

# **Report to the General Assembly**

## **from the Women in Ministry Task Force**

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Leadership Council and  
General Conference Board**

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# **Report of the Women in Ministry Task Force**

## **Brethren in Christ U.S.**

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## I. Introduction

*“Women have played significant roles in ministry and leadership throughout the history of the church and the pages of the Bible. Today, women make up more than half of the church, and do much of the mission, ministry, and discipleship in the life of the church. But women have often been held back from ministry roles. . . . The Bible paints a radical vision of women, empowered and emboldened for full ministry participation in Christ’s church. The biblical vision for women and for their role as teachers, witnesses, disciplers, and leaders transforms not only personal lives, but also the church and the world. . . . Together women and men can revitalize the church and renew the world.”<sup>1</sup>*

*“Over the years I have noticed something in many well-meaning, Spirit-filled churches. To put it bluntly, women are marginalized and are left without opportunities to harness and use their God-given gifts to the fullest simply because of their gender. Although many churches affirm women in ministry, these same communities sometimes have no idea how to embolden women in their midst as men continue to saturate the leadership structures. Women who are gifted to teach, preach, lead, evangelize, and shepherd are all too often side-lined. The body of Christ is disjointed—privileged men are soaring in their gifts, and women are still silenced. This status quo will continue indefinitely until men and women partner together in this great mission we have been called to.”<sup>2</sup>*

In 2018, Leadership Council began working on the priorities for Project 250. In December 2020, the Project 250 Report was publicized, which includes this fifth priority: *Growing to Reflect the Demographic Realities of our Communities - The communities that surround our congregations are diverse, and we want our congregations to reflect that. Additionally, we want to increase the number of qualified women and people of color serving in BIC U.S. assigned ministry roles and governing boards. We are committed to providing resources, encouragement, and accountability as we grow in this area.*

At the end of December 2020, the Brethren in Christ U.S. Leadership Council received a passionate letter of concern in which a licensed Brethren in Christ minister surrendered her ministerial license and criticized the denominational commitment to women in ministry at all levels of church life. The open letter made several significant allegations regarding sexism, nepotism, abuse of power, and a specific allegation about conversations in a core course.

Following receipt of the letter, the Leadership Council approved the creation of a task force to review the concerns that were raised and to provide a report with action recommendations. The Leadership Council commissioned former bishop Pauline Peifer to assemble such a task force<sup>3</sup>, and she invited the

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<sup>1</sup> Graham Joseph Hill, *Holding Up Half the Sky: A Biblical Case for Women Leading and Teaching in the Church* (Eugene, OR: Cascade Books, 2020), back cover.

<sup>2</sup> Tara Beth Leach, *Emboldened: A Vision for Empowering Women* (Downers Grove, IL: IVP Books), 6-7.

<sup>3</sup> “BIC U.S. Announces the Creation of Task Force in Affirmation of Women in Ministry,” January 22, 2021, <https://bicus.org/2021/01/bic-us-announces-the-creation-of-taskforce-in-affirmation-of-women-in-ministry/>.

**Note that all references to “women in ministry” in this report also include women in leadership roles. Brethren in Christ U.S. affirms the participation of women in any and all levels of church life.**

following task force members: Doris Barr, Christina Embree, Mona Engle, Timothy Fisher, Lynda Gephart, Ryan Showalter, and Drew Strayer. They were each chosen for their commitment to Christ and the Church, and for their passionate advocacy for women in ministry in the Brethren in Christ Church. They did not accept this assignment lightly and have given significant time over the past year in Zoom meetings, doing interviews, sifting through notes, and compiling summary reports. Throughout their investigation and report writing, the task force sought to explore and address issues of injustice related to women in ministry with a focus on hiring practices, abuse of power, and accountability of leaders as they relate to the Brethren in Christ denomination, which the task force sought to do independently and confidentially.

## II. Task Force Methodology

The task force met eleven times on Zoom, usually about three hours each time, from February 2021 to January 2022, and once in person in October 2021. The process of reviewing the allegations in the letter began by identifying all of the individuals who were named specifically or referenced in some way. The task force conducted interviews with all of these individuals—sometimes in person, sometimes by phone or Zoom—to investigate the truth of and to understand the various perspectives on the allegations. These initial investigative interviews were held with twenty-four (24) individuals, then additional interviews were held with those who asked to be contacted either following the denominational announcement of the task force or when they completed the survey (see below). A total of thirty-seven (37) individuals were interviewed by pairs of task force members; as the interviews and contacts took place, detailed written notes were taken and then reviewed by the entire task force.

In addition, the task force engaged Dr. Carolyn Stauffer from Eastern Mennonite University to conduct a church-wide survey of church leaders and people in ministry at various levels of church life (see Appendix A). Dr. Stauffer has been a consultant and educator in gender-based violence and sexual harm, and has conducted trainings on trauma. She developed the survey in consultation with the task force and with assistance from Todd Van Patter, an organizational consultant. The survey was sent to 655 individuals, including both English and Spanish versions. Three hundred and sixty-nine (369) surveys were returned, with an overall response rate of 56 percent. The survey included a total of twenty-six questions, twenty-four that could be graphed (see Appendix B) plus two which were open-ended questions. Seventy-six (76) people wrote answers to this question: “If you feel comfortable, please share about any incidents or barriers to women’s advancement within BIC church leadership.” One-hundred and ninety-four (194) people wrote responses to this question: “What is the single most important thing the BIC church can do to support women’s advancements to all levels of church leadership?” (see Appendix C for a summary of the prevalent themes). Following the completion of the survey, Dr. Stauffer prepared a report, “BIC Survey Results: Creating Cultures of Belonging,” which aided the Task Force as they formulated recommendations.

With the information from the initial investigative interviews, the surveys, and the subsequent interviews, the task force categorized the identified issues. The three major issues related to women in ministry and leadership identified in the original letter were sexism, nepotism, and abuse of power, plus the references to a core course. The survey report divided the concerns into five major themes: participation, equity, culture, representation, and opportunity. The task force divided itself into four teams of two to summarize the findings. Each team was assigned one theme from the interviews and

one theme from the survey, and all four teams addressed the theme of opportunity. The teams wrote reports summarizing the findings from all of the investigative interviews, the survey, and then listed suggested recommendations for addressing the concerns that had been identified through the interviews and the survey.

On October 1 and 2, 2021, the task force met in person for the first time at Manor Church to review the team reports and recommendations and to begin preparing the final report to the Leadership Council. To help with this process, Pauline invited Wanda Heise to moderate the discussion and Harriet Bicksler to assist with writing the final report. The task force agreed on a basic framework or outline for the report, and narrowed down the lengthy list of recommendations. Following the meeting, Harriet prepared a draft of the report which was reviewed and finally approved unanimously by all members of the task force.

### III. Organization of the Report

- A. **The findings:** This section includes descriptions of the major findings from the investigative interviews, the survey, and the subsequent interviews:
- Sexism
  - Nepotism
  - Abuse of power
  - The core courses and the credentialing process
  - Additional findings
- B. **The recommendations:** This section offers the recommendations of the task force to the Leadership Council, providing specific ideas for how Brethren in Christ U.S. can move forward and reaffirm a strong commitment to including women as full and equal partners at all levels of ministry in the church. The recommendations are listed in five parts:
- Changing the culture
  - Removing the barriers
  - Leveling the playing field
  - Creating opportunity
  - Educating/teaching the church

### IV. The Findings

This section describes the major findings from the investigative interviews, the survey, and the subsequent interviews. A fifth category, “Additional Findings,” lists several items that did not fit elsewhere.

#### A. **Sexism: The task force found that sexism exists within Brethren in Christ U.S.**

The Merriam-Webster dictionary defines sexism as “prejudice or discrimination based on sex; behavior, conditions, or attitudes that foster stereotypes or social roles based on sex.” The letter received by the Leadership Council included charges against the denomination of “blatant” and “rampant” sexism and “direct and indirect discrimination.” The task force did not find that sexism in the church rose to the level of “rampant” (spreading unchecked) and “blatant” (done openly and unashamedly), but it did hear from people who described situations of marginalization and discrimination due to hiring practices and disparity of treatment in their roles which they believed were gender-related.

Interviewees noted that there are varied beliefs regarding women in ministry within congregations, ranging from full support of the denomination’s egalitarian position to complementarian teaching taking place, even from the pulpit. Interviewees also shared experiences of leaders who say they support women in ministry yet fail to do so in practice. Despite the full-throated denominational position affirming women in ministry at all levels of church life, interviewees noted that the lack of any articulation of this belief in the “Articles of Faith and Doctrine” provides a loophole for church leaders and pastors to disagree with the position.

Specific examples of the sexism and discrimination that women experienced and/or were witnessed by men include the following:

- Clarity in job titles is lacking, particularly the difference between a pastor and a director or coordinator. Sometimes women serving in the same pastoral roles as men have the title of “director” rather than “pastor.” Some job titles and positions have been renamed to avoid recognizing women as pastors. This in turn sometimes affects compensation.
- Some characterized the work environment as “hostile” to women, with demeaning conversations, invasion of personal space and unwanted physical contact by a male, snide comments, and other micro-aggressions directed at women.
- There is a strong perception by men and women that women lack visibility at regional and denominational events, particularly in leadership positions.
- Some women have felt that male pastors guard the pulpit and will not allow women to preach.
- Women have specific challenges for which they receive little support and sometimes have to pay out-of-pocket for resources to meet these challenges—for example, the need for counseling to overcome the various barriers, injustices, disrespect, and harm they experience as women in ministry, and the need for help to complete the core courses when they are often serving part-time or as volunteers.

## **B. Nepotism: The task force found that there was no clear violation of denominational policies against nepotism.**

In its investigation, the task force used the definition of nepotism in the letter: “the practice among those with power or influence of favoring relatives or friends, especially by giving them jobs.” To find out more about the specific charges, the task force interviewed all of the individuals named or implied in the letter. The investigation was also informed by the experiences of women who offered their stories and by the denominational statement on “Nepotism, Employment of Relatives, and Personal Relationships” from the Brethren in Christ U.S. Employee Handbook (see Appendix D for the full statement).

During its investigation, the task force examined two instances of the hiring of bishop’s assistants in recent years. The regional conference Board of Directors initiated the hiring of one of the assistants and recused the bishop from the decision. In the other hiring, background and reference checks were completed, and a skills test was administered by the HR administrator to ensure that the individual aptly fit the position requirements.

When evaluated in light of the nepotism policy in the Employee Handbook, the task force concluded that there was no clear violation in either hiring, especially given the “exceptions” clause. Both hirings involved some urgency as the positions came open quickly and unexpectedly. In both cases, the person hired was deemed highly qualified and a good candidate for the position. However, it is not difficult to understand how an observer could consider these to be examples of the kind of nepotism defined in the letter. Several women interviewed by the task force also indicated that it is not uncommon for churches to hire someone who is already known without going through a formal search process.

For many years, the Brethren in Christ Church has operated as a large family. While knowing and being known can be viewed as a relational strength and an important family quality, it can also lead to exclusiveness. It is important to find ways to broaden and diversify the applicant pool to eliminate any appearance of nepotism.

**C. Abuse of power: The task force heard reports of instances of abuse of power.**

Abuse of power can be both overt and subtle, active or passive, and is defined as “the use of position or power to withhold opportunity or advancement based on gender and/or familial or friendship status.” Lifeway Research says, “Abuse occurs when pastors or other ministers in position of authority use power or influence to control, manipulate, or otherwise demean and exploit staff associates. It can happen over time or with one catastrophic event.”<sup>4</sup>

During the investigation, the task force heard several instances that would constitute abuse of power. Though the specific examples given to the task force did not seem to indicate that abuse of power is a systemic problem, situations of abuse must be addressed. The instances shared ranged from women reporting being passed over in employment opportunities by those responsible for hiring to specific congregational settings in which patterns of abusive behavior by the lead pastor or by the church board were exhibited and, in some cases, tolerated.

Interviewees noted three related factors that can make it difficult to address situations of abuse of power in the congregation: 1) Senior or lead pastors often lack accountability, except to the bishop. 2) Staff in positions other than senior or lead pastor frequently do not have a safe place to take their concerns, complaints, or grievances, and they often perceive that they do not have direct access to the bishop. 3) There does not seem to be a clear or common understanding of what constitutes abuse of power, which results in further trauma when one’s reality is questioned.

**D. Core courses and the credentialing process: The task force found: 1) the letter writer inaccurately recounted what took place in the core course in alleging that the National Director had initiated using the issue of women in ministry as an illustration of the grace offered to pastors who disagree with the denomination’s position; 2) there is a lack of clear biblical teaching on the subject across the denomination; and 3) women lack support in the credentialing process.**

1. During the course of investigating the allegation against the National Director, the task force interviewed several participants in the core course to which the letter writer referred and watched the Zoom video recording. After watching the Zoom recording, the task force determined that the accusation was not accurate. Rather, it was a class participant who initiated the topic of women in ministry.

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<sup>4</sup> Patti Townley-Covert, “Staff Abuse: Can It Happen Here?” Lifeway Research, October 13, 2015, <https://lifewayresearch.com/2015/10/13/staff-abuse-can-it-happen-here/>).



2. Nevertheless, the task force found that there is a need for systematic teaching of the denominational position on women in ministry, particularly on the more problematic New Testament passages. Because there has not been enough clear and regular teaching on the subject that considers the whole of Scripture and its cultural context, women continue to be discouraged and not permitted to exercise their God-given gifts for pastoral ministry and male pastors continue to be allowed to serve despite their sometimes open disagreement with the denominational position.
3. The task force also discovered that women often find it difficult to begin and/or complete the credentialing process. As of this writing, there are 176 women serving on congregational staff, but only five are ordained (2.84 percent) and 35 are fully or provisionally licensed (19.87 percent). By contrast, out of 367 men serving, 82 are ordained (22.34 percent) and 125 are fully or provisionally licensed (34.06 percent). Additionally, of the 204 male senior pastors, 65 are ordained (31.86 percent), 88 are licensed either provisionally or fully (43.14 percent), and 51 are not licensed at all (25 percent). Of the 22 women serving as senior or lead pastors, only one is ordained (4.55 percent), 13 are fully or provisionally licensed (59.09 percent), and eight are not licensed at all (36.36 percent). If a woman or man begins the licensing process and receives a three-year provisional license but does not attend at least one core course, is not assigned during that time, and does not write a Doctrinal Questionnaire (DQ), the license lapses. (See Appendix E.)

