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## Exploring the role of college women in ministry leadership through a qualitative analysis of Passion Conferences

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EXPLORING THE ROLE OF COLLEGE WOMEN  
IN MINISTRY LEADERSHIP THROUGH A  
QUALITATIVE ANALYSIS OF PASSION CONFERENCES

A Thesis Submitted  
in Partial Fulfillment  
of the Requirements for the Designation  
University Honors with Distinction

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## **Abstract**

This paper identifies the tension between college women in leadership positions in ministry and the leadership positions they cannot hold after graduation. Through personal narrative, this tension is initially identified and described. This paper uses the Passion Conferences as a case study for trends in greater college ministry environments. By analyzing the history of women in the Evangelical church, it is concluded that women are put in positions in college that they cannot hold after graduation. This tension is perpetuated by continual complementarian messaging that underlies an outwardly egalitarian-based ministry. It is discovered and discussed that women are aware of the limitations placed on their leadership positions, though the transparency of organizations is not consistent, and the intentionality behind the limitations is poorly documented. The results are paired with the results of surveying college ministries on my local campus, and the results are reaffirmed through these surveys.

## **Introduction**

### *Personal Narrative*

It was Passion 2020. The date was January 2020, and I was in a room of 60,000 college students and young adults. One after another, speakers came on stage and encouraged and prompted college students to “join the movement” and “to live for what matters most” (“Our Story”). Powerful worship and bigger-than-life programming and special effects left most participants feeling emotionally and spiritually impacted, empowered to live their lives differently when they returned to their homes.

I left the weekend and returned to my home church in Cedar Falls, Iowa. I was a leader in my college ministry and an intern with the church. For multiple years I had led other students in the ministry, most prominently as a small group leader. I was a year into my internship with the Expansion team, the team that works to create systems and procedures for launching new church campuses. I was also working regularly with members of the church’s executive team, the four men who make the high-level decisions for the church in partnership with the elder board. My intern work was influencing and dictating work that other staff members, male and female, were doing.

Naturally, I began to feel like I wanted to work in ministry after graduation and would pursue a job in the church. The Passion Conference left me motivated and my church had given me the necessary experience. However, as I near graduation and am deep in the job search, I am unable to seek out positions in the church. Because I am a woman, I am unable to continue holding the same positions I have held and grown in during my time in college. My only option would be to take a similar job in the church, yet my position and official title would be minimized to accommodate a complementarian-based stance. As an Evangelical church, women

are generally not allowed to lead in positions that put them above men that are at an equal or higher status based on attributes such as age or experience.

### *Desire*

There are numerous arguments for and against women in church leadership, but that is not the debate I want to enter into. Instead, I want to look at how the tension I feel developed, and why it continues to exist between college ministries and the church. I was put in positions to lead during college that appeared to prime me for a career in a place of leadership in the church, only to be told no, or that my official title would not reflect the level of leadership in which I would work. The goal of this thesis is to explore the way in which this tension came to exist for many college women, and how it is perpetuated today.

The other part of exploring this tension is to look at the “why.” I could easily look at why I was put in these positions of leadership, or why I cannot hold those positions later in life. However, I feel that in my personal experience, these questions are easily answered. I was put in these positions because I was qualified. There were no guidelines to prevent me from holding the leadership positions I did while in college. However, I will be denied any further positions in the church not because I am not qualified (I am), but because I am not a man. So, the answer to why this happened to me, and continues to happen to other women is simple: it is the way the system was designed and still functions. The how is different from the why and is the part that I set out to explore. How this tension developed, and how it is perpetuated will provide insight into what so many college women feel, and how there may be a better way forward.

### *Problem*

Many college ministries across the United States are egalitarian in their leadership beliefs and practices. This is not unique to my experience, as is demonstrated by the messaging of the

Passion Conferences. Women and men are given equal opportunities to lead in the ministry. This tends to happen at all levels of leadership, and not just among peers (“Passion Camp”). My research in this thesis also goes further to confirm this egalitarian dominance in college ministries, especially on my own campus.

In the Evangelical church, there is no universal stance on women in leadership. Individual churches are permitted to make their own interpretations and practices for women in leadership positions for their church, and this does not always follow the stance of the congregants. A study found that a majority of Evangelical church-goers support women in leadership in the church, but this does not necessarily result in more women being put in positions of power (Burge). Most common among Evangelical churches, however, is to limit a woman’s ability to lead in the church to positions where they are only leading other women or people of a lower status (“Scoring America’s 100 Largest Churches for Clarity (2018)”). There is also ambiguity surrounding what dictates which positions should be restricted by these gender roles, and which roles can have a male or female lead.

Based on these two facts, there is a disconnect that is common for young women who are interested in ministry. When they leave their leadership roles in college, they are unable to find similar leadership roles in the church. They must choose to take a lower or minimized position in the church or they can find a secular leadership role in which they can practice their developed skills.

### *Purpose*

I will conduct a qualitative analysis of the Passion Conferences to examine the relationship between college ministry messaging and practices and subsequent trends in young women acquiring leadership roles in ministry. The findings will describe the consequences of the

ambiguous and all-inclusive messaging of college ministries (represented by the Passion Conferences) and discuss how their practices exist to perpetuate a complementarian-minded culture in the Evangelical church. I will also identify the aspects of churches and college ministries that sustain this tension and allow it to persist.

### *Significance*

This research topic has both personal and universal significance. I have personally experienced this tension in Evangelical ministry and have personal motivation to uncover the underlying trends that cause this tension. This also has universal significance for other young women who are experiencing the same tension. The contradictory messages that young, Evangelical Christian women receive are confusing and deceptive. Passion Conferences have also not been studied directly, so there is value in researching their specific role in young Evangelical culture and their contribution to the tension identified above. This research is designed to find out how this tension started, why it continues, and how to provide clarity for other people who are experiencing the same tension.

