
<th>D</th>
<th>SD</th>
<th>U</th>
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15. The autocratic style of administration is never effective in achieving Christian goals.  

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16. Every member needs to be a participating member in the life of the church.  

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17. A significant difference between secular administration and spiritual administration is in the theological context of decision making.  

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<th>SA</th>
<th>A</th>
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18. God's purpose can be achieved best in a democratic, representative structure shared by clergy and laity.  

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<th>SA</th>
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19. In the ministry of administration the methodology must be Christian.  

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<th>SA</th>
<th>A</th>
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20. Style of leadership can vary with situations, time and persons.  

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<th>SA</th>
<th>A</th>
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### SECTION III

G. The following questions deal with attitudes about the role of women in ministry. Please indicate whether you Strongly Agree (SA), Agree (A), Disagree (D), Strongly Disagree (SD), or are Undecided (U).

<table>
<thead>
<tr>
<th></th>
<th>SA</th>
<th>A</th>
<th>D</th>
<th>SD</th>
<th>U</th>
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</thead>
<tbody>
<tr>
<td>1. Women have special gifts for the administration of ministry.</td>
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<tr>
<td>2. In order to survive in the &quot;clERGY world&quot; women must emulate male clergy.</td>
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Administration -5

3. Administration is a ministry that can be performed better by clergy than lay ministers. ( ) ( ) ( ) ( ) ( )

4. In order to advance to better positions women should not challenge male authority. ( ) ( ) ( ) ( ) ( )

5. In a multiple staff church the woman is usually given more pastoral assignments than administrative. ( ) ( ) ( ) ( ) ( )

6. Women in the church reject women pastors more than men reject them. ( ) ( ) ( ) ( ) ( )

7. Episcopal leaders have done as much as possible to facilitate acceptance of female church leaders. ( ) ( ) ( ) ( ) ( )

8. Women should not try to be wife, mother and pastor at the same time. ( ) ( ) ( ) ( ) ( )

9. Women have underutilized their gifts for ministry. ( ) ( ) ( ) ( ) ( )

10. Anyone can administer the ministry of Christ. ( ) ( ) ( ) ( ) ( )

SECTION IV

H. The following are some administrative functions. Please indicate the extent of your participation by checking if it is an assigned function; if you are sometime asked; if you perform voluntarily; or never: ASSIGNED (A), SOMETIME ASKED (SA), VOLUNTARILY (V), NEVER (N).

1. Train leaders to lead groups in goal oriented programs. ( ) ( ) ( ) ( ) ( )

2. Develop age-level ministries. ( ) ( ) ( ) ( ) ( )
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<td>3.</td>
<td>Plan long range missional programs and develop plans of action.</td>
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<td></td>
<td>Teach the meaning and purpose of Christ's church.</td>
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<td>5.</td>
<td>Orientate, nurture and involve new members.</td>
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<td>6.</td>
<td>Teach good stewardship and motivate proper giving and sharing to support the missional objectives.</td>
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<td>7.</td>
<td>Evaluate the status of membership and their active participation</td>
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<td>8.</td>
<td>Evaluate mission and program objectives.</td>
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<td>9.</td>
<td>Develop ministries for singles and handicapped persons.</td>
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<td>10.</td>
<td>Preside over staff meetings to coordinate areas of work and encourage originality.</td>
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<td>11.</td>
<td>Make fundamental decisions as to direction desired for the future.</td>
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<td>12.</td>
<td>Computerize the membership and programs.</td>
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<td>13.</td>
<td>Organize for social action on justice issues, global and community involvement.</td>
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<td>14.</td>
<td>Develop fiscal budgets and special projects.</td>
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<td>15.</td>
<td>Supervise office and maintenance staff.</td>
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<td>16.</td>
<td>Write proposals for community/mission projects.</td>
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<td>17.</td>
<td>Coordinate or initiate ecumenical participation.</td>
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<td>18.</td>
<td>Teach Bible to leaders.</td>
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</table>
19. Plan and conduct program planning and evaluation retreats. ( ) ( ) ( ) ( ) ( )

20. Serve on decision-making denominational, civic or planning boards and agencies. ( ) ( ) ( ) ( ) ( )

SECTION V

I. Please indicate the skill area(s) you would like a refresher in or training for a more effective ministry.

<table>
<thead>
<tr>
<th>Basics</th>
<th>Refresher</th>
<th>Sem. Course</th>
<th>1 week Seminar</th>
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</thead>
<tbody>
<tr>
<td>1. budgeting</td>
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<td>2. computer education</td>
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<td>3. time management</td>
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<td>4. conflict management</td>
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<td>5. program planning</td>
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<td>6. group interaction</td>
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<td>7. teaching methodology</td>
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<td>8. assertiveness</td>
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<td>9. interpersonal relationships</td>
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<td>10. social action strategy</td>
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<td>11. self/style analysis</td>
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<td>12. Others</td>
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</tbody>
</table>
2. (OPTIONAL) What are your feelings about this study?
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John 4.
John 20:17.
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Micah 6:4.
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Romans 6:14.
I Tim. 2:12.