According to interviews and the survey, there are a number of reasons why some women do not begin or complete the credentialing process (some of these reasons are also true for men):

- a. Writing the DQ is a daunting exercise especially for women who are working part-time or serve as volunteers. Some have not gone to seminary or graduate school and thus may not have the necessary theological background.
- b. Some senior pastors and/or church boards do not encourage women to become credentialed.
- c. There are those who see the licensing process as unnecessary. Credentialing has not been seen as a privilege or a responsibility for men and women in ministry.
- d. Other women begin the process but don't finish due to various systemic barriers, including:
  - 1) They need to be assigned to be licensed.
  - 2) Their pastor or congregation will not consider hiring a woman.
  - 3) There are no available opportunities in congregations that affirm women in ministry and leadership.
- e. Not all of the core courses are considered relevant to the unique church settings where women are often serving.

**E. Additional Findings: The task force uncovered a number of other important issues that do not fit neatly in any of the four categories described above.**

1. While the majority of survey respondents said that they are aware of people (both men and women) and resources that affirm women in ministry, that the majority of both men (87

percent) and women (76 percent) believe there is “moderate” to “strong” support in the denomination for women in ministry,<sup>5</sup> and that in general bishops have been very supportive, the investigative interviews, the survey, and subsequent interviews indicated a number of ways the Brethren in Christ U.S. can better encourage women in ministry leadership.

2. The survey asked participants to check all the factors they believed prevent women from advancing in ministry and leadership roles from the following list: doctrinal factors, limited mentorship, lack of support by pastors, lack of support by church board, lack of support by the bishop, lack of support by denominational leadership, a hostile culture, work/life balance, and limited opportunities.

Women who responded to this question identified, in order, limited opportunities, work/life balance, and lack of mentoring as factors preventing women from advancing. Men responding to this question identified, in order, lack of support by pastors, limited opportunities, and lack of support by church board, followed closely by doctrinal factors. When added together, women and men responding identified, in order, limited opportunities, lack of support by pastors, and lack of support by church board as the most common factors preventing women from advancing.

3. Women’s ministry roles in congregations tend to be concentrated at “lower authority levels,” like worship, music, youth, and children’s ministries. As of this writing, 9.7 percent of senior pastors are women, while 52.8 percent of worship pastors/directors and 86.4 percent of children’s pastors/directors are women. In addition, position titles such as “director” or “coordinator” often do not reflect the pastoral nature of these roles. (See Appendix E.)
4. Many women also reported a lack of visible representation of women at every level of leadership. Often at planned events, such as regional conferences and professional development days, opportunities to speak are filled almost entirely by men. In addition, all the core courses are currently taught by men.
5. Because there continues to be resistance to the official denominational position on women in ministry and leadership, many women and men indicated that affirmation of women in ministry needs to be incorporated into the “Articles of Faith and Doctrine,” rather than in separate statements that are not perceived to carry as much weight. With the position clearly articulated in the “Articles,” pastors and others who disagree would have no reason not to know exactly where Brethren in Christ U.S. stands.

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<sup>5</sup> Mitchell Martin, BIC U.S., Slide #26, Survey Question 15 - The statistical breakdown for “moderate” was 38 percent for men and 42 percent for women, and the statistical breakdown for “strong” was 49 percent for men and 34 percent for women.

## V. The Recommendations of the Task Force

This section lists five categories of recommendations from the task force to the Leadership Council, providing specific ideas for how Brethren in Christ U.S. can move forward and reaffirm a strong commitment to including women as full and equal partners at all levels of ministry in the church. The five categories are labeled as positive top-level action steps. Just as the Brethren in Christ core values have served as aspirational statements for the church, these five categories aspirationally address all nine themes collected from the investigation and the survey (sexism, nepotism, abuse of power, core courses/credentialing, participation, equity, culture, representation, and opportunity). Each recommendation includes a cross-reference to where the issue was addressed in the findings.

### A. Changing the culture

1. Develop policies related to sexism, nepotism, and the abuse of power that carefully define the issues and provide clear direction on how to identify and address specific situations. (IV-B)
2. Develop a grievance and appeals policy for congregational staff members during situations of conflict with the senior/lead pastor. The policy should also include a process for addressing the trauma experienced by a staff member, as well as the designation of an impartial ombudsman to handle the grievance and appeals process. (IV-C)

### B. Removing barriers

1. Revise the “Articles of Faith and Doctrine” so that they clearly articulate the theological position of the Brethren in Christ affirming women in ministry. (IV-D)
2. Include all policies related to sexism, nepotism, abuse of power, and handling grievances and appeals in the *Manual of Doctrine and Government* (adding to Articles VII and XIII in the By-Laws section). (IV-B, C)
3. Develop templates for congregations to develop their own specific policies that protect against sexism, nepotism, and abuse of power and point to resources that will help individuals know how to file a complaint or grievance, including a single point of contact. (IV-A, B, C)
4. Ensure that all candidates for bishop and denominational employment demonstrate affirmation for women in ministry, in addition to other Brethren in Christ distinctives, and are advocates for women in ministry. Current bishops and denominational employees, during their term reviews, should also reaffirm their support and advocacy for women in ministry. (IV-D, E)

### C. Leveling the playing field

1. Update Articles VI and VII in the Congregational Handbook section of the *Manual of Doctrine and Government* and create guidelines for job descriptions and titles so it is clear who can be a “pastor.” (IV-A)
2. Require that all individuals who hold the title of pastor go through the credentialing process. (IV-A)

3. Expand the Leadership Council to include the director of Awaken Network as a voting member. (IV-A, IV-E-4)
4. Add all Awaken regional conference representatives as voting members of regional boards of directors. (IV-A, IV-E-4)
5. Ensure that women are more visible in denominational and regional events and leadership. (IV-A)

#### **D. Creating opportunity**

**Provide funding for the director for Awaken and empower the Awaken Network to do the following:**

1. Create a credentialing team to support women through the credentialing process.
2. Explore creating a scholarship fund or subsidy at the regional conference level for women while they complete the credentialing process.
3. Advocate for bishops and senior/lead pastors to encourage women to complete the credentialing process and to offer financial assistance for those in part-time and volunteer positions.
4. Offer mentorships, leadership development activities, and peer support groups for women in ministry.
5. Identify and encourage women with pastoral potential and forward the information about potential women pastors to bishops and congregations.
6. Develop a cadre of women who can teach core courses, directed study courses, and impact seminars.
7. Create opportunities for bishops to meet with all women in pastoral positions.
8. Create, maintain, and promote an online library of recommended books, videos, podcasts, and other resources on women in ministry.
9. Continue to develop Awaken representation in each region and strengthen relationships with bishops and boards of directors.
10. Appoint women to serve as denominational representatives to relevant national interdenominational organizations (for example, Wesleyan Holiness Women Clergy).

#### **E. Educating and teaching the church**

1. Update the “Women as Pastors” impact seminar curriculum and offer it at regular intervals. (IV-D)
2. Add a core course on Brethren in Christ distinctives, including topics like women in ministry and peace, or restructure the existing core courses to ensure that attention is given to them. (IV-D)
3. Add a Directed Study Program course on the biblical basis for women in ministry. (IV-D)
4. Promote Awaken’s online resource library on women in ministry. (IV-D)

## VI. Conclusion

The task force would like to thank Leadership Council for taking the letter of concern seriously and establishing this process to investigate the issues raised and to offer recommendations that will help empower and embolden women to use their God-given gifts and calling to ministry in the Brethren in Christ Church. Each member of the task has felt privileged to be trusted with this important task and has gladly given of her or his time to do the work required.

For many years the Brethren in Christ Church has recognized that women have been gifted and called by God to serve in ministry. This affirmation took place at the General Conference of 1982 and again in 1992. Today, in January 2022, nearly 40 years since that first affirmation, there are 21 ordained women and 52 either fully (34) or provisionally (18) licensed. A number of these women are now retired or in other career callings such as counseling or chaplaincy. Realistically, today there are five ordained women currently serving in Brethren in Christ congregations and 35 women who are fully or provisionally licensed.

As Project 250 unfolds in the coming years, with its clarion call to increase the number of qualified women and people of color who are serving in ministry and leadership among us, this is a significant time for the Brethren in Christ not only to honor the dedicated women who served our church in the past, but to raise up many more women to serve in ministry in every congregation, on every board and commission, and at every level of church life. There are numerous godly, passionate women who are sensing a call to ministry and are eager to serve. Let's unleash them. This is also the time to raise up our daughters for a new generation of ministry in the Brethren in Christ. Let us rise to the challenge.

## Appendices

- A. **Women In Ministry Survey Questions, Carolyn Stauffer and Todd Van Patter.**
- B. **Statistical Analysis of Women In Ministry Survey Responses, Mitchell Martin, BIC U.S.**
- C. **Thematic Summary of Women In Ministry Survey Responses to Open-Ended Questions, Pauline Peifer.**
- D. **“Nepotism, Employment of Relatives and Personal Relationships,” *Employee Handbook: Brethren in Christ U.S.*, February 1, 2018, 11.**
- E. **Statistical Summary by Gender of Brethren in Christ U.S. Congregational Staff. Prepared by Mitchell Martin, BIC US, October 2021.**

## Appendix A

### Women In Ministry Survey Questions, Carolyn Stauffer and Todd Van Patter.

**BIC Women In Ministry and Leadership Survey**

1. What is your age?

☐ 18-29

☐ 30-39

☐ 40-49

☐ 50-59

☐ 60-69

☐ 70-79+

2. What is the highest level of education you have completed? (Check all that apply)

☐ High school

☐ Technical or other degree

☐ Bachelors

☐ Masters

☐ Seminary

☐ Doctorate

☐ Directed Study Program (BIC)

☐ Other (please specify)

3. Which race/ethnicity best describes you?

☐ Native American or Alaska Native

☐ Hispanic or Latino/a

☐ Caucasian or White

☐ Native Hawaiian or Pacific Islander

☐ Black or African American

☐ Asian

☐ Mixed Race

☐ Other (please specify)

4. What is your gender?

- ☐ Female  
☐ Male

5. What is your current relationship status?

- ☐ Single  
☐ Married  
☐ Widowed

6. What is your employment/ministry status within the congregation or denomination?

- ☐ Full time (Paid or Unpaid)  
☐ Part time (Paid or Unpaid)  
☐ Student  
☐ Retiree  
☐ Other (please specify)

7. What is your BIC Conference affiliation?

- ☐ Pacific  
☐ Southeast  
☐ Allegheny  
☐ Atlantic  
☐ Susquehanna  
☐ Great Lakes  
☐ Midwest

8. How long have you been a part of the BIC church?

- ☐ 0-1 yr.  
☐ 2-5 yrs.  
☐ 6-10 yrs.  
☐ 11-15 yrs.  
☐ 16-20 yrs.  
☐ 21-25 yrs.+



### BIC Women In Ministry and Leadership Survey

9. What is your current church position?

10. How many years have you been in this role?

## 11. Please check all roles you have filled within BIC church life.

|   | Volunteer             | Paid                  | N/A                   |
|---|-----------------------|-----------------------|-----------------------|
| General Conference Board                  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Leadership Council                        | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Commission on Ministry & Doctrine         | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Regional Conference Board                 | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Denominational Staff (other than Bishops) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Denominational Task Force                 | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Bishop                                    | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Missionary                                | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Pastor/Co-Pastor                          | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Associate Pastor                          | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Deacon/ness                               | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Worship/Music Ministry                    | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Men/Women's Ministry                      | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Youth Ministry                            | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Children's Ministry                       | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Congregational Office Staff               | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Hospitality/Visitation                    | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Outreach                                  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Small Group/Discipleship                  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Local Church Financial                    | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Stewardship                               | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Other roles? (please specify)

### BIC Women In Ministry and Leadership Survey

12. How many years in total did you serve in each of those roles?

|   |                      |
|---|----------------------|
| General Conference Board                  | <input type="text"/> |
| Leadership Council                        | <input type="text"/> |
| Commission on Ministry & Doctrine         | <input type="text"/> |
| Regional Conference Board                 | <input type="text"/> |
| Denominational Staff (other than Bishops) | <input type="text"/> |
| Denominational Task Force                 | <input type="text"/> |
| Bishop                                    | <input type="text"/> |
| Missionary                                | <input type="text"/> |
| Pastor/Co-Pastor                          | <input type="text"/> |
| Associate Pastor                          | <input type="text"/> |
| Deacon/ness                               | <input type="text"/> |
| Worship/Music Ministry                    | <input type="text"/> |
| Men/Women's Ministry                      | <input type="text"/> |
| Youth Ministry                            | <input type="text"/> |
| Children's Ministry                       | <input type="text"/> |
| Congregational Office Staff               | <input type="text"/> |
| Hospitality/Visitation                    | <input type="text"/> |
| Outreach                                  | <input type="text"/> |
| Small Group/Discipleship                  | <input type="text"/> |
| Local Church Financial                    | <input type="text"/> |
| Stewardship                               | <input type="text"/> |

13. What percent of your local congregation would you estimate is female?

- ☐ 80-100 %
- ☐ 60-79%
- ☐ 40-59%
- ☐ 20-39%
- ☐ 0-19%

14. What percent of your congregation's activities would you estimate are run by women volunteers?

- ☐ 80-100 %
- ☐ 60-79%
- ☐ 40-59%
- ☐ 20-39%
- ☐ 0-19%

15. From your perspective, is there strong support within the BIC denomination for women in church leadership?

- ☐ Strong support
- ☐ Moderate support
- ☐ Minimal support
- ☐ No support
- ☐ Unsure

16. In your congregation, which of the following roles do women hold?

|                                | Over Past 3 Years     | Never                 | Don't Know            |
|--------------------------------|-----------------------|-----------------------|-----------------------|
| Children's Ministry Leader     | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Women's Ministry Leader        | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Youth Ministry Leader          | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Bible Study/Small Group Leader | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Worship/Music Leader           | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Congregational Office Staff    | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Church/Elder Board             | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Deacon/Elder                   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Executive Pastor               | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Associate Pastor               | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Co-Pastor                      | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Senior/Solo Pastor             | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

17. From your observation, are the same efforts made to advance and retain men and women to all levels of leadership?

|              | Yes                   | No                    | Unsure                |
|--------------|-----------------------|-----------------------|-----------------------|
| Congregation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Conference   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Denomination | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

## 18. Which of the following statements are true in your context?

|   | True                  | False                 | Unsure                |
|---|-----------------------|-----------------------|-----------------------|
| I can identify men in my congregation who champion emerging female leaders.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I can identify men in my denomination who champion emerging female leaders.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I can identify women in my congregation who champion emerging female leaders. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I can identify women in my denomination who champion emerging female leaders. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Currently there are female leader role models in my congregation.             | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Currently there are female leader role models in my denomination.             | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

## 19. Which of the following programs are readily available to women in your conference or congregation?

|  | Readily Available     | In Development        | No Programs           |
|--|-----------------------|-----------------------|-----------------------|
| Leadership advancement networks                | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Peer support groups                            | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Grants for theological education               | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Leadership development programming             | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Structured mentorship programs                 | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Professional workshops/seminars                | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Conferences & denominational training programs | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Association memberships                        | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

20. Does your congregation promote women in ministry leadership?

- ☐ Yes
- ☐ No
- ☐ Unsure

21. Do you think there are barriers to women's full participation in the leadership of BIC churches?

- ☐ Yes
- ☐ No
- ☐ Unsure

### BIC Women In Ministry and Leadership Survey

22. Which of the following factors do you feel prevent women from advancing? (Check all that apply)

- ☐ Doctrinal barriers
- ☐ Limited mentorship
- ☐ Lack of support by Pastor/s
- ☐ Lack of support by Church Board
- ☐ Lack of support by Bishop
- ☐ Lack of support by Denominational Leadership
- ☐ A hostile culture
- ☐ Work/life balance
- ☐ Limited opportunities
- ☐ Other (please specify)

23. Have you ever experienced or observed a major obstacle in pursuing a career in BIC church leadership because someone was a woman?