### **Literature Review**

The inspiration for this study came from a similar research project that was conducted by Kelsy Burke and Amy McDowell at the University of Nebraska – Lincoln titled “White Women Who Lead: God, Girlfriends, and Diversity Projects in a National Evangelical Ministry.” Their research focuses on a conference for women called IF:Gathering. They seek to discover how the messaging of the conference influences the positions women hold, and the role race plays in this messaging and corresponding ideologies. Their study reveals “how potentially progressive and empowering messages at a women-led evangelical organization limit the definition and scope of women’s leadership and reinforce the white patriarchal status quo” (Burke and McDowell 2).



Their use of a conference as a case study to explore wider trends in Christianity inspired me to find a similar avenue through which to conduct my own research. Based on their work, I set out to focus on college ministries and how women's leadership is defined and changes between college and post-college ministry environments.

### *Evangelical Church*

The word "evangelical" is defined as "of or pertaining to the gospel narrative, or to the four gospels" ("Evangelical"). The word is derived from the Greek word "evangelic." Evangelical Christianity is therefore a branch of Christianity that is specifically concerned with the gospel. According to Bebbington, there are four specific aspects that differentiate Evangelical Christianity from other branches of Christianity. These are conversionism, activism, biblicalism, and crucicentrism. Conversionism is simply the belief that lives need to be changed, and passivity is not acceptable. Activism is the belief that it takes intentional effort to live out faith, or as Bebbington writes, "the expression of the gospel in effort." Biblicalism is "a particular regard for the Bible." This is seen in the simple definition of Evangelical, as it is specifically concerned with the gospel. Lastly, crucicentrism means there is "a stress on the sacrifice of Jesus on the cross" (Bebbington). Through the focus on the gospel, there is a special focus on the believed crucifixion of Jesus, and the resurrection that followed.

The practical definition of "evangelical" has been more fluid throughout history. At times it is more constant than others, and between 1945 and 2021, the history of the concept can be divided into three parts. The first lasted from roughly 1945 to 1958, and is defined by the clarification that happened by the leadership. They worked to differentiate their beliefs and doctrines from simple fundamentalists, while also maintaining their separation from what they deemed to be "liberal evangelicals," or believers of neo-orthodoxy. The second phase of the

history of “evangelical” lasted from 1958 to 1971 and consisted of a growing consensus of what practically composed Evangelical Christianity, and this resulted in a growth of influence. The last phase, which occurred from 1971 to now, continued the growth that happened in phase 2, but the growth trajectories began to divert, complicating again who was, and who was not, “evangelical” (Stanley 27). Overall, the general idea of Evangelicalism remained relatively consistent until recently, even as the nuances have shifted.

The other part of Evangelical Christianity that makes it unique includes a focus on a personal decision by an individual into the faith. Evangelicalism stands in contrast to other sects of Christianity, in which individuals may be incorporated into the faith through baptism or birth. In Evangelicalism, people must make a conscious decision to accept the faith, necessitating the intentionality that is characteristic of evangelicalism.

### *Women in the Church*

The role women play in the church is continually debated and dependent on the denomination and sect of Christianity by which one abides. The Evangelical church does not have a unified stance, even within itself. However, there are some commonalities by which the Evangelical church can be compared to other sects of Christianity. It is through these commonalities that Adams conducted research in 2007 on what he coins the “Stained Glass Ceiling” (Adams 80). In his research, he discovered that Evangelical churches are more likely than any other denomination to be opposed to women in leadership. This is played out through the frequency of women in leadership, the restrictions that are documented (and undocumented), and the qualifications that are outlined within the congregation. Along the same lines, a church’s belief in the inerrancy of the Bible is the strongest predictor of barriers for women in leadership. This belief is simply that the Bible is without error, and that, in its original manuscript, there is

no claims that are contrary to fact, and the Bible does not contradict itself. Though the people that adhere to this doctrine may see inconsistencies or contradictions, they believe that ultimately the aspects they believe are errors are simply consistent beyond their ability to understand. An additional affirmation in Adams' research is that the difficulty for women to achieve levels of leadership increases the higher in the hierarchy the position sits (81). The Evangelical church, though not aligned in every aspect, does demonstrate some consistencies in regards to women in leadership positions.

Adams also explored the "Stained Glass Ceiling" in opposition to how men achieve levels of leadership. Churches are dominated by women, with the majority of congregants being female (Adams 81). In order to attract more men to their churches, Adams describes a "glass elevator," which catapults men to the top of the organization in order to give the organization legitimacy in the eyes of other men (99). By having men in positions of leadership, other men are attracted to the church and build the legitimacy of the church overall. The part that makes Adams' "Stained Glass Ceiling" different from the popular Glass Ceiling in business is the fact that it is seen, understood, and accepted by the congregants. Women and men alike know that the barriers to leadership for women exist, and they willingly accept those barriers (Adams 99). To some, like stained glass, this ceiling is even attractive. This is the most prominent stance for women in leadership in the Evangelical church today. Women are knowingly barred from positions of leadership, and there are no obvious plans for the churches to change their stance.

### *Complementarianism*

The doctrine of Complementarianism is important to understand for the context of the research I conducted. Complementarianism as a concept has been around for a long time, however the term itself was not coined until 1988 (Burk). In the 1980s, feminism began rising in

the Evangelical church, and a group of Christians (mostly men) came together in 1986 to form a council whose goal was to outline their stance on gender roles that applied to both the church and the home for Evangelical Christians. They met a second time in 1987 in Danvers, Massachusetts to confirm the stance they had created, and from this meeting came The Danvers Statement (Burk). The whole statement, along with the list of people who made up the council and other relevant committees can be found in Appendix B. It is worth noting that of the people that made up the committees, a significant minority of them were women, and for each of those women, the first credential under their name is “homemaker.” For each of the men, there are no credentials outside of their careers that are mentioned (“The Danvers Statement”). Though subtle, this difference is worth noting in the context of the greater document.