- ☐ Yes, and I reported it
- ☐ Yes, and I chose not to report it
- ☐ No-I'm unsure of how/where to report it
- ☐ No-I was afraid of negative repercussions if I report it
- ☐ No-In my church I have never experienced obstacles to my leadership based on my gender
- ☐ Other (please specify)

24. If you feel comfortable, please share about any incidents of barriers to women's advancements within BIC church leadership.



25. What is the single most important thing the BIC church can do to support women's advancements to all levels of church leadership?

26. If you desire to opt-in to share your information with us you can do so here:

**Name**

**Email Address**

**Phone Number**

27. Please indicate if you would like followup from this survey:

☐

I would like to be contacted by someone from the Task Force.

**Appendix B**

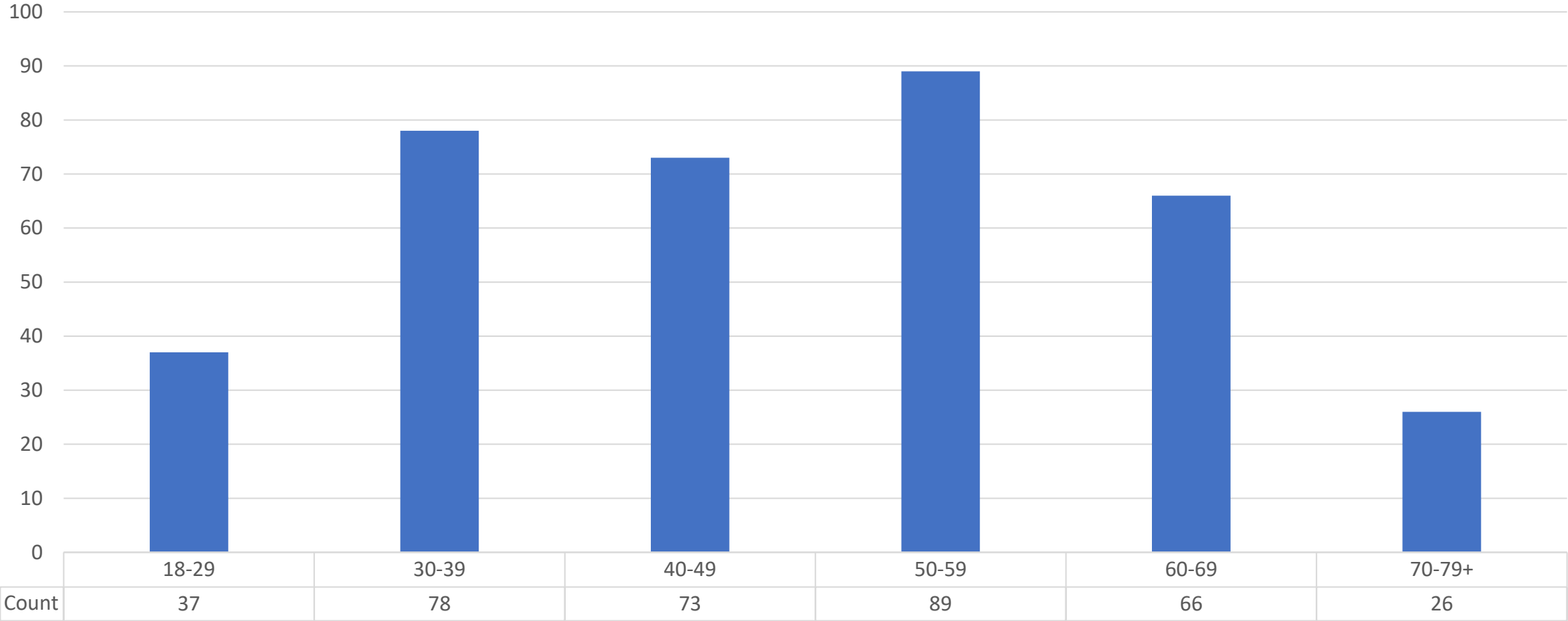
**Statistical Analysis of Women In Ministry Survey Responses, Mitchell Martin, BIC US.**

# Total Respondents

- 350 English Survey Respondents
  - 19 Spanish Survey Respondents
  - 369 Total Survey Respondents
- 
- All charts hereinafter combine data from the English and Spanish surveys

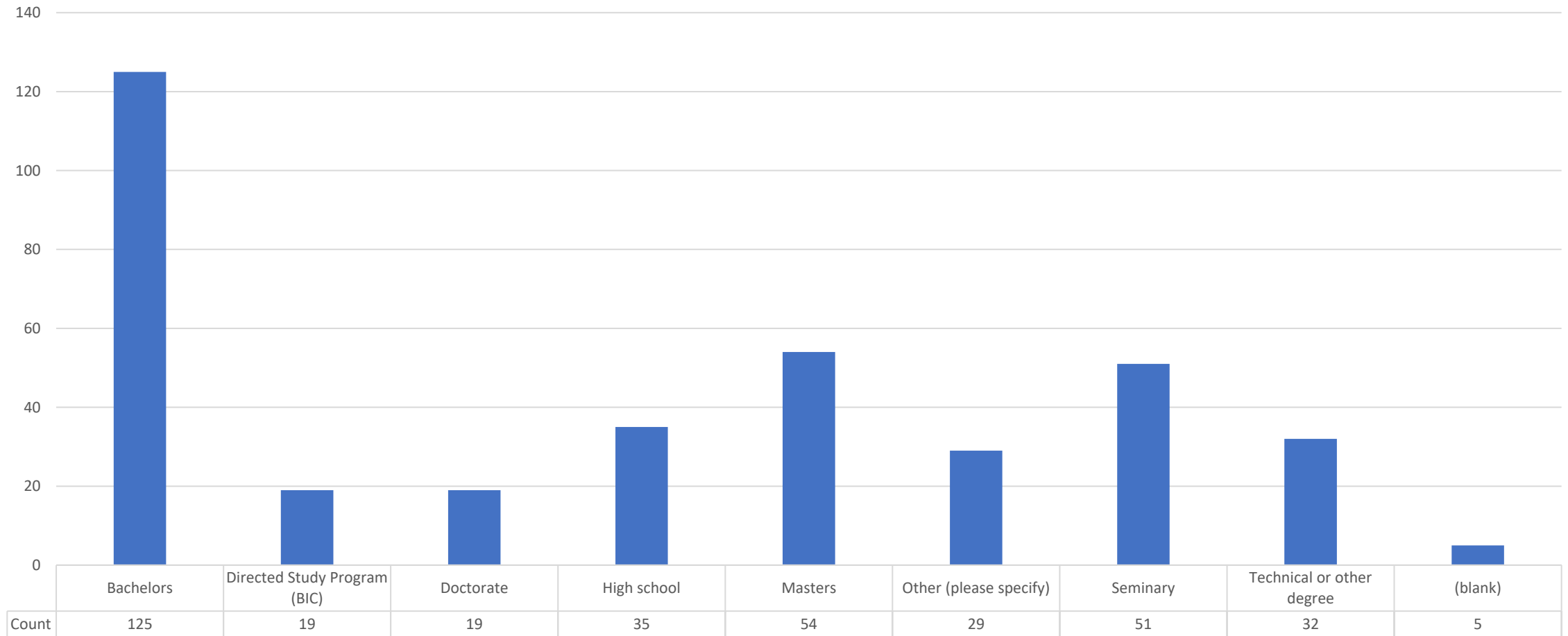
# Respondents by Age Group

Q1



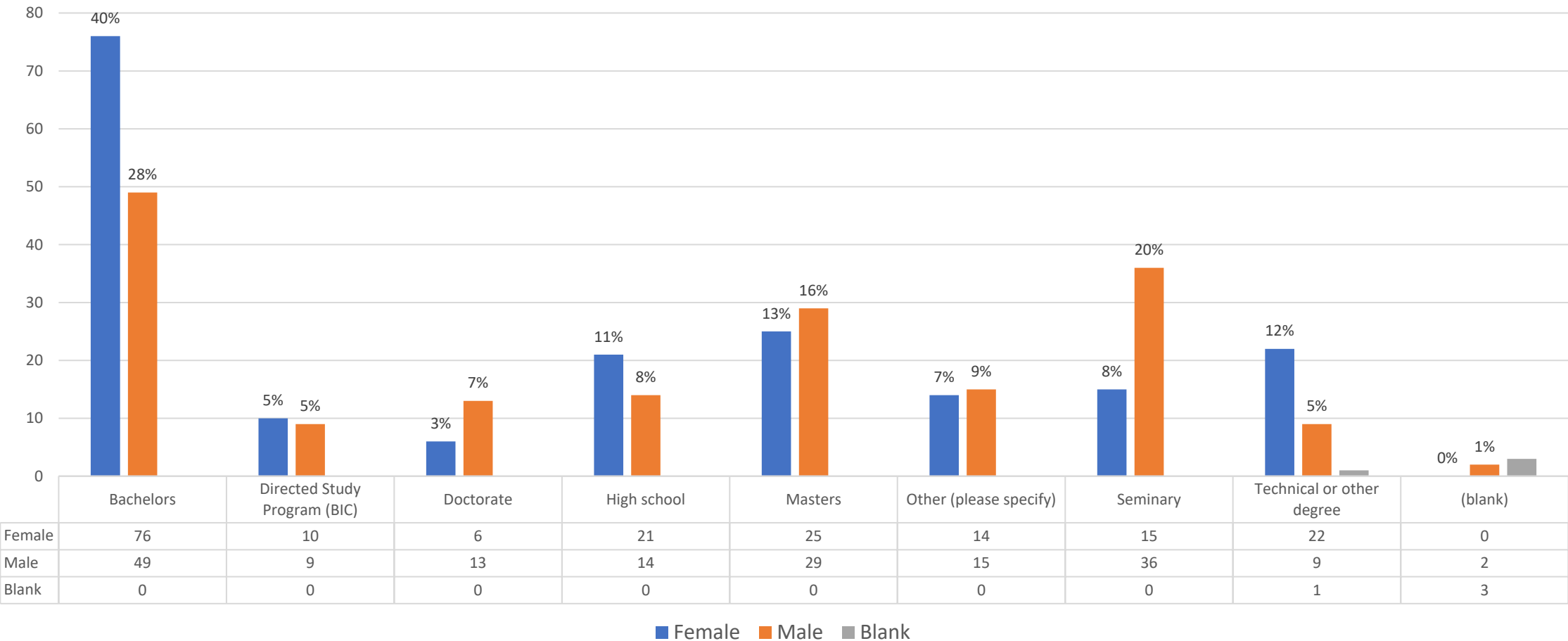
# Highest Level of Education Completed

Q2



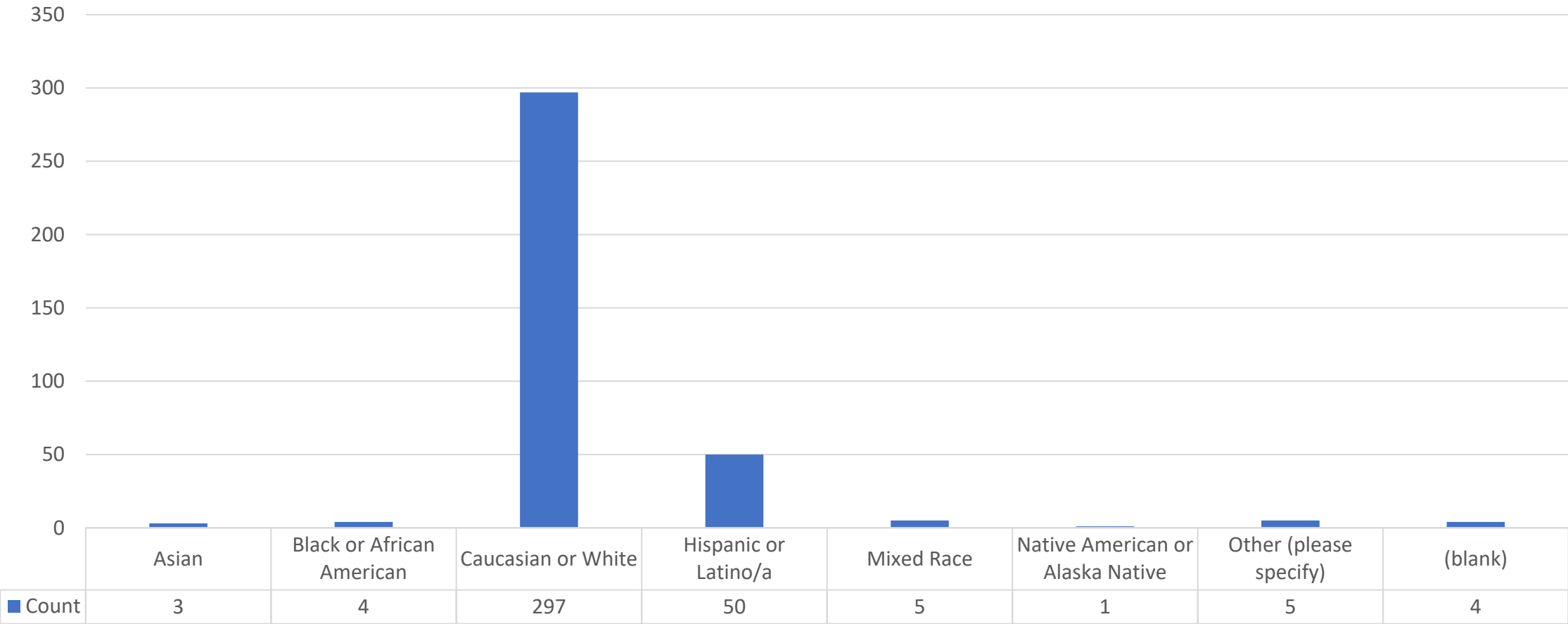
# Highest Level of Education Completed w/ Gender Breakdown