The content of The Danvers Statement is two parts: Rationale and Affirmations. The first part outlines the reasons the council met and the necessity for the document. The second part lists the attributes of male and female roles that the council affirms, and the subsequent Biblical references that support their claims. Along with The Danvers Statement, the meeting also produced the Council on Biblical Manhood and Womanhood which still exists today. At a press conference at Wheaton College in 1988 introducing the document, the spokesperson for the council referred to the newly outlined doctrine as “complementarian,” and the doctrine has been called such ever since. Though frequently referred to as a strictly sociological ideology, there is theological background for the doctrine, which the CBMW argues makes the theology harder to destroy (Burk). Since its creation, the ideology has evolved to be incorporated into many contexts, becoming the concept that is more widely known today.

The content of The Danvers Statement includes many points that can be found in the full document in Appendix B. One of the most important aspects of the council however, was

defining what became known as complementarianism. An article on the CBMW website defines complementarianism as an ideology that “envisions an equality between male and female that cannot be reduced to undifferentiated sameness. It celebrates complementary differences between male and female image-bearers” (Burk). The rejection of the idea of “undifferentiated sameness” is the defining factor of complementarianism that makes it unique. Of the multiple points of rationale that are provided in The Danvers Statement, one of the main points indicates a need for the doctrine due to “the emergence of roles for men and women in church leadership that do not conform to Biblical teaching but backfire in the crippling of Biblically faithful witness” (“The Danvers Statement”). Based on this, along with the other points under Rationale, the document outlines its Affirmations. The first six of ten are important in the context of my research, and are outlined below.

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Gen 1:26-27, 2:18).
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14).
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9).
4. The Fall introduced distortions into the relationships between men and women (Gen 3:1-7, 12, 16).
  - a. In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.

- b. In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
- 5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (Gen 1:26-27, 2:18; Gal 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15).
- 6. Redemption in Christ aims at removing the distortions introduced by the curse.
  - a. In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership (Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7).
  - b. In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15). (“The Danvers Statement”)

The points above help to comprise the greater theological argument that is The Danvers Statement. It is this ideology that has grown into a greater movement and doctrine by which many churches and denominations adhere.

The implications of The Danvers Statement are relevant today. Beth Moore, a prominent author and teacher in Evangelical Christian culture, tweeted on her personal Twitter account “Let

me be blunt. When you functionally treat complementarianism – a doctrine of MAN – as if it belongs among the matters of 1st importance, yea, as a litmus test for where one stands on inerrancy & authority of Scripture, you are the ones who have misused Scripture. You went too far” (@bethmooreLPM, April 7). As a longtime member of the Southern Baptist Church, an organization that would affirm limitations on women’s leadership abilities, Moore’s tweet challenges long-held beliefs. Her arguments are offensive to many, but a relief to others. The fact that Moore is questioning the use of complementarianism is allowing other women to begin to do the same. In the same breath, churches are continually reaffirming their stance on limiting women’s ability to lead in their churches, citing the concept of submission, and the biblical call on women to submit to both God and men. Complementarianism continues to be a highly debated topic in today’s Christian culture, and people who consider themselves an Evangelical Christian can be found on both sides of the argument. This is the ideology that I argue will continue to be reinforced, even as overt messaging suggests otherwise in the Passion Conferences.

### *Passion Conferences*

The Passion Conferences was created by Louie and Shelley Giglio in 1995. The conference is based on Isaiah 26:8 which reads, “Yes LORD, walking in the way of your laws, we wait for you; your name and renown are the desire of our hearts” (“Our Story”). The mission of Passion is therefore “to glorify God by uniting students in worship, prayer and justice for spiritual awakening in this generation” (“Our Story”). The first conference was held in 1997 and gathered students from all different college campuses, and since then, millions of students have attended the Passion Conferences. In 2007, the conference began partnering with different justice organizations to raise money for various causes, and since then the students at Passion

Conferences have raised over \$18 million that has been given to over 70 organizations around the world (“Our Story”). Passion considers itself a movement, and it is one of the largest gatherings of 18–25-year-olds worldwide. Passion has been held every year since 1997, including a mostly-virtual conference in 2021. The conference features well-known worship bands, artists, speakers, authors, and special guests. Louie Giglio is also the founder and pastor of Passion City Church, located in Atlanta, Georgia. Alongside weekend services and the Passion Conferences, the church also has their own record label, and their worship band has produced multiple albums through the label (“Our Story”). Passion Conferences is overall a well-established and highly successful church and greater organization that influences people in and outside of Christian culture.

## **Methodology**

### *Secondary Research*

I used scholarly articles on the Evangelical church, the history of women in the church, and complementarianism to inform my background information, and this is outlined in the Literature Review sections of this thesis.

### *Primary Research*

#### **Passion Conferences**

I looked at how the Passion Conferences began and how they have evolved since their origin. The majority of this information is anecdotal, and came through pieces of information that were referenced in the talks I watched for my research. Some of the information also came through the website of the Passion Conferences and additional sources I found through public access online.



### **Passion Conferences Qualitative Analysis**

I chose the Passion Conferences from 2019, 2020, and 2021. Because my research was focused around my own personal experience in positions of leadership in college ministry, I chose the conferences that corresponded with the years I held leadership positions. Passion has all of the talks on their website that are accessible for a small fee (“Passion Digital All Access”). There are a total of 19 videos, totaling roughly 11.5 hours. I began with the first talk from 2019, then worked my way through them, going from the oldest to the newest video. I developed categories such as time of day, main points of the talk, biblical references, and marital status by which I evaluated each talk. These categories can be found in Appendix C. Half of the categories were objective, however the points and notes that I chose to take about the speaker, their nonverbal actions, and the content of their talk, were subjective to what I deemed important in my research. The entirety of my notes are comprised in a single Excel sheet for reference in Appendix C.

### **Passion Marketing**

The Passion marketing for each year was difficult to find. I relied on internet resources and personal connections to find items such as the schedule, list of speakers, and pre- and post-event marketing materials. The materials I used were obtained through public access online.

### **College Ministries**

In order to explore the different stances on women in leadership amongst local college ministries, I developed a list of questions that I distributed through email to the leaders of each college ministry. These questions were strictly objective, fact-based questions about the levels of leadership women are allowed to hold in college ministries and their partner churches, as well as any documentation that exists that outlines those guidelines. The questions can be found in

Appendix D. The leaders of the ministries could choose not to respond, and were free to include the information they deemed relevant to the questions I was asking. After multiple attempts at contacting the organizations, I only heard back from a few of the ministries on campus, so the results may be skewed based on the answers I did receive.

## **Results**

### *Passion Conferences Qualitative Analysis*

Four main themes emerged from the analysis of Passion Conferences: marital status, prominence of speaking time, total speaking time, and the content of the talks. The clearest trend was that every speaker was married. It was unclear if any of the speakers were divorced and remarried, widowed, or other alternatives to being married for the first time. However, there were no people who spoke, including the one guest speaker who was brought out by one of the other speakers, who was not married. Of the speakers that were married, the majority of speakers mentioned their spouse in some capacity in their talk. There were 19 talks I analyzed. Seven of the talks the speaker did not mention their spouse. One of these speakers was a woman; six of them were men. Specifically, in the talks that occurred in 2019 and 2020, the women mentioned their spouses within their talks with much more frequency than their male colleagues. In 2021 the ratio was relatively equal. See Appendix C for more details.

Another theme of the talks was the time of day the men spoke compared to the women. In 2019, Christine Caine was the single female speaker. She spoke at the night session on the second day of the three-day conference. In 2020, there were three female speakers. The first two spoke in the morning on the second day of the three-day conference. They were both paired in their sessions with a male speaker as well. John Piper preceded Sadie Robertson Huff, and Christine Caine spoke in the same session as Ravi Zacharias (Passion Conferences). In 2021, the

whole conference took place in one night, so the timing was not as prominent for the relevance of the speakers.

A third clear distinction that occurred as a result of the difference in the number of male and female speakers is the total time that women spoke compared to men. In 2019, the total time of the male speakers was over three and a half hours. Christine Caine, the lone female speaker, spoke for a little under an hour. In 2020, men spoke for a total of a little over three hours. The three women who spoke had a combined total of a little under two hours. 2021 featured three female speakers and four male speakers. The male speakers spoke for a combined total just under an hour and a half. The women spoke for just over an hour. From 2019 to 2021, the equality of speaking time between men and women has become closer, though there has still not been a time when women have spoken more than men.

The content of the talks was also a main theme in my research findings. Women were much more likely to include a story about their families than men were. Women frequently described situations in their families that illustrate their point and provide the introduction into their talk. An additional aspect of their talks was the emotional connection in the women's topics compared to the men's. They frequently presented their talk in a way that spoke to the emotional nature of a relationship with God. Men were more likely to speak on topics that were less emotionally charged. Their talks often resulted in setting boundaries for what constituted good and bad theology, providing what was intended to be objective guidance for students to use beyond the weekend. For example, Louie Giglio, in 2021, sought to answer the question, "is there a God?" ("Is There a God?").

The language surrounding a call to ministry was strikingly egalitarianist in nature. Whenever there was a call to be missional, both males and females were called in the same way.

There was never any differentiation by the speakers between the roles that men and women might be able to fulfill. A few of the women even spoke to the way that they had overcome barriers to reach the levels of leadership they now held. The male speakers were consistent in the thought, frequently encouraging men and women alike to have an evangelical spirit in their communities and on their campuses.

The topic of relationships was mentioned every year. It was not always mentioned by the same speaker, however there was consistently at least one speaker that gave Bible-based relationship advice. This was frequently done by a male speaker. Most notably, Louie Giglio, in 2019, told the group of students that were gathered that God's calling for the vast majority of them was to get married. In the same point, he mentioned that getting married was therefore one of the most important decisions they would ever make. Part of his advice was to find a godly spouse, and he even went so far as to say that if a Christian choose an ungodly spouse, they were choosing less than God's will for their life ("Enough"). This is a common theme throughout the talks that mention relationships: finding a spouse is a high calling in the life of a Christian, and getting that decision wrong has continual effects on the person's life. The dynamics of that ideal marriage were also very complementarian-based, the speakers frequently talking about wives submitting to the leadership and decisions of their husbands. The stories men and women alike shared reaffirmed the female submission that is present in their definition of godly relationships.

Another content area of each Passion Conference is what is frequently known as an altar call. Altar calls are a mass invitation to the attendees of the conference to choose the Evangelical Christian faith by placing their trust in Jesus Christ as their personal savior. This occurred each year. In 2019 it happened by Matt Chandler. In 2020 and 2021 it was led by Louie Giglio. The

altar call is frequently considered a pastoral action, and was led by a male speaker at each conference I analyzed.

There are two specific case studies I want to emphasize from my research that influence the way male and female roles are portrayed by the Passion Conferences. Ravi Zacharias and Sadie Robertson Huff are both frequent speakers at the Passion Conferences, and they both embody important trends in the conversation surrounding male and female roles in Evangelical Christianity.

### **Ravi Zacharias**

Ravi Zacharias was a well-known Christian author, speaker, and theologian that died in 2020. He frequently spoke at the Passion Conferences, and he even spoke in 2020, just five months before he passed away. Shortly after he died, sexual assault allegations resurfaced against him, and an investigation was conducted by his ministry organization to determine whether or not the claims were true. In February of 2021, the sexual assault and rape allegations were found to be correct, and the report by the independent law firm was released to the public (Boorstein). As a prominent and frequent speaker at the Passion Conferences, Ravi Zacharias's death was acknowledged when it occurred, and the social media accounts of the Passion Conferences reflected the sorrow that followed. Passion Conferences did not acknowledge the findings that were released in February, or what they mean for the platform Zacharias was given in the past by Passion Conferences. The only noticeable step that was taken is the fact that Zacharias's talk from 2020 was not present on their website. However, Tim Tebow was another speaker at Passion 2020, and his talk is not on their website either. There are no comparable accusations against Tebow that would warrant the removal of his talks from Passion's website, so the absence of Zacharias's talks cannot be easily tied to the findings of the investigation.