Q2



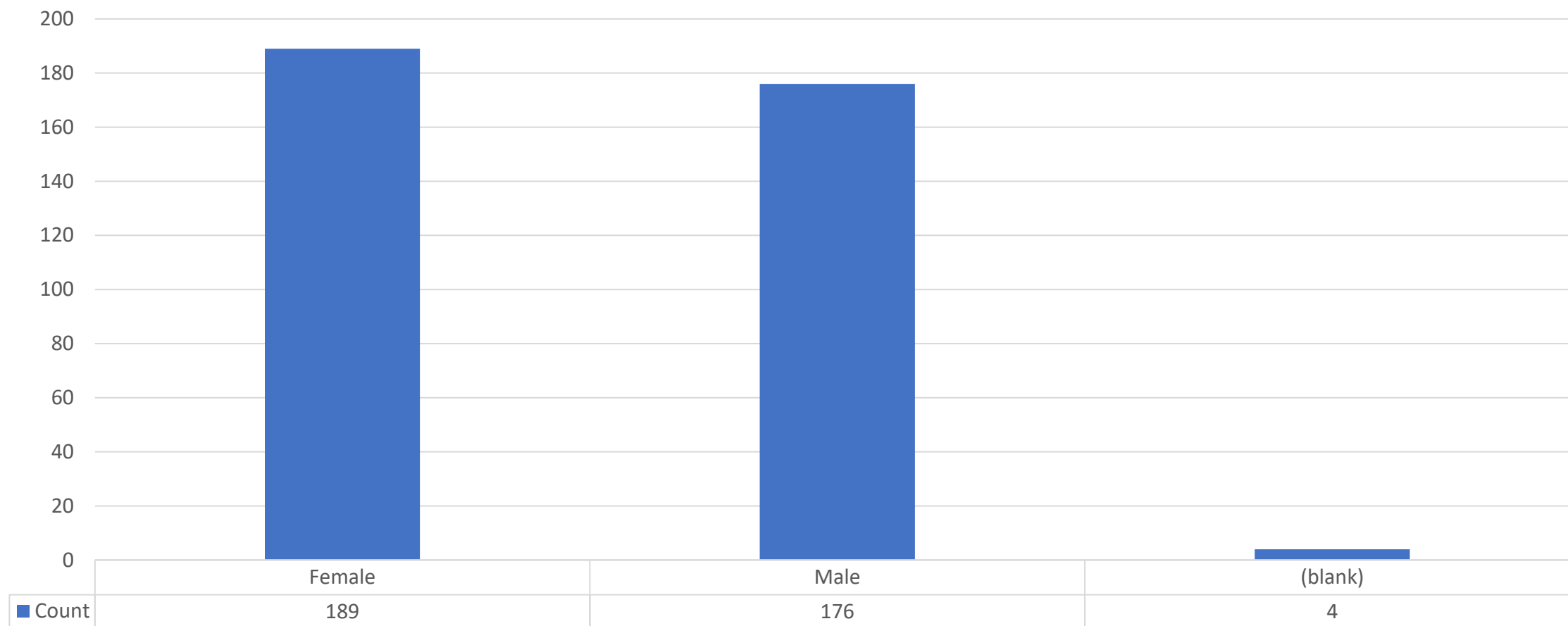
# Respondents by Race and/or Ethnicity

Q3



# Respondents by Gender

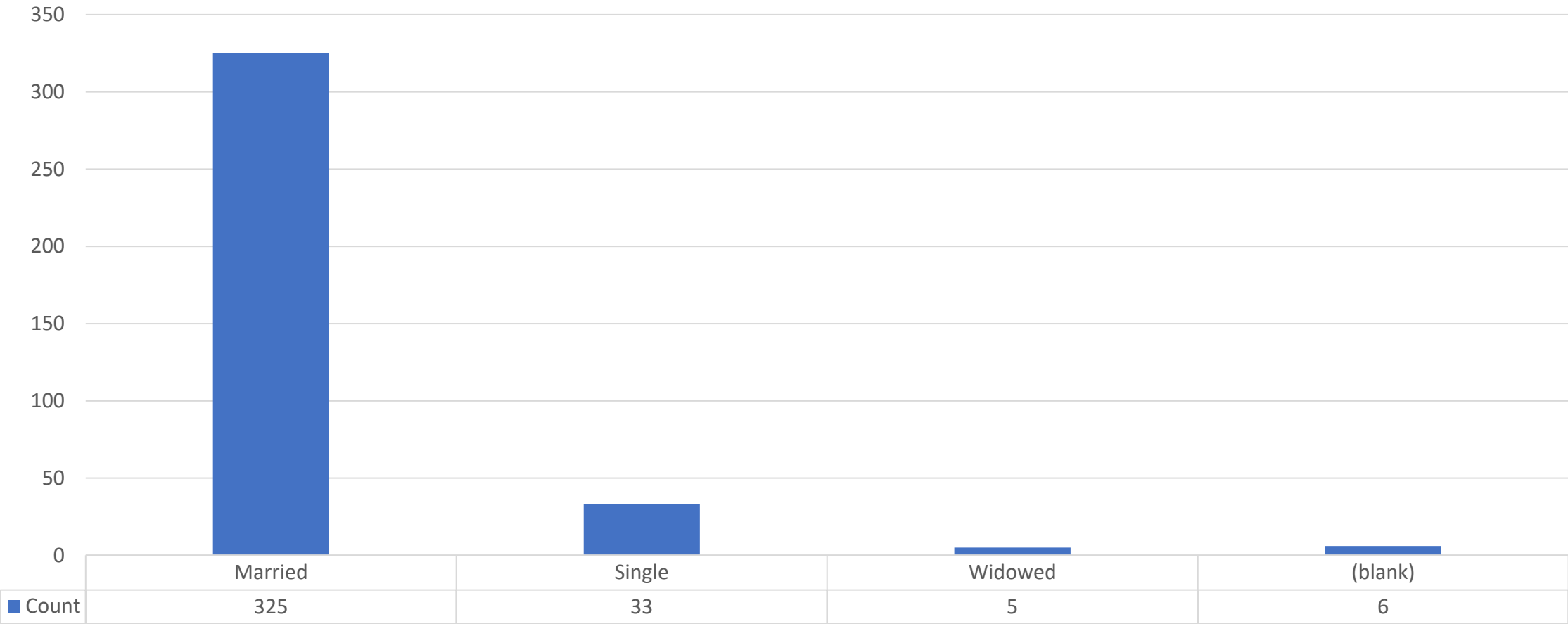
Q4





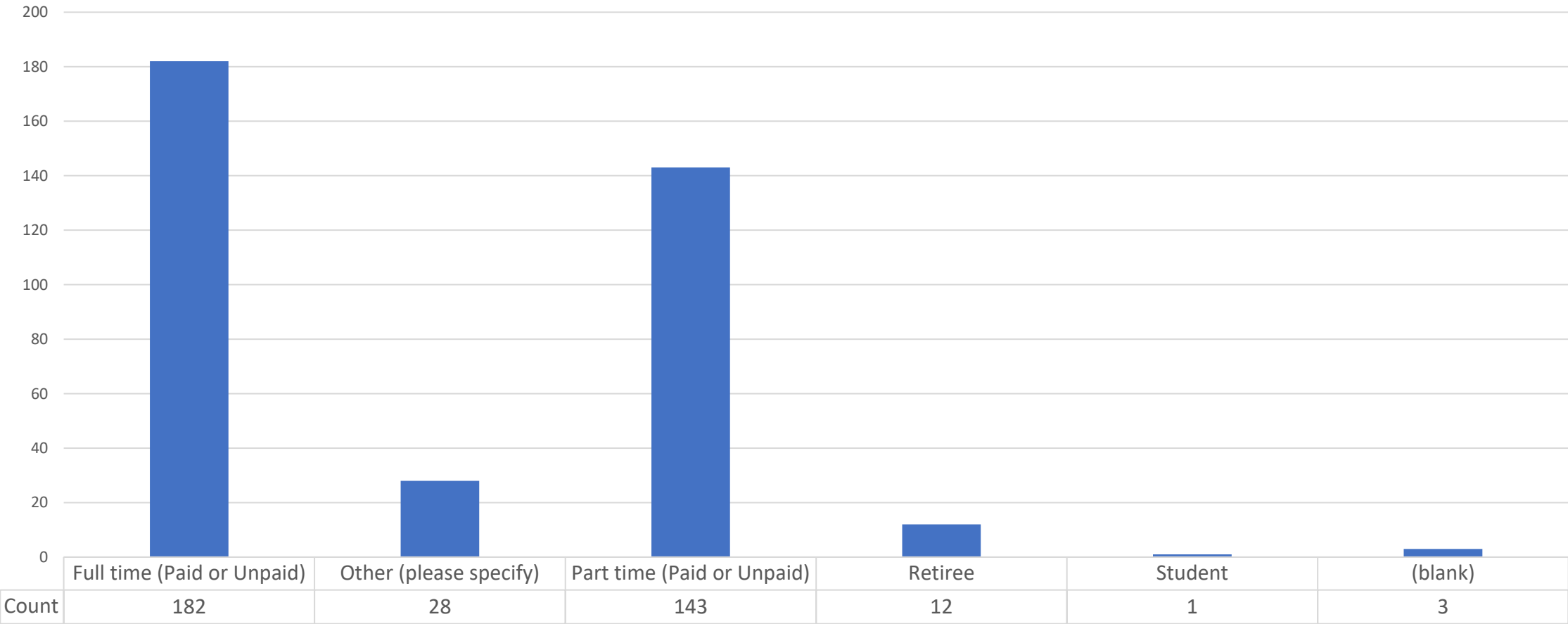
# Respondents Relationship Status

Q5



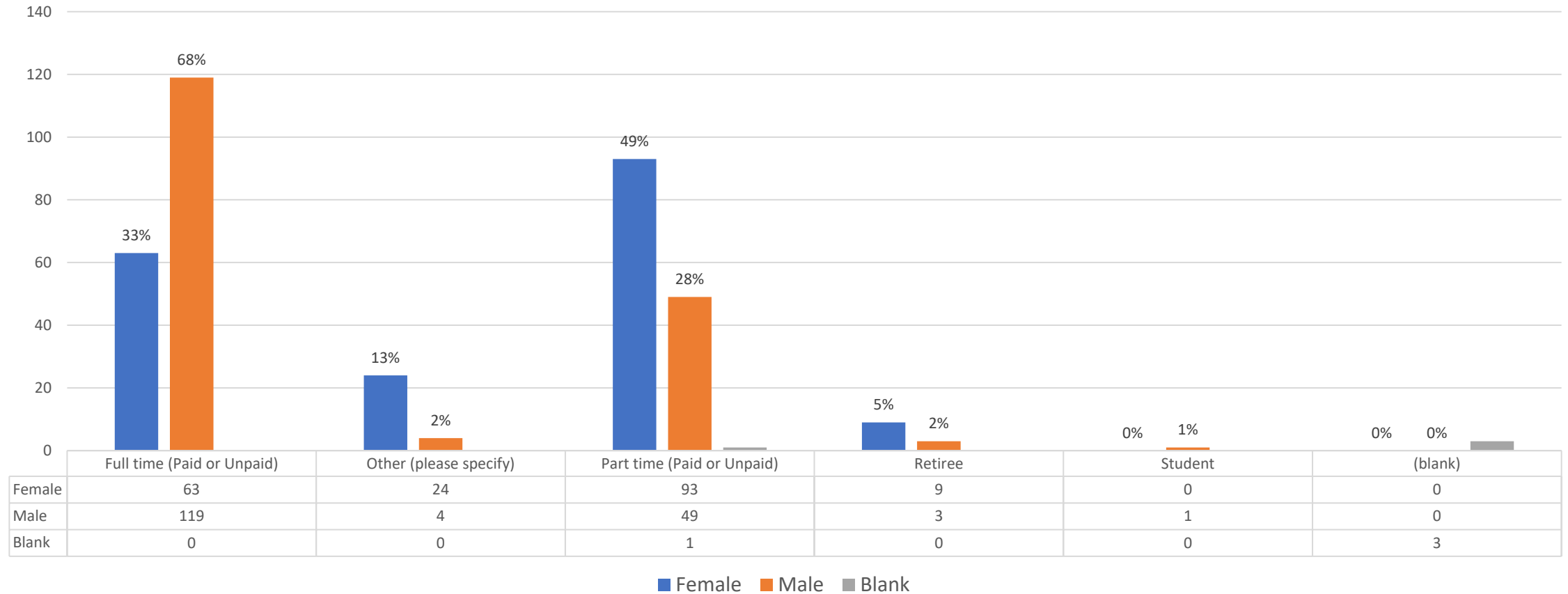
# Respondents by Current Employment/Ministry Status

## Q6



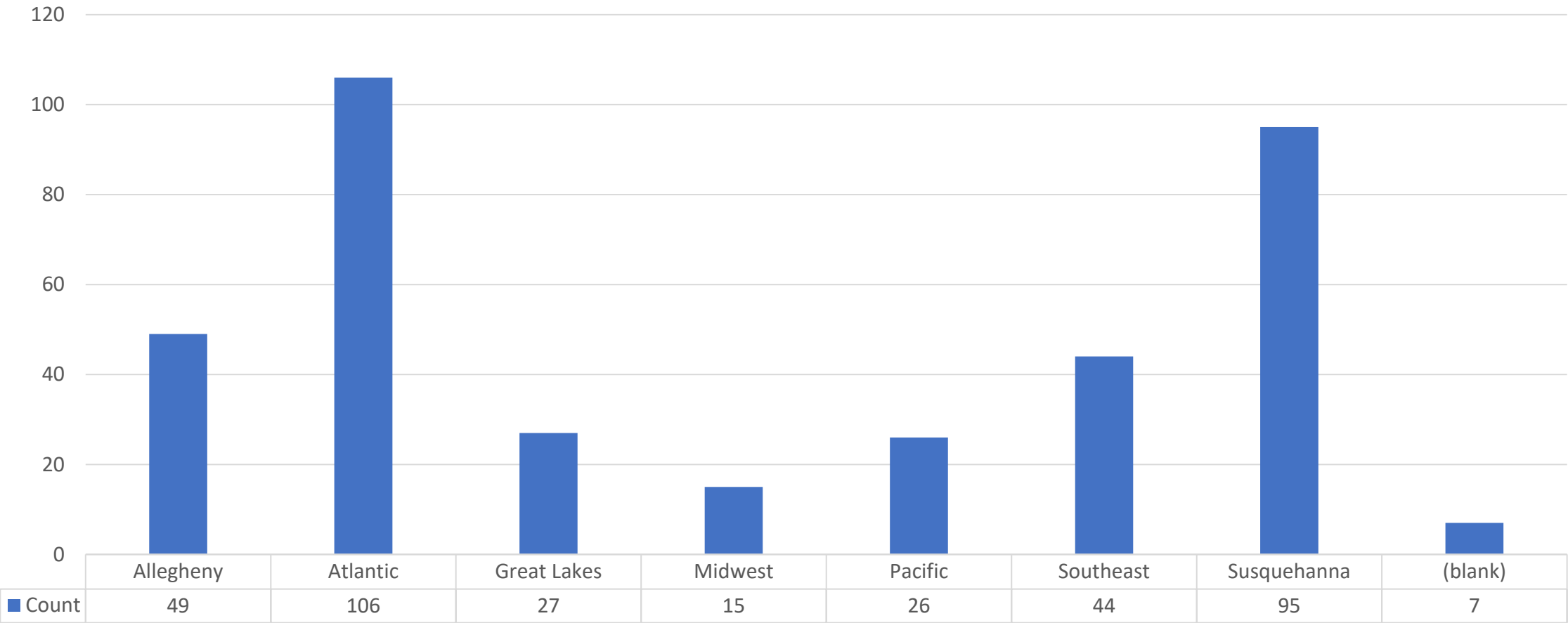
# Respondents by Current Employment/Ministry Status w/ Breakdown by Gender

Q6



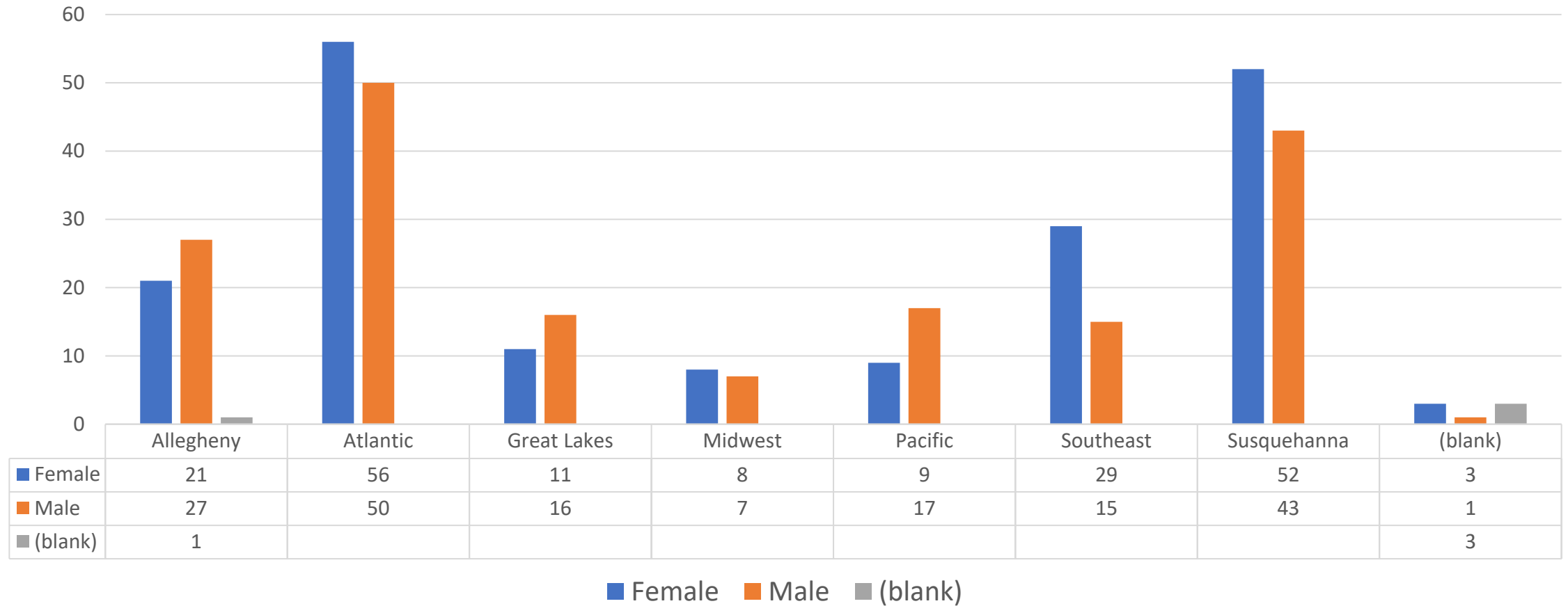
# Respondents by Regional Conference

Q7



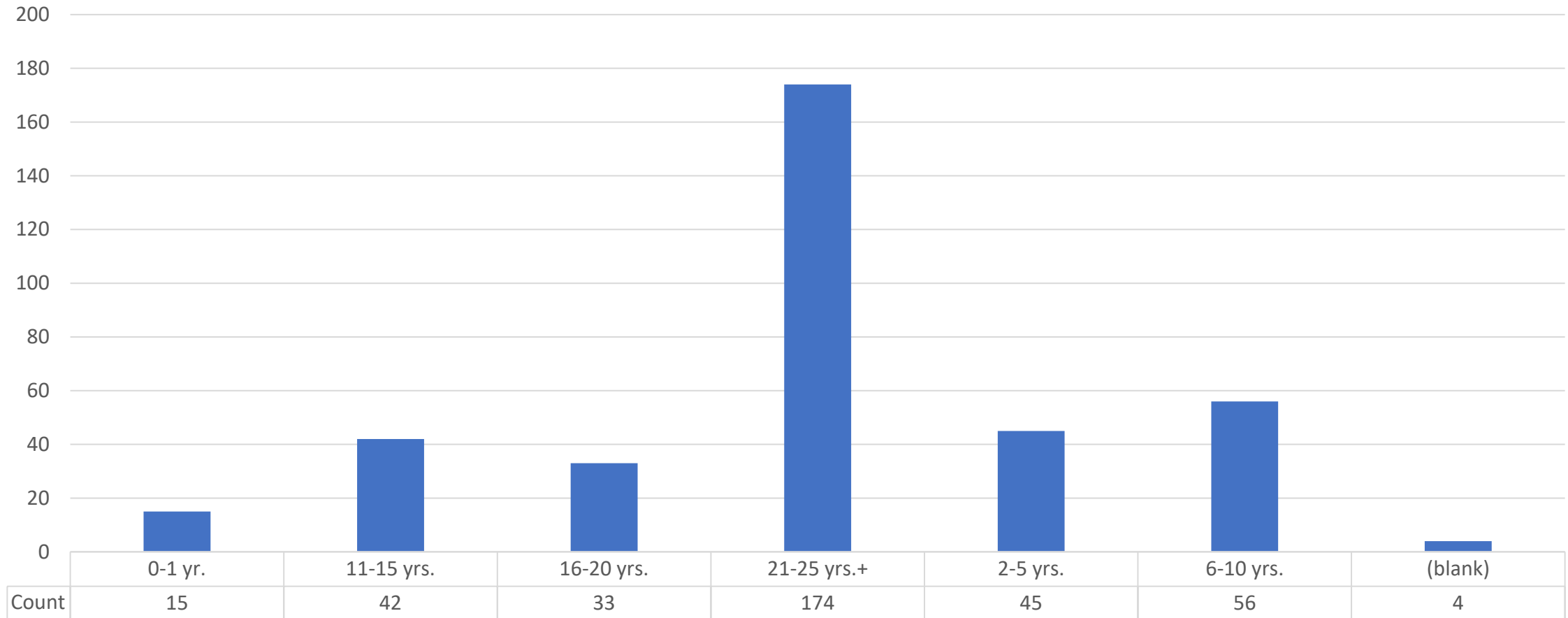
# Respondents by Regional Conference w/ Gender Breakdown

Q7



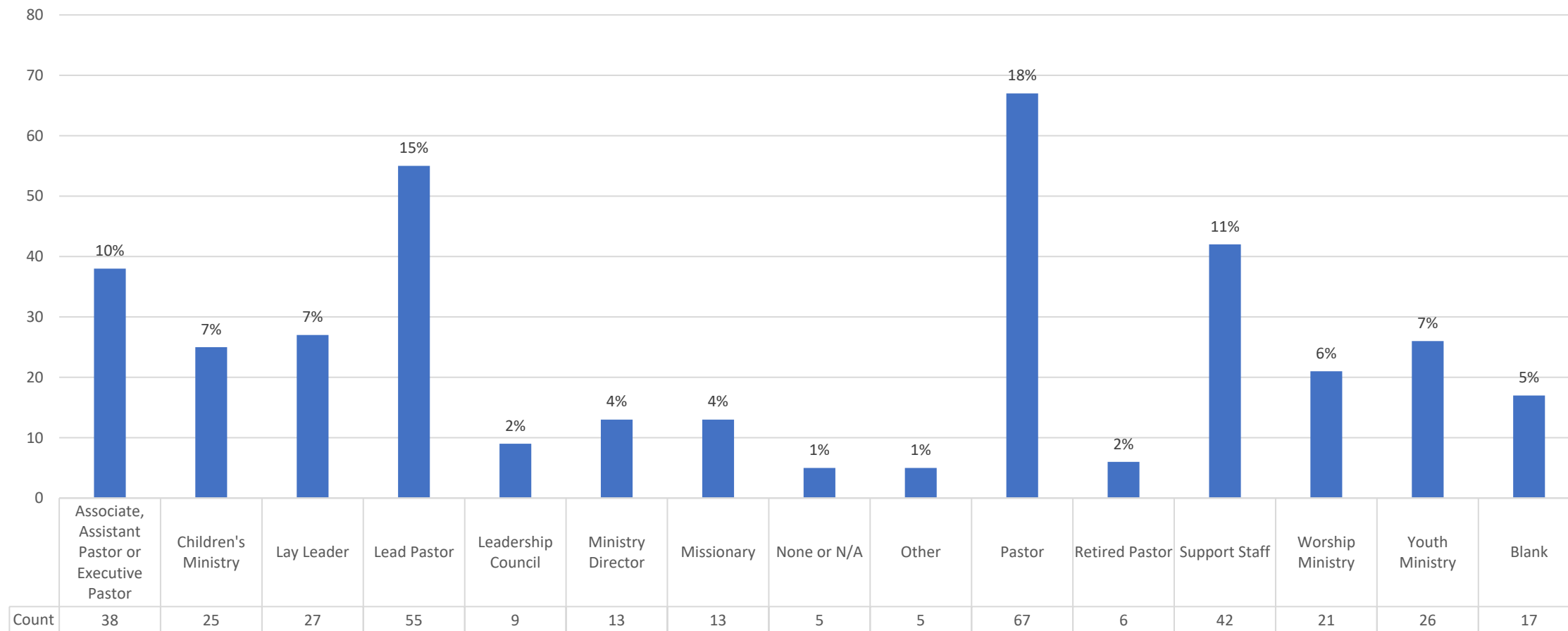
# Respondents by Years Connected to BIC Church

Q8



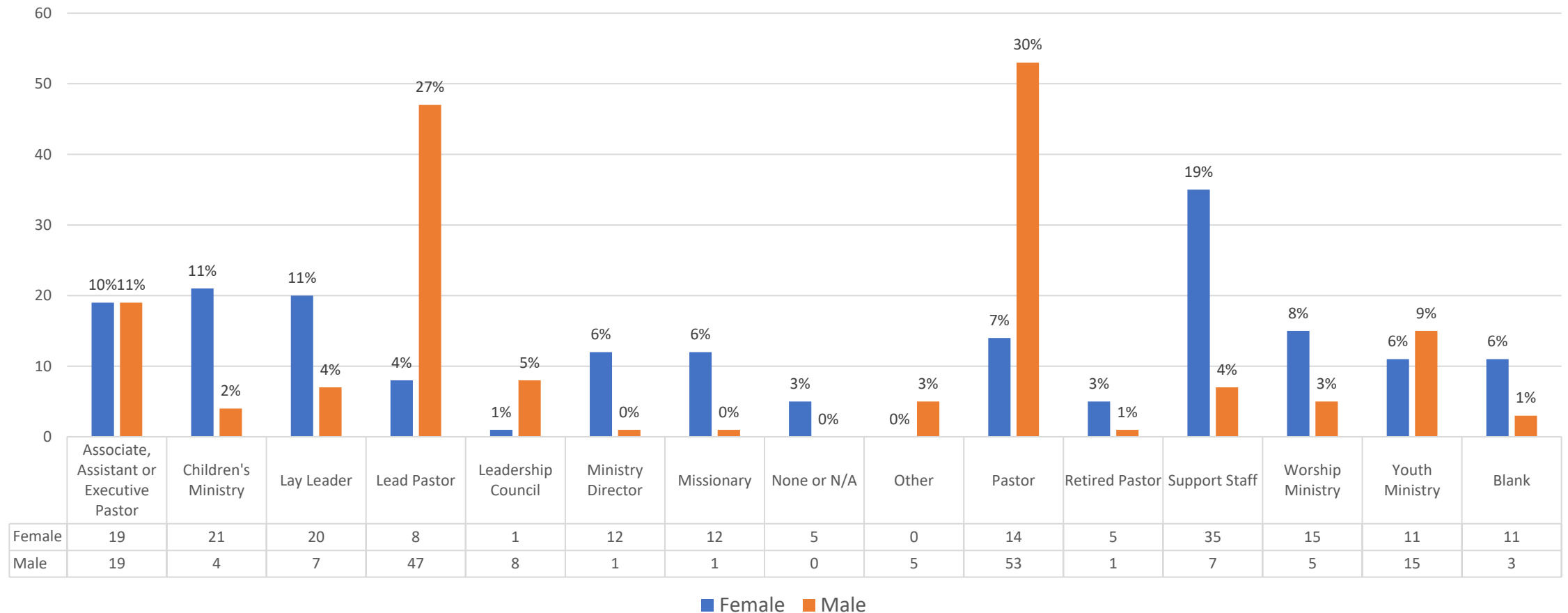
# What is your current church position?