The lack of acknowledgement or response to the egregious accusations of abuse by Ravi Zacharias create a clear picture of the privileges male authorities often have in the church. Though the church, and Passion Conferences, would denounce any kind of abuse, the lack of response against a prominent male leader suggests that their respect for him as a leader overshadows their conviction to condemn his behavior. The victim of the abuse is minimized in this context, her pain dismissed under the guise of Zacharias's contributions and leadership in the Christian church. The dynamics of women being undermined in their leadership in the church is played out in the story of Zacharias, just as in many other church stories.

### **Sadie Robertson Huff**

Sadie Robertson Huff first rose to fame when her family became the reality television stars of the show "Duck Dynasty" ("About"). She was a teenager when her family first began the show, and by the time she was 17, she had competed on the show "Dancing with the Stars" and earned second place. Her fame as an influencer came with her entrance in her twenties, and she had millions of followers early in her career. Sadie went viral in 2015 in a YouTube video in which she spoke about her belief in the power of God and how she has seen the destructive nature of jealousy in her own life ("About"). Sadie married her husband Christian Huff in 2019. Sadie spoke for the first time at Passion in 2020. In following with the trend of married speakers at Passion, Sadie was not asked to speak at Passion until after she was married, though her prominence and qualifications were present before then. There are no official written or spoken rules that list marriage as a qualification of Passion speakers. However, Sadie's omission from the speaker line-up until she was married continues to emphasize the way women are undermined by requiring a husband to validate their ability to teach and lead.

### *Passion Marketing*

Passion marketing materials are difficult to evaluate because there is very little record of past Passion Conferences and the marketing materials that were used to promote them. The best way to find this information is through the social media accounts of Passion. From these marketing materials, the belief of Passion Conferences appears very egalitarianist in nature. Speakers do not appear to be promoted differently based on their gender. Pictures of male and female students are used in promotional purposes, and there are no gender-based restrictions for student leadership positions. The overt messages produced by Passion Conferences appear to be egalitarian with very little indication otherwise.

### *College Ministries*

Of the ministries that provided me with information, there were a variety of responses. All of the ministries that responded to my inquiry allow college women to lead at all levels within the college ministry. There were no restrictions on how women were leading within their own ministry. Differences in the ministries came to positions in the church outside of the college ministry. Some churches allowed college and non-college women to hold any position of leadership, volunteer or otherwise. Other churches restricted college and non-college women to positions that were not as a pastor or elder in their church. A full outline of the responses from the ministries can be found in Appendix E.

## **Conclusions**

### *Passion Conferences*

From my analysis of the Passion Conferences, it is clear to see the disconnect that I had identified before I conducted my research. There is nothing in the language or marketing efforts of the Passion Conference to indicate restrictions or guidelines that treat male and females

differently. However, the decisions and structuring of the conference creates an underlying message that reinforces a complementarian viewpoint. The Danvers Statement has a large focus on the headship of men in the church and the home, and this headship is reinforced repeatedly in the Passion Conferences. Women are to submit to God, to their husbands, and to men, and this dynamic is continually reinforced through the conferences. The prominence of men in influential times of the day, such as giving the night message or making the altar call, supports this idea of headship. Additionally, the imbalance of the amount of time given to men and women, though becoming more balanced, still continues to perpetuate the complementarian ideology. Even the simple act of pairing the female speakers with prominent, well-established male speakers and theologians, as seen in 2020, undermines the value of the woman's voice by validating it with a male partnership.

The emphasis on marriage by the speakers and their marital status also demonstrates the complementarian ideology that motivates the greater Passion Conference effort. As the second point of The Danvers Statement states, the belief that marriage is the joining of two complementary people is fundamental to the ideology, and reinforced by an emphasis on marriage between one man and one woman, perfectly displayed through male leadership and female submission. This reinforcement is continually emphasized in the Passion Conferences as one of the highest godly pursuits, so though the wording is egalitarianist, the underlying current continually reemphasizes complementarian ideology.

### *College Ministries*

The information I discovered in the college ministries on my own campus reinforced the ideas that I found in the Passion Conferences, and the tension I identified at the beginning of my research. College women are permitted to lead at all levels within their college ministry, and as



college women, are able to hold almost any leadership position in the church. However, depending on the ministry of which one is apart, they may or may not be able to continue to hold that position after they complete their college degree. The positions they hold are inconsistent based on their status as a college student. Sometimes this information is available on the website of the organization, and sometimes it is simply vaguely understood and explained. The common factor is that it is not hidden from congregants. Women who are members of churches and organizations with restrictions on their leadership are aware of the limitations that are in place, and they themselves playing into the maintenance of those structures.

### *Final Conclusion and Recommendations*

My research confirmed the tension I had previously identified. College women are being put in positions of leadership while in college that they are unable to hold after they graduate. Additionally, this is intentionally implemented and reinforced through complementarian messages that are present under an egalitarian surface message by the Passion Conferences, which can represent a broader trend in college ministries. The emphasis of male headship in both the church and the home is continuing to be prominent in subtle decisions about programming rather than overt messaging. This makes the trend harder to identify and rectify, and this study is one of the first attempts at doing so. As stated at the beginning, it is not my goal to pass judgement on how a church deems is the Biblical way to deal with women in leadership. However, for women such as myself, it is frustrating and unfair to overtly claim egalitarianism publicly while reinforcing complementarianism through internal decisions and trends. My call is for churches to acknowledge and amend this disconnect. Based on the research I conducted and the conclusions I drew, it is worth continuing to look for trends in the Evangelical church that

speak to the complementarian movement, even as the language continues to change to support egalitarianism.

My research was limited in its scope and capacity, another reason for further research to be conducted. Due to the longevity of the Passion Conferences, there are many years of talks that could be analyzed. I simply did not have the time to research all of the talks, only those that were relevant to my own time in college ministry leadership. Additionally, the topic of women in leadership is highly prominent today, and new research and commentary continues to be published on the subject. New information and insight will continue to provide additional knowledge on the subject, supplementing and aiding in the research I have begun in this thesis.