Q9



# What is your current church position? w/ gender breakdown

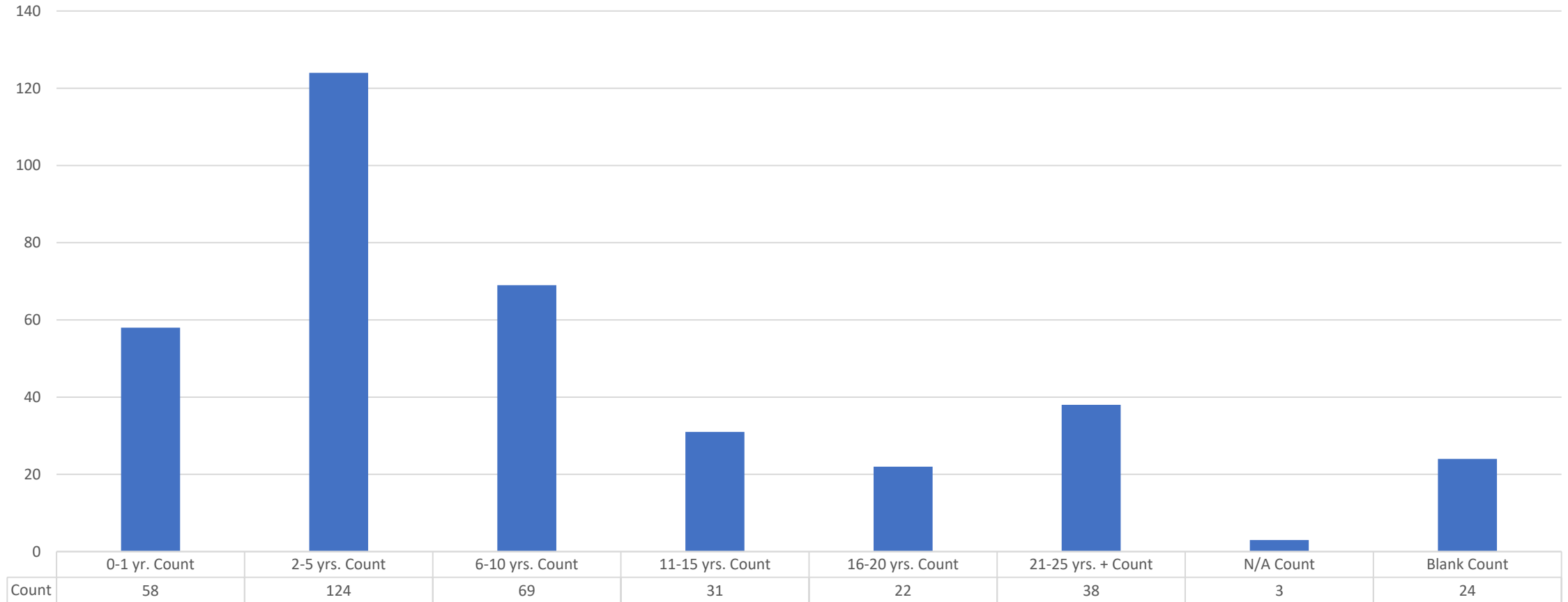
Q9





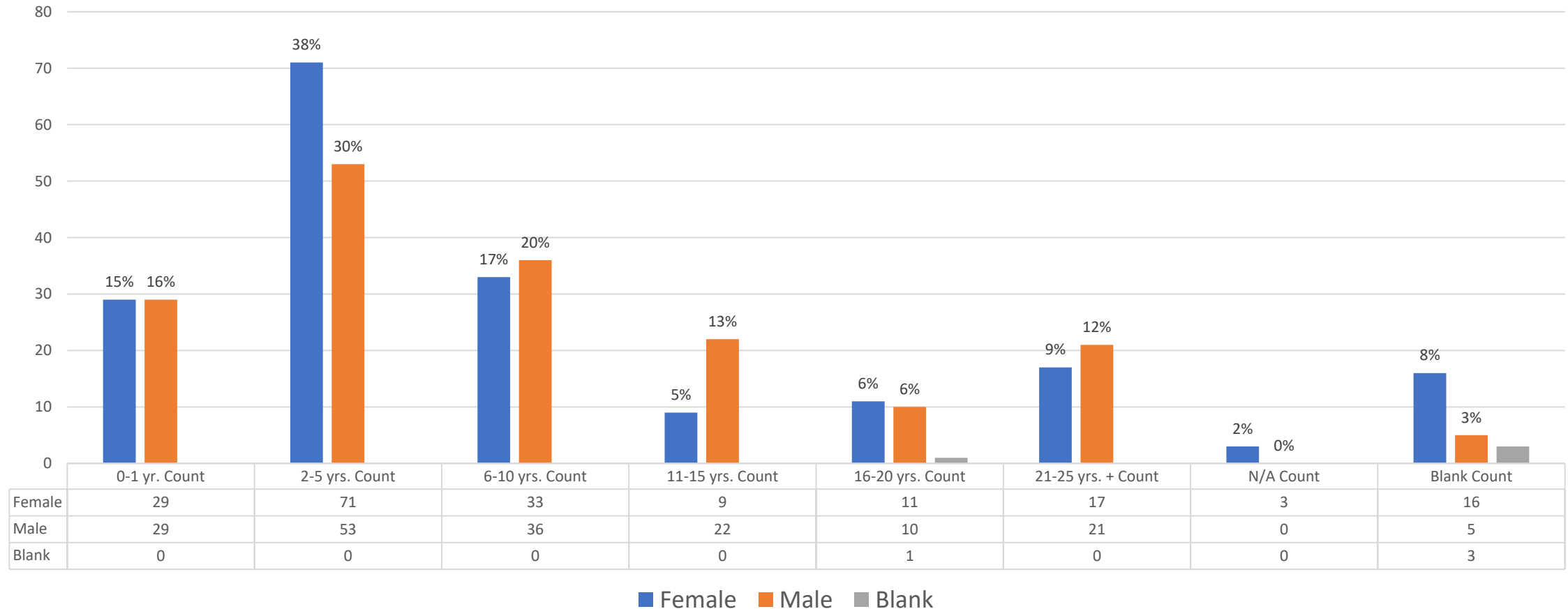
# How many years have you been in this role?

Q10



# How many years have you been in this role? w/ gender breakdown

Q10



# Please check all roles you have filled within BLC church life:

Q11

|   | Volunteer     |             | Paid          |             | N/A           |             |              | Blank         |             |              |              |
|---|---------------|-------------|---------------|-------------|---------------|-------------|--------------|---------------|-------------|--------------|--------------|
|   | <u>Female</u> | <u>Male</u> | <u>Female</u> | <u>Male</u> | <u>Female</u> | <u>Male</u> | <u>Blank</u> | <u>Female</u> | <u>Male</u> | <u>Blank</u> | <u>Total</u> |
| General Conference Board                  | 13            | 14          | 1             | 2           | 93            | 90          | 1            | 82            | 70          | 3            | 369          |
| Leadership Council                        | 8             | 5           | 3             | 6           | 96            | 89          | 1            | 82            | 76          | 3            | 369          |
| Commission on Ministry & Doctrine         | 3             | 18          | 1             | 0           | 103           | 89          | 1            | 82            | 69          | 3            | 369          |
| Regional Conference Board                 | 25            | 60          | 1             | 0           | 88            | 72          | 1            | 75            | 44          | 3            | 369          |
| Denominational Staff (other than Bishops) | 3             | 3           | 23            | 12          | 87            | 88          | 1            | 76            | 73          | 3            | 369          |
| Denominational Task Force                 | 15            | 19          | 1             | 3           | 96            | 83          | 1            | 77            | 71          | 3            | 369          |
| Bishop                                    | 2             | 4           | 1             | 3           | 101           | 94          | 1            | 85            | 75          | 3            | 369          |
| Missionary                                | 9             | 2           | 15            | 11          | 90            | 88          | 1            | 75            | 75          | 3            | 369          |
| Pastor/Co-Pastor                          | 18            | 33          | 16            | 93          | 76            | 30          | 1            | 79            | 20          | 3            | 369          |
| Associate Pastor                          | 16            | 24          | 17            | 44          | 86            | 55          | 1            | 70            | 53          | 3            | 369          |
| Deacon/ness                               | 17            | 18          | 0             | 1           | 92            | 83          | 0            | 80            | 74          | 4            | 369          |
| Worship/Music Ministry                    | 61            | 34          | 14            | 13          | 53            | 70          | 1            | 61            | 59          | 3            | 369          |
| Men's/Women's Ministry                    | 71            | 39          | 6             | 15          | 57            | 66          | 1            | 55            | 56          | 3            | 369          |
| Youth Ministry                            | 67            | 50          | 16            | 42          | 48            | 42          | 1            | 58            | 42          | 3            | 369          |
| Children's Ministry                       | 78            | 32          | 25            | 8           | 44            | 70          | 1            | 42            | 66          | 3            | 369          |
| Congregational Office Staff               | 17            | 7           | 28            | 7           | 76            | 80          | 1            | 68            | 82          | 3            | 369          |
| Hospitality/Visitation                    | 53            | 27          | 11            | 21          | 63            | 62          | 0            | 62            | 66          | 4            | 369          |
| Outreach                                  | 57            | 33          | 6             | 21          | 61            | 60          | 0            | 65            | 62          | 4            | 369          |
| Small Group/Discipleship                  | 95            | 56          | 11            | 36          | 38            | 37          | 1            | 45            | 47          | 3            | 369          |
| Local Church Financial                    | 19            | 13          | 7             | 6           | 86            | 81          | 1            | 77            | 76          | 3            | 369          |
| Stewardship                               | 7             | 14          | 4             | 7           | 87            | 72          | 0            | 91            | 83          | 4            | 369          |



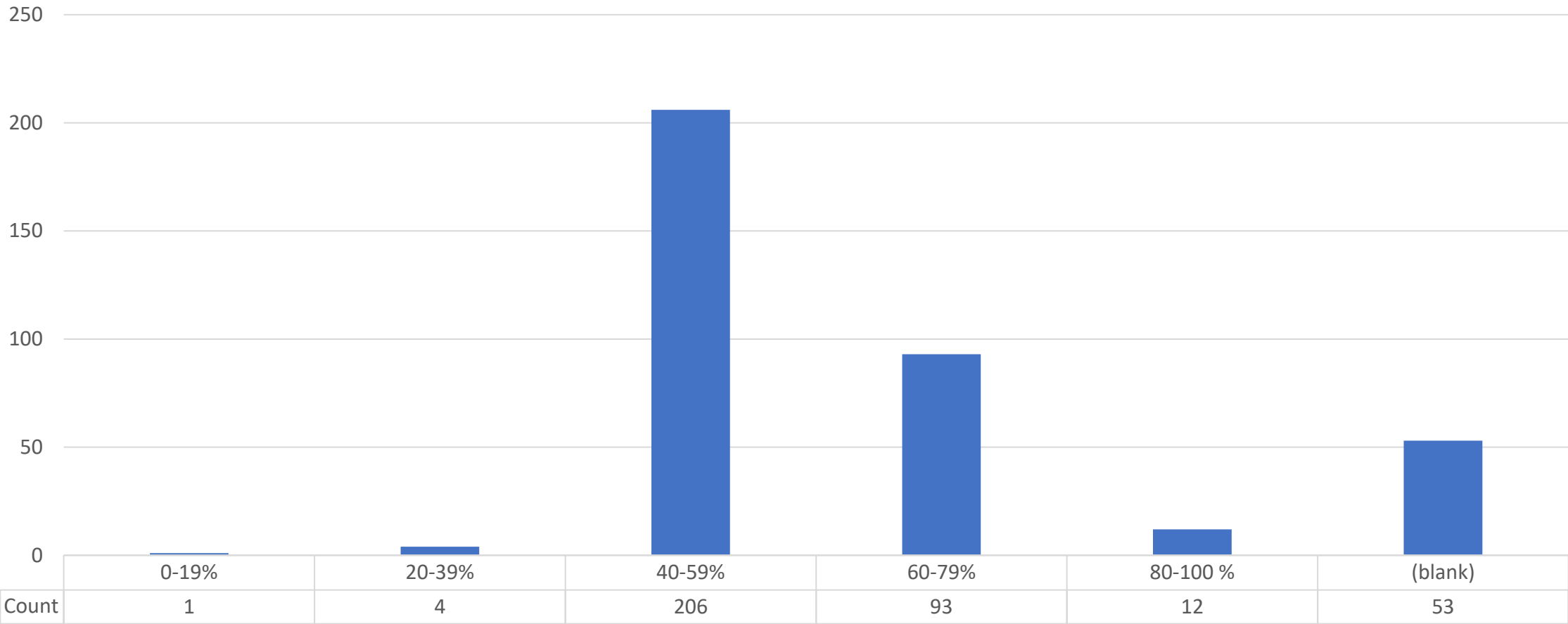
# How many years in total did you serve in each of those roles? Q12

|   | Total Yrs. Served |             | # of Respondents |             | Avg. Yrs Served |             |
|---|-------------------|-------------|------------------|-------------|-----------------|-------------|
|   | <u>Female</u>     | <u>Male</u> | <u>Female</u>    | <u>Male</u> | <u>Female</u>   | <u>Male</u> |
| General Conference Board                  | 33                | 64          | 8                | 15          | 4.1             | 4.3         |
| Leadership Council                        | 31                | 61          | 8                | 11          | 3.9             | 5.5         |
| Commission on Ministry & Doctrine         | 31                | 76          | 3                | 14          | 10.3            | 5.4         |
| Regional Conference Board                 | 125               | 374         | 22               | 54          | 5.7             | 6.9         |
| Denominational Staff (other than Bishops) | 141               | 90          | 21               | 13          | 6.7             | 6.9         |
| Denominational Task Force                 | 48                | 46          | 14               | 15          | 3.4             | 3.1         |
| Bishop                                    | 5                 | 61          | 1                | 7           | 5.0             | 8.7         |
| Missionary                                | 221               | 80          | 21               | 11          | 10.5            | 7.3         |
| Pastor/Co-Pastor                          | 223               | 1507        | 27               | 121         | 8.3             | 12.5        |
| Associate Pastor                          | 143               | 319         | 23               | 63          | 6.2             | 5.1         |
| Deacon/ness                               | 65                | 55          | 15               | 17          | 4.3             | 3.2         |
| Worship/Music Ministry                    | 601               | 394         | 61               | 41          | 9.9             | 9.6         |
| Men's/Women's Ministry                    | 420               | 260         | 60               | 47          | 7.0             | 5.5         |
| Youth Ministry                            | 445               | 500         | 70               | 85          | 6.4             | 5.9         |
| Children's Ministry                       | 704               | 168         | 87               | 36          | 8.1             | 4.7         |
| Congregational Office Staff               | 278               | 108         | 35               | 13          | 7.9             | 8.3         |
| Hospitality/Visitation                    | 468               | 475         | 53               | 42          | 8.8             | 11.3        |
| Outreach                                  | 447               | 565         | 47               | 49          | 9.5             | 11.5        |
| Small Group/Discipleship                  | 736               | 714         | 87               | 86          | 8.5             | 8.3         |
| Local Church Financial                    | 202               | 154         | 20               | 17          | 10.1            | 9.1         |
| Stewardship                               | 35                | 182         | 6                | 19          | 5.8             | 9.6         |



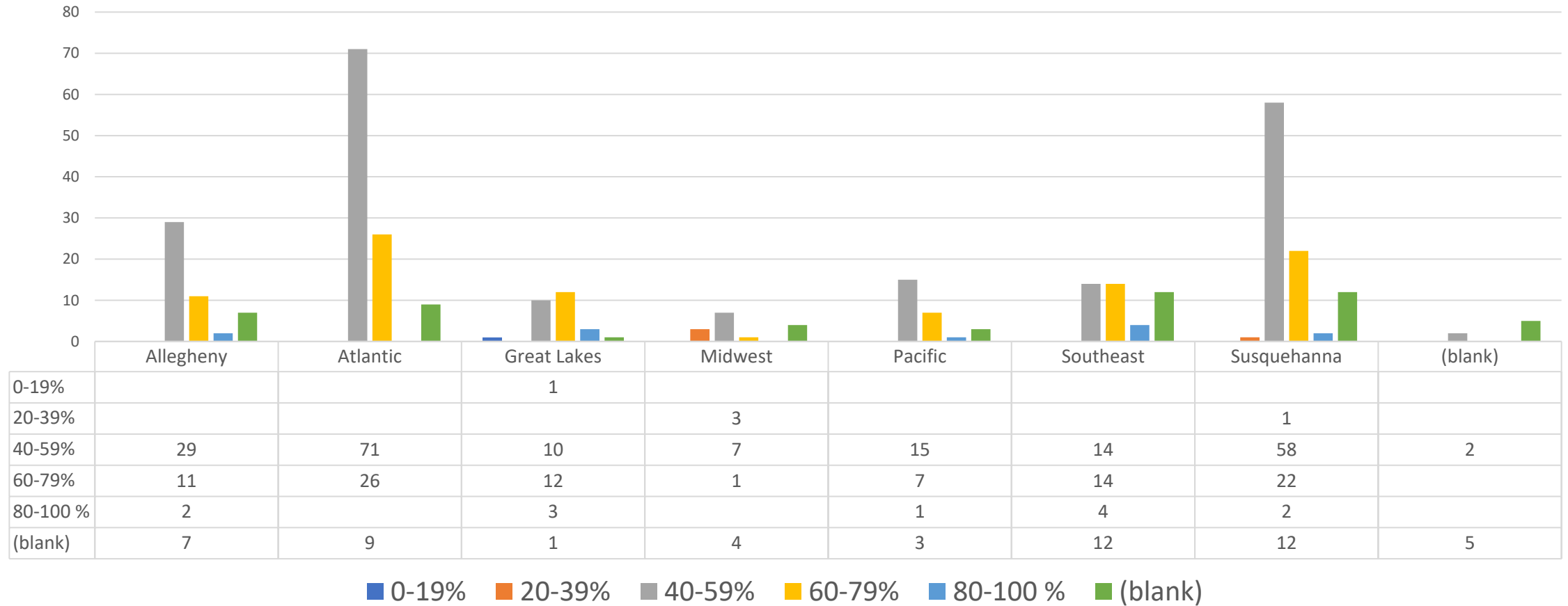
Q13

What % of your local congregation is female?



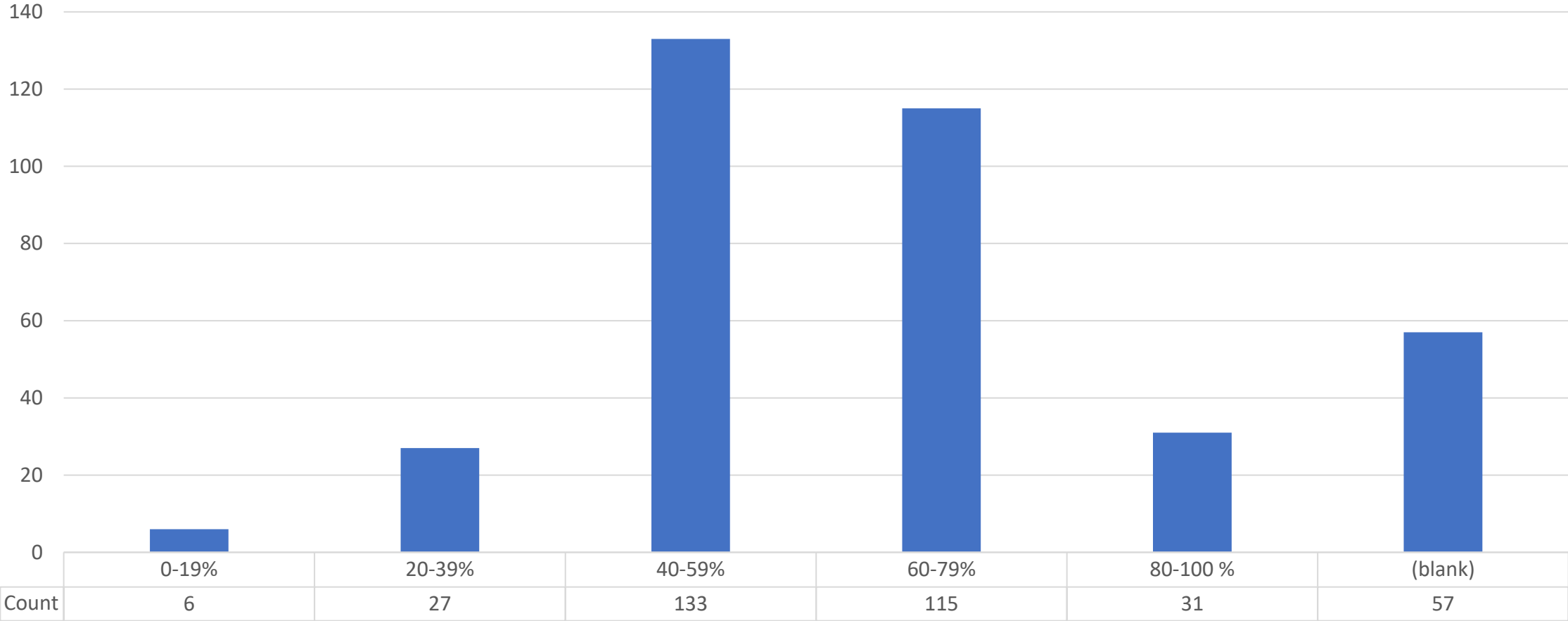
# What % is your local congregation is female? w/ Regional Conference breakdown

Q13

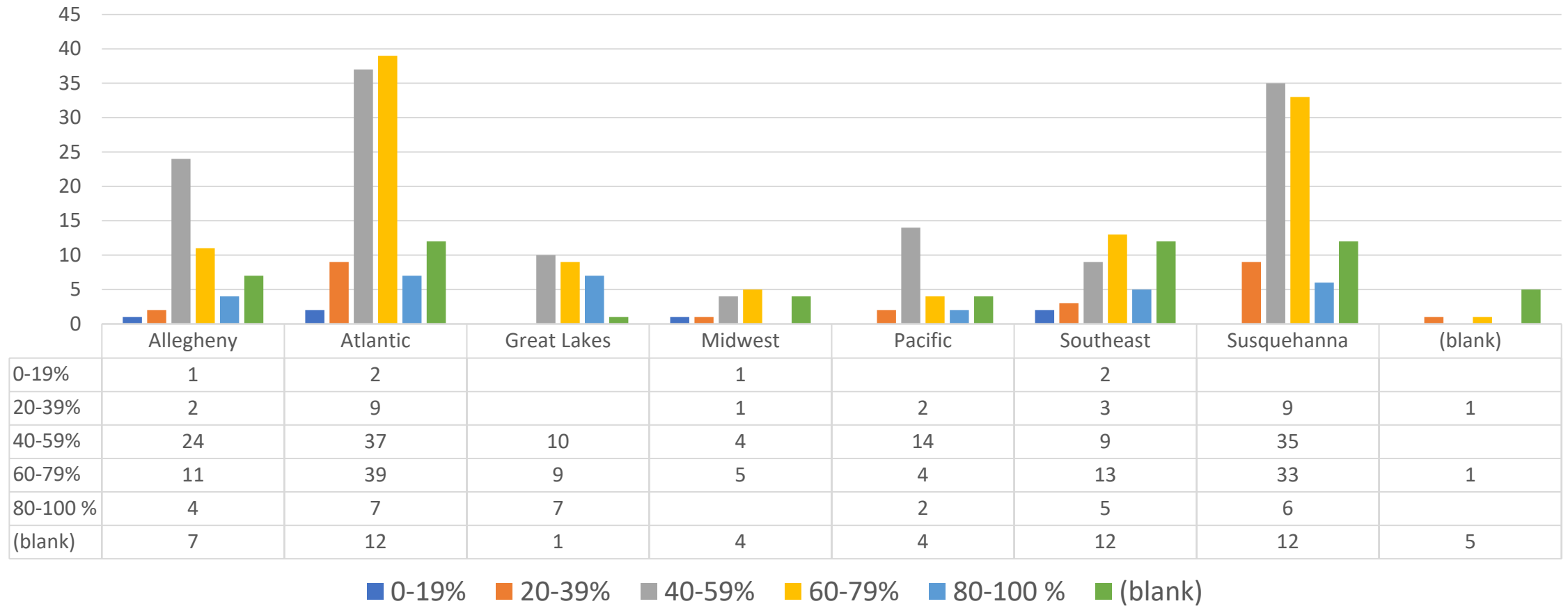


# What % of your congregation's activities would you estimate are run by women volunteers?

Q14



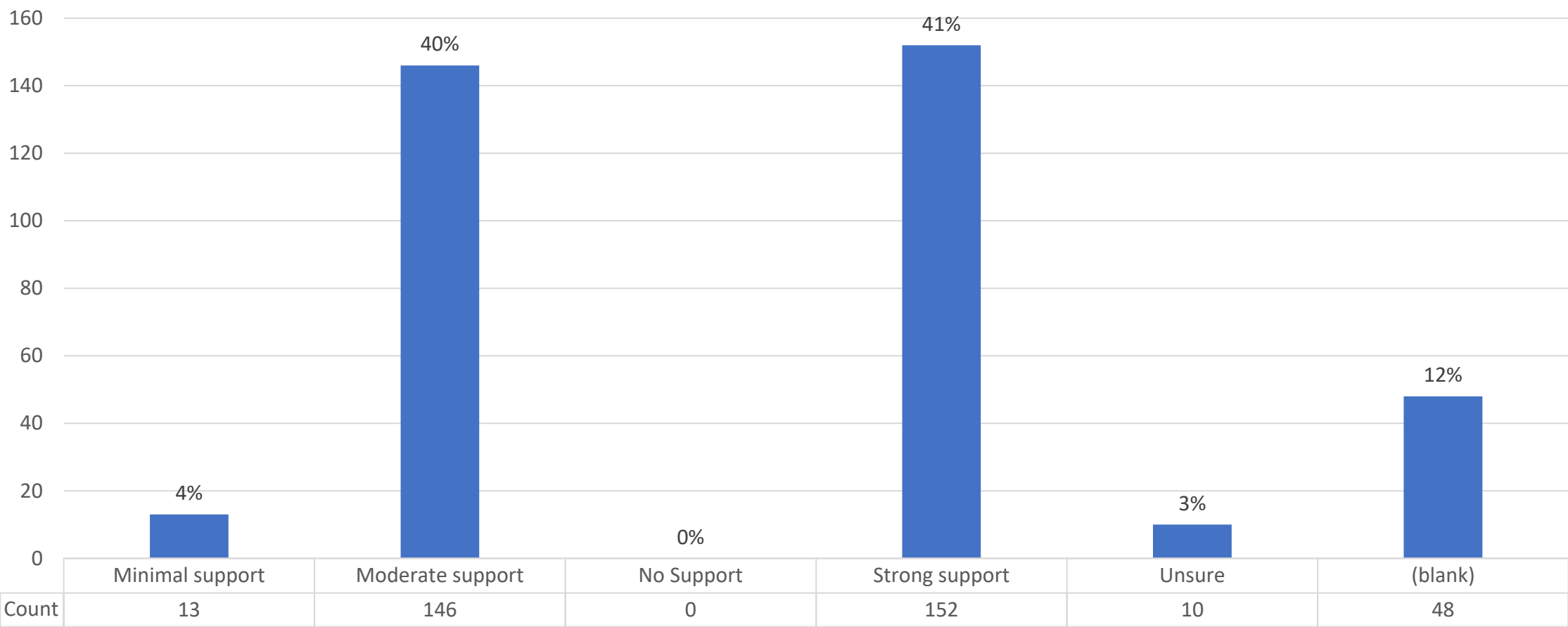
# What % of your congregation's activities would you estimate are run by women volunteers? w/ Regional Conference breakdown Q14





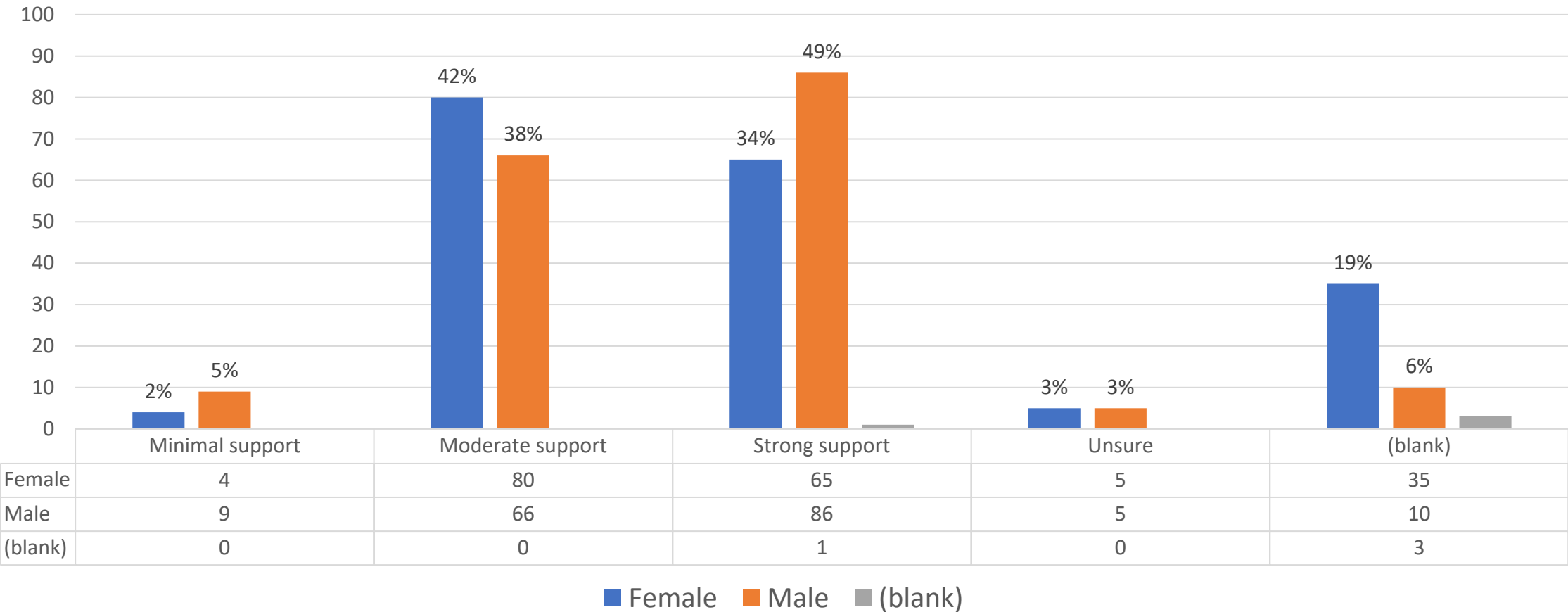
From your perspective, is there strong support within the BIC denomination for women in church leadership?