Submission is a large aspect of the complementarian movement, and it would be valuable to view the Passion Conferences through this lens. This topic was mostly referenced in the context of romantic relationships; however, it is clear that the concept is intended (in complementarian thought) to be applied in the home and the church. This is shown in multiple affirmations in The Danvers Statement. Though I did not notice overt instances of women emphasizing their submissive relationship to God, I believe my research indicates a reasonable argument that this is present. Men most likely do not feel a need to demonstrate their submissiveness to God, whereas women would feel it necessary to show their submission to God and men in an effort to fit the complementarian expectations. Viewing the Passion Conferences and other similar college-aged ministries through this idea would provide additional value and guidance for how to address this tension as it is perpetuated in the Evangelical church.

Through my research, I have found both comfort and frustration in the fact that I am not the only person to have experienced the tension I have identified. While I would not hope for others to be put in the same position, there is solace in knowing that others may also be looking

for answers to the same questions. This thesis is a platform for others who are looking to have a conversation, and at its best, will provoke churches and other organizations into owning and clarifying their stance on the topic. This transparency and honesty will serve to better the Evangelical Christian community as a whole, and to pave the way for others to continue to think critically about the topic in the future.

## **Appendix A**

### *Definitions*

Altar Call: The “altar call” began to be used in the early 20<sup>th</sup> century. It comes from the intention of the speaker for individuals to make a decision to surrender their lives to the authority of Christ in that moment. It was usually accompanied by some sort of physical response, such as a walk to the front (or altar), or raising one’s hand. In recent history, some pastors and speakers have moved away from altar calls and claiming they are unbiblical (Kidd).

Campus Ministry: I will use this term to describe groups of college students (typically 18-25 years old) that gather in a regular fashion based on their Christian religious identity. These groups are typically formed between students from the same college or university. They can be connected to a specific church in the community, but this is not a requirement.

Complementarianism: This is the belief that God created male and female with equal value, dignity, and significance, but have fundamentally different roles to play in society, the family, and the church. The female is to care and teach other females while submitting in authority to males. Males are to lead and teach both male and females (Ware). This is typically considered the more “traditional” view.

Egalitarianism: In this belief, God created male and female to be fundamentally equal in all aspects. Not only are they equally valued, but they are equally equipped to serve in all roles in society, family, and the church (Ware). This is typically considered the “less traditional” view.

Evangelical: This term is not defined by simply a denomination, organization, or church. The word itself is derived from the Greek wording meaning “good news” and so the term can simply describe people who self-identify as a believer of the “good news” (Merritt). In 1989, David Bebbington offered a four-part definition of the term that is still widely accepted. He asserts that

the term “evangelical” encompasses conversionism, biblicism, crucicentrism, and activism (Bebbington).

Conversionism: “the belief that lives need to be changed”

Activism: “the expression of the gospel in effort”

Biblicism: “a particular regard for the Bible”

Crucicentrism: “a stress on the sacrifice of Jesus on the cross” (Bebbington)

Gospel: The gospel is simply any message that is “concerning Christ, the kingdom of God, and salvation” (“Gospel”) In more specific contexts, it is “one of the first four New Testament books telling of the life, death, and resurrection of Jesus Christ” (“Gospel”).

Status: Status in the church often refers to age, but this is not the sole criteria by which status is determined. Status can also be determined by experience, spiritual maturity, and time involved in the church.

## **Appendix B**

The Danvers Statement is included in its entirety below. Due to the nature of the document, the document below is captured in an image format in order to be included in this research. This work was retrieved from <http://www.grbc.net/wp-content/uploads/2015/09/The-Danvers-Statement-on-Biblical-Manhood-and-Womanhood.pdf>.

# **The Danvers Statement on Biblical Manhood and Womanhood**

The "Danvers Statement" summarizes the need for the Council on Biblical Manhood and Womanhood (CBMW) and serves as an overview of our core beliefs. This statement was prepared by several evangelical leaders at a CBMW meeting in Danvers, Massachusetts, in December of 1987. It was first published in final form by the CBMW in Wheaton, Illinois in November of 1988.

## **Rationale**

We have been moved in our purpose by the following contemporary developments which we observe with deep concern:

1. The widespread uncertainty and confusion in our culture regarding the complementary differences between masculinity and femininity;
2. the tragic effects of this confusion in unraveling the fabric of marriage woven by God out of the beautiful and diverse strands of manhood and womanhood;
3. the increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between the loving, humble leadership of redeemed husbands and the intelligent, willing support of that leadership by redeemed wives;
4. the widespread ambivalence regarding the values of motherhood, vocational homemaking, and the many ministries historically performed by women;
5. the growing claims of legitimacy for sexual relationships which have Biblically and historically been considered illicit or perverse, and the increase in pornographic portrayal of human sexuality;
6. the upsurge of physical and emotional abuse in the family;
7. the emergence of roles for men and women in church leadership that do not conform to Biblical teaching but backfire in the crippling of Biblically faithful witness;
8. the increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of Biblical texts;
9. the consequent threat to Biblical authority as the clarity of Scripture is jeopardized and the accessibility of its meaning to ordinary people is withdrawn into the restricted realm of technical ingenuity;
10. and behind all this the apparent accommodation of some within the church to the spirit of the age at the expense of winsome, radical Biblical authenticity which in the power of the Holy Spirit may reform rather than reflect our ailing culture.

## **Affirmations**

Based on our understanding of Biblical teachings, we affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Gen 1:26-27, 2:18).

2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14).
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9).
4. The Fall introduced distortions into the relationships between men and women (Gen 3:1-7, 12, 16).
  - In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
  - In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (Gen 1:26-27, 2:18; Gal 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15).
6. Redemption in Christ aims at removing the distortions introduced by the curse.
  - In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership (Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7).
  - In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15).
7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission-domestic, religious, or civil-ever implies a mandate to follow a human authority into sin (Dan 3:10-18; Acts 4:19-20, 5:27-29; 1 Pet 3:1-2).
8. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries (1 Tim 2:11-15, 3:1-13; Tit 1:5-9). Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.
9. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world (1 Cor 12:7-21).
10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.



## Council Members

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# **About CBMW**

## **Mission**

The mission of The Council on Biblical Manhood and Womanhood is to set forth the teachings of the Bible about the complementary differences between men and women, created equally in the image of God, because these teachings are essential for obedience to Scripture and for the health of the family and the church.

## **Vision**

The vision of the Council on Biblical Manhood and Womanhood is to see the vast majority of evangelical homes, churches, academic institutions, and other ministries adopt the principles of the Danvers Statement as a part of their personal convictions and doctrinal confessions and apply them in consistent, heart-felt practice.

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## **Appendix C**

### *(Passion Talks Questions and Results)*

The tables outlined below is the full record of the qualitative notes I took when analyzing the Passion Conferences. There is limited short hand and modified content within the notes. The table is color-coded based on male and female speakers.









## Appendix D

Included below is the email I sent to the college ministries on campus. Contact information for the ministries was retrieved from studentlife.uni.edu.

### *Email to College Ministries*

Hello!

My name is Abbie Read and I am a Senior Honors student at the University of Northern Iowa. I am completing my undergraduate Honors Thesis. I am researching women's leadership roles in the Evangelical church, and how these correspond with positions of leadership college women hold in college ministries.

I am hoping you can help me in my research, or can pass this along to the person who can. As an advisor of one of the college ministries at UNI, I would like to include information about your ministry in my research. If you are willing to send me answers to the questions outlined below, that would be greatly appreciated. By design, the questions are objective, and should not ask about your own personal beliefs. Instead, they are designed to simply learn about the guidelines by which your organization adheres.

If you have any further questions about my research or how this information will be used, please let me know. I can be reached by phone (641.420.3377) or email (aeread@uni.edu).

I greatly appreciate your help!

Questions:

College Ministry Specific:

1. At what level(s) are college women permitted to lead within your college ministry?
2. At what level(s) are non-college women permitted to lead within your college ministry?

Partner Church Specific (if applicable):

1. At what level(s) are college women permitted to lead in your church?
2. At what level(s) are non-college women permitted to lead in your church?

Documentation of Guidelines:

1. Are these guidelines officially documented by your church/college ministry? If so, where are they documented and by whom can they be accessed?
2. If possible, would you be willing to send me the official guidelines for women's leadership in your church/college ministry (if applicable)?
3. Have the guidelines you have outlined above changed or been adjusted (to the best of your knowledge)? If so, how?

Thank you again for your help! If you have any questions, please reach out.

Sincerely,

Abbie Read



## **Appendix E**

The results included below are the direct responses from the college ministries that responded to my inquiry. The contact information has been omitted for the sake of the individuals who provided the information. My original email to them is not included in their response unless they directly reference it in their answers.

### *ThreeHouse*

Abbie,

I am delighted to offer my answers to your survey. I do have to admit that I had to think about how to answer the questions honestly, because it's been a while since we've even considered the topic of "allowable" leadership roles for women in our campus ministry and partner churches. By that I mean that women and men have the same permissions for positions of leadership. The campus ministry in which I currently am the campus minister was served by a female United Methodist pastor before me. We have had women in other levels and kinds of leadership for many years. In terms of leadership we pay most attention to gifts and talents and abilities. I would not hesitate to have a female student in an authority position over male students. We have for a number of years identified gifted and talented students of faith who have been leaders here in our community who are part of the trans and LGBTQ+ community as well. I firmly believe that everyone is a beloved child of God and welcome to discover their abilities, gifts and talents through leadership at ThreeHouse.

In terms of our partner churches/congregations many are currently led by female clergy, which puts them in positions of authority "over" male and female participants. I know of no formal limitation to female participation or leadership in any of the congregations. They would all also be most interested in gifts and talents.

At ThreeHouse we are primarily a campus ministry, so our focus is on college students. However, we have non-student participants and leaders, from the community along with our collaborative partner churches.

Having shared these thoughts, I will directly answer your questions for your research, but wanted to explain how I answered them.

Thanks,

Dave G

Questions:

College Ministry Specific:

1. At what level(s) are college women permitted to lead within your college ministry?  
Any and all.
2. At what level(s) are non-college women permitted to lead within your college ministry? Any and all.

Partner Church Specific (if applicable):

1. At what level(s) are college women permitted to lead in your church? Any and all, though some leadership roles might be dependent on church membership
2. At what level(s) are non-college women permitted to lead in your church? Any and all, though some leadership roles might be dependent on church membership

Documentation of Guidelines:

1. Are these guidelines officially documented by your church/college ministry? If so, where are they documented and by whom can they be accessed? We do not have a specific document or position paper stipulating what role women can play in our

campus ministry. We have always presumed that women were equally suited for leadership in our community as men are, as trans people are.

2. If possible, would you be willing to send me the official guidelines for women's leadership in your church/college ministry (if applicable)? The only thing I would be able to send to you would be many pages of statements of women's right to full membership, full ordination, full leadership, full membership from each of our partner denominations.
3. Have the guidelines you have outlined above changed or been adjusted (to the best of your knowledge)? If so, how? We have, as a campus ministry, worked for inclusion of women at all levels of the church and by extension of our campus ministry. We have also worked for full inclusion of LGBTQ+ individuals, Persons of Color, Neuro-diverse, marginalized persons in all levels of our campus ministry. Sadly, we are not perfect and have failed at times, but this is what we are working towards.

### *BASIC*

Abbie, my responses are below. I hope this helps. I'd love to see your research when you are done.

At Orchard Hill Church and in our partnership with Nazareth Lutheran Church - we have long said that we believe that God doesn't give Spiritual Gifts based on gender. We see many examples in the Scriptures that affirms that woman can and should lead in the Church (and beyond). Women can lead in our church and student ministries in the same way a man can lead. In fact, our teaching pastor is a woman and leads the teaching team for all of our 3 Orchard campuses.

Again, I hope this is helpful and I appreciate you reaching out.

Peace

Questions:

College Ministry Specific:

1. At what level(s) are college women permitted to lead within your college ministry? At all levels.
2. At what level(s) are non-college women permitted to lead within your college ministry?  
At all levels.

Partner Church Specific (if applicable):

1. At what level(s) are college women permitted to lead in your church? At all levels.
2. At what level(s) are non-college women permitted to lead in your church? At all levels.

Documentation of Guidelines:

1. Are these guidelines officially documented by your church/college ministry? If so, where are they documented and by whom can they be accessed? I don't believe there is official documentation, but I can look further into that.
2. If possible, would you be willing to send me the official guidelines for women's leadership in your church/college ministry (if applicable)? Not applicable. The guidelines are the same regardless of gender.
3. Have the guidelines you have outlined above changed or been adjusted (to the best of your knowledge)? If so, how? It's been like this since I've been on staff since 2012 and for many years. before.

*theRiver*

Hope this helps!

Questions:

College Ministry Specific:

1. At what level(s) are college women permitted to lead within your college ministry?
  1. College Women can participate in any level of leadership within college ministry; from staff, interns or volunteers.
2. At what level(s) are non-college women permitted to lead within your college ministry?
  1. There are currently no restrictions for non-college women for any volunteer role.

Partner Church Specific (if applicable):

1. At what level(s) are college women permitted to lead in your church?
  1. College women can take any form of volunteer leadership at our church.
2. At what level(s) are non-college women permitted to lead in your church?
  1. The two offices/positions that currently are not permitted for non-college women is the role of senior pastor or campus pastor at this time.

Documentation of Guidelines:

1. Are these guidelines officially documented by your church/college ministry? If so, where are they documented and by whom can they be accessed?
  1. This documentation is being clarified currently through a central team/Elder board process.
2. If possible, would you be willing to send me the official guidelines for women's leadership in your church/college ministry (if applicable)?
  1. If this becomes available, I would be happy to send this along.
3. Have the guidelines you have outlined above changed or been adjusted (to the best of your knowledge)? If so, how?

1. In practice, we adhered to the guidelines, but there were still gaps on the title of “pastor”. Positionally, either gender could function within a role, but the title would be different. Currently this process is becoming clarified and adjusted.

*The Good Life*

Hello Abbie,

Sorry for my delay! Last week was full. Let me know if you need any more information.

Questions:

College Ministry Specific:

1. At what level(s) are college women permitted to lead within your college ministry?
  - a. Women are permitted to serve at all levels of leadership within The Good Life (TGL). This includes Student Leaders, Organization Offices, Worship Leaders, Non-student volunteer, and staff.
2. At what level(s) are non-college women permitted to lead within your college ministry?
  - a. Similar to my answer above, but they are usually designated as non-student volunteers. They lead in similar capacities as Student Leaders.

Partner Church Specific (if applicable):

1. At what level(s) are college women permitted to lead in your church?
  - a. Women are permitted to lead in all areas of serving and leading except the office of Elder/Pastor.
2. At what level(s) are non-college women permitted to lead in your church?
  - a. See above

Documentation of Guidelines:

1. Are these guidelines officially documented by your church/college ministry? If so, where are they documented and by whom can they be accessed?
  - a. The doctrinal stance can be found in the church's Pastoral Statement of Faith on the church website and it is accessible to all.
2. If possible, would you be willing to send me the official guidelines for women's leadership in your church/college ministry (if applicable)?
  - a. Statement of Faith - pg 4, 80 specifically
    - i. <https://static1.squarespace.com/static/518d802ae4b05913b69c534f/t/51bf59a2e4b03b777468233a/1371494818018/Pastoral+Statement+of+Faith.pdf>
  - b. Gender Sermon Series - <http://redeemerhome.com/rebels-guide-to-gender>
3. Have the guidelines you have outlined above changed or been adjusted (to the best of your knowledge)? If so, how?
  - a. No

*Chi Alpha*

Hey Abbie, sorry for the late reply, here's answers to your questions!

College Ministry Specific:

At what level(s) are college women permitted to lead within your college ministry?

- All of our college-aged women have the opportunity to become small group leaders and student-officers within our ministry. Currently our Student President and Secretary are both women, and over half our small group leaders are women. They have the same opportunities as men!

At what level(s) are non-college women permitted to lead within your college ministry?

- They are permitted to lead at all levels. Currently, on our four person staff team, two of our pastors are women.

Partner Church Specific (if applicable):

At what level(s) are college women permitted to lead in your church?

- We are partnered with Sent Church (which is a part of the Assemblies of God movement); Women are allowed at all levels of ministry. There are no college students on our Pastoral Team because they have not received any pastoral credentials. However, two of our four youth leaders are college women.

At what level(s) are non-college women permitted to lead in your church?

- Women are allowed at all levels of ministry; currently we have two Associate Pastors who are women and our Children's Pastor is a woman.

Documentation of Guidelines:

Are these guidelines officially documented by your church/college ministry? If so, where are they documented and by whom can they be accessed?

- Both Sent Church and Chi Alpha follow the guidelines of the Assemblies of God. I have attached a PDF of their position paper on Women in Ministry, this is public information found on Assemblies of God official organization website.



If possible, would you be willing to send me the official guidelines for women's leadership in your church/college ministry (if applicable)?

- Yes! They are attached.

Have the guidelines you have outlined above changed or been adjusted (to the best of your knowledge)? If so, how?

- Sent Church and Chi Alpha have been empowering women in ministry since both of their beginnings. To my knowledge, the Assemblies of God has allowed women in ministry since they were first founded in the early 1900s, and women were a big part of the movement starting. However, the position paper I have attached was last updated in August of 2010, so I'm not sure what exactly was the position when first established.

Let me know if you have any questions!

KC G.

Chi Alpha UNI

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