Q15



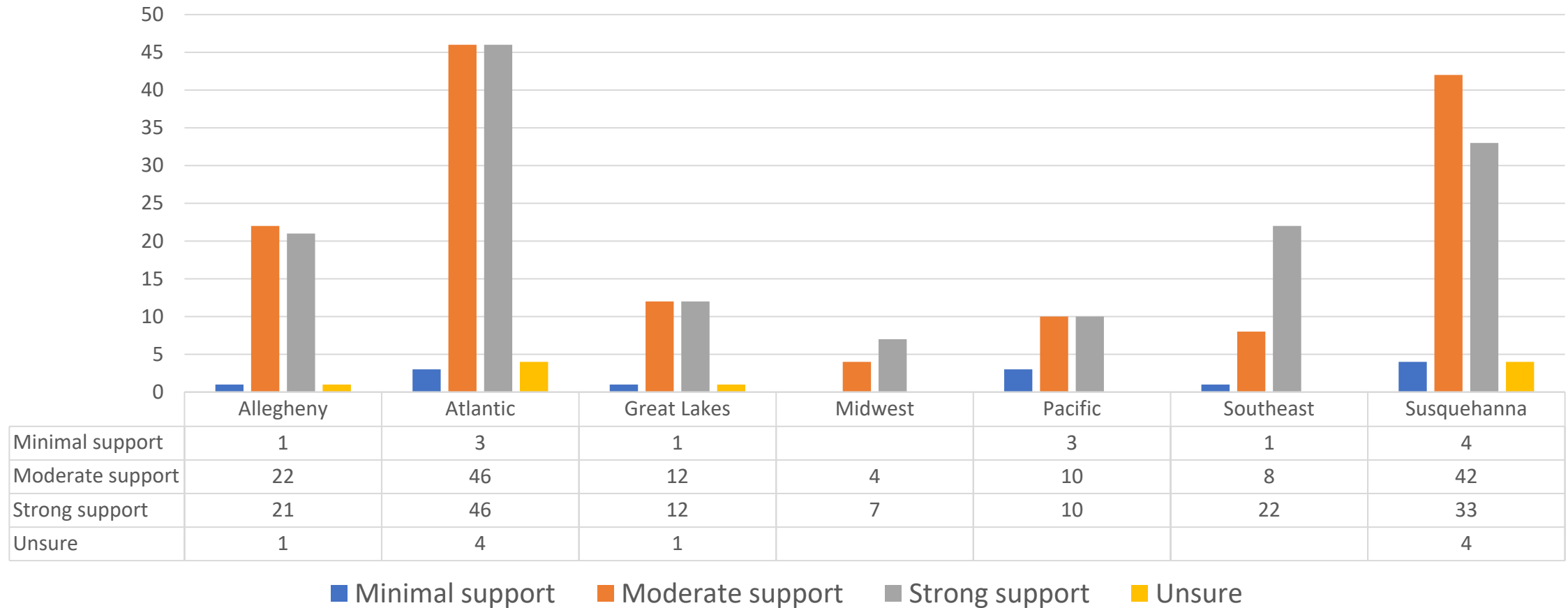
# From your perspective, is there strong support within the BIC denomination for women in church leadership? W/ Gender Breakdown

Q15

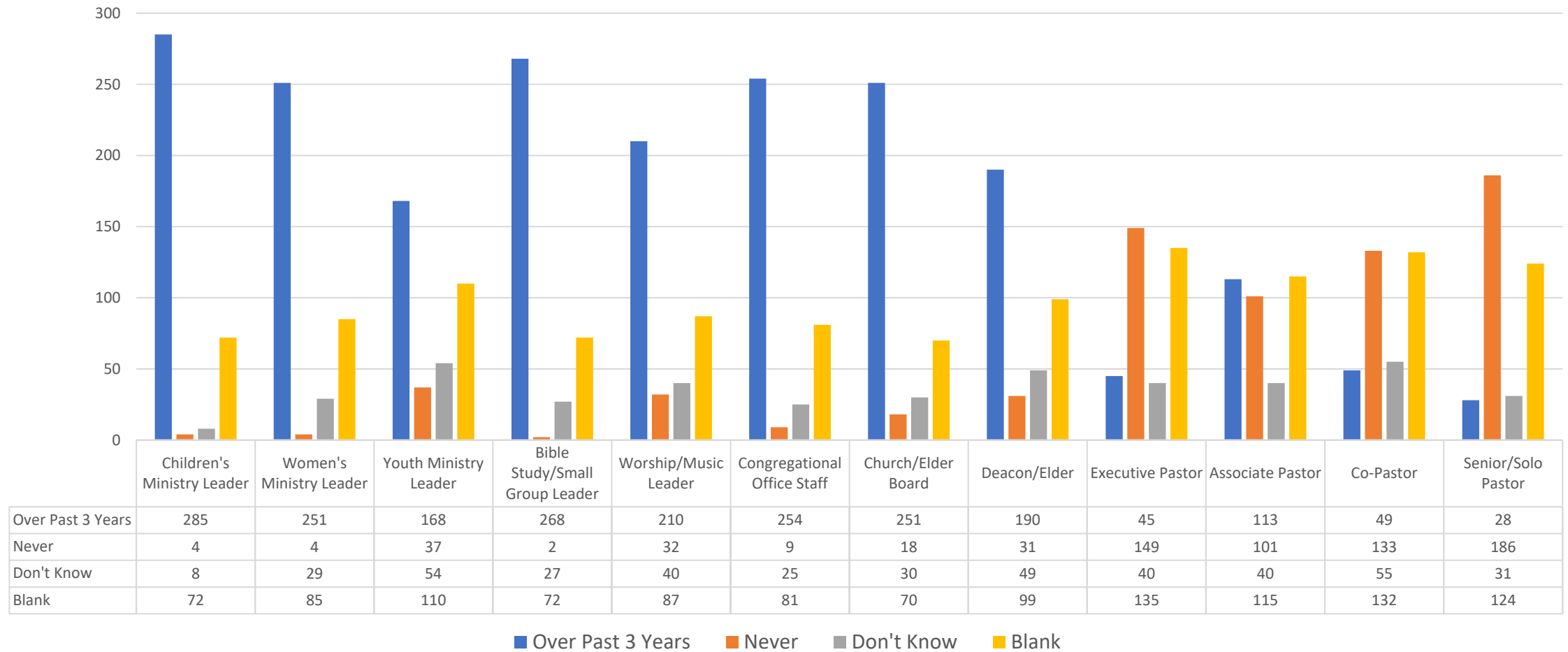


# From your perspective, is there strong support within the BIC denomination for women in church leadership? Regional Conference breakdown

Q15

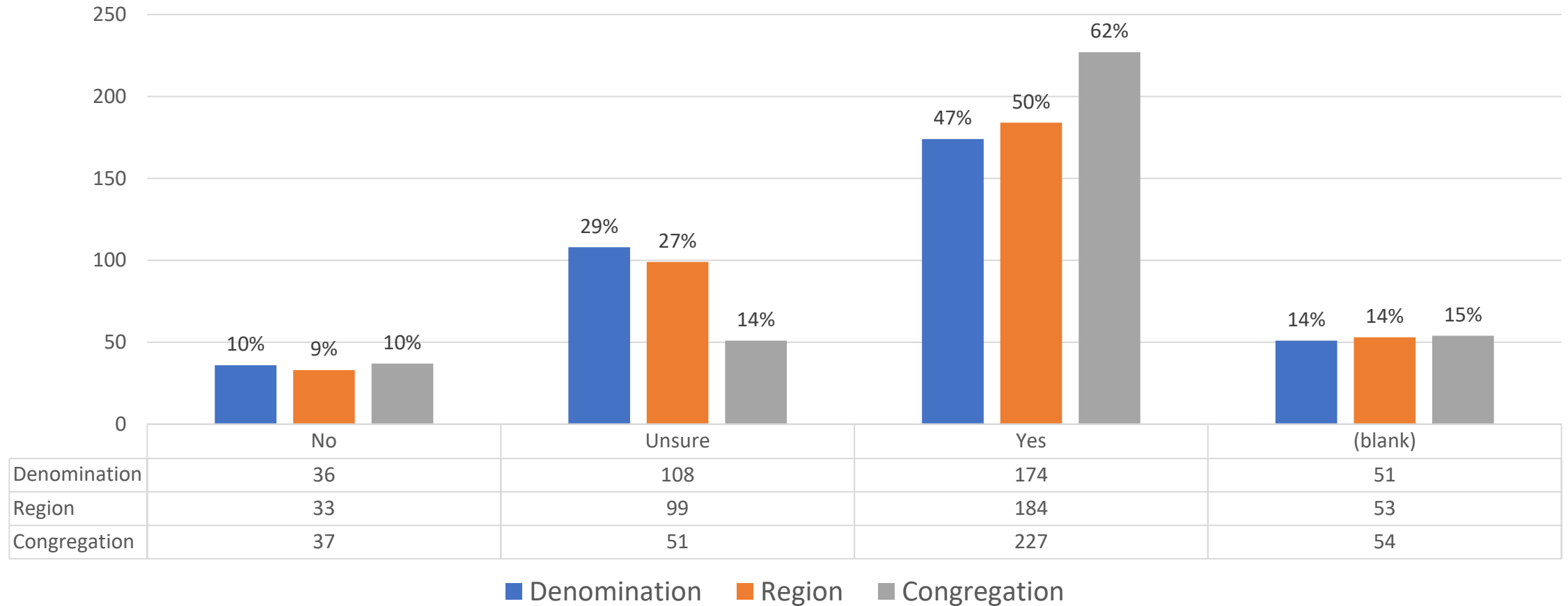


# In your congregation, which of the following roles Q16 do women hold?



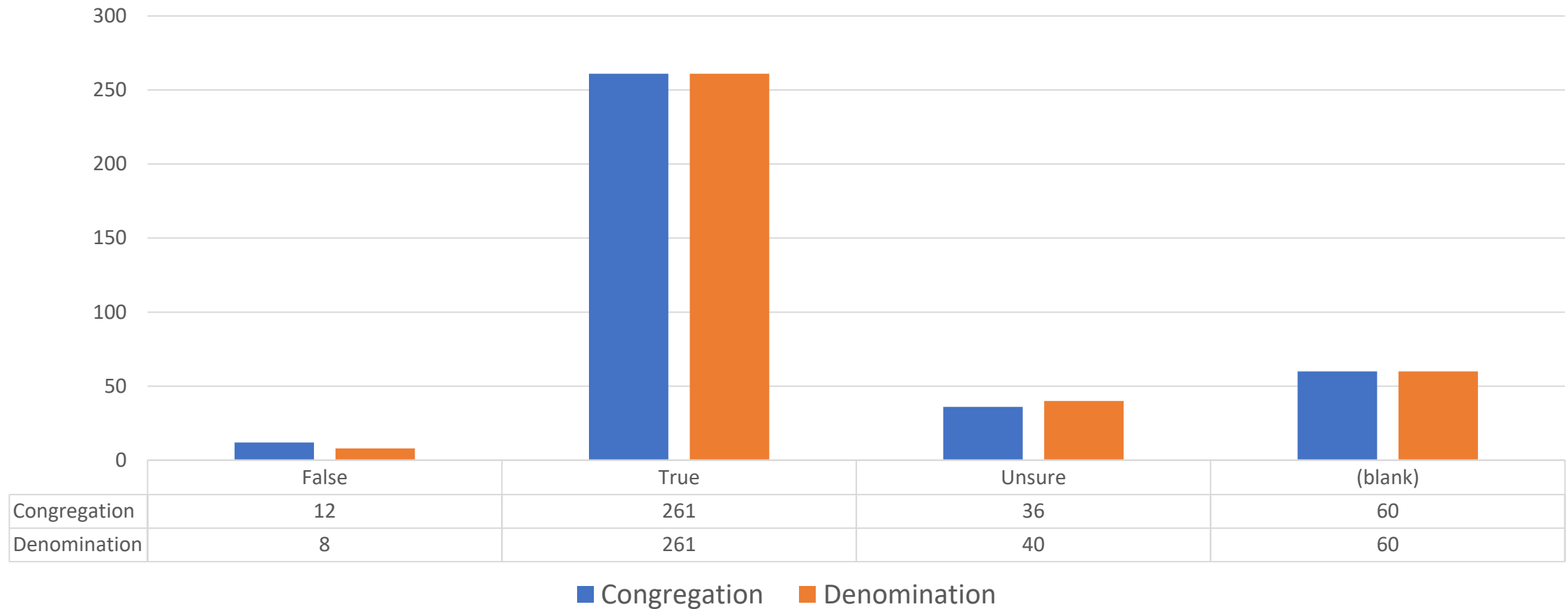
# From your observation, are the same efforts made to advance and retain men and women to all levels of leadership? Congregation? Region? Denomination?

Q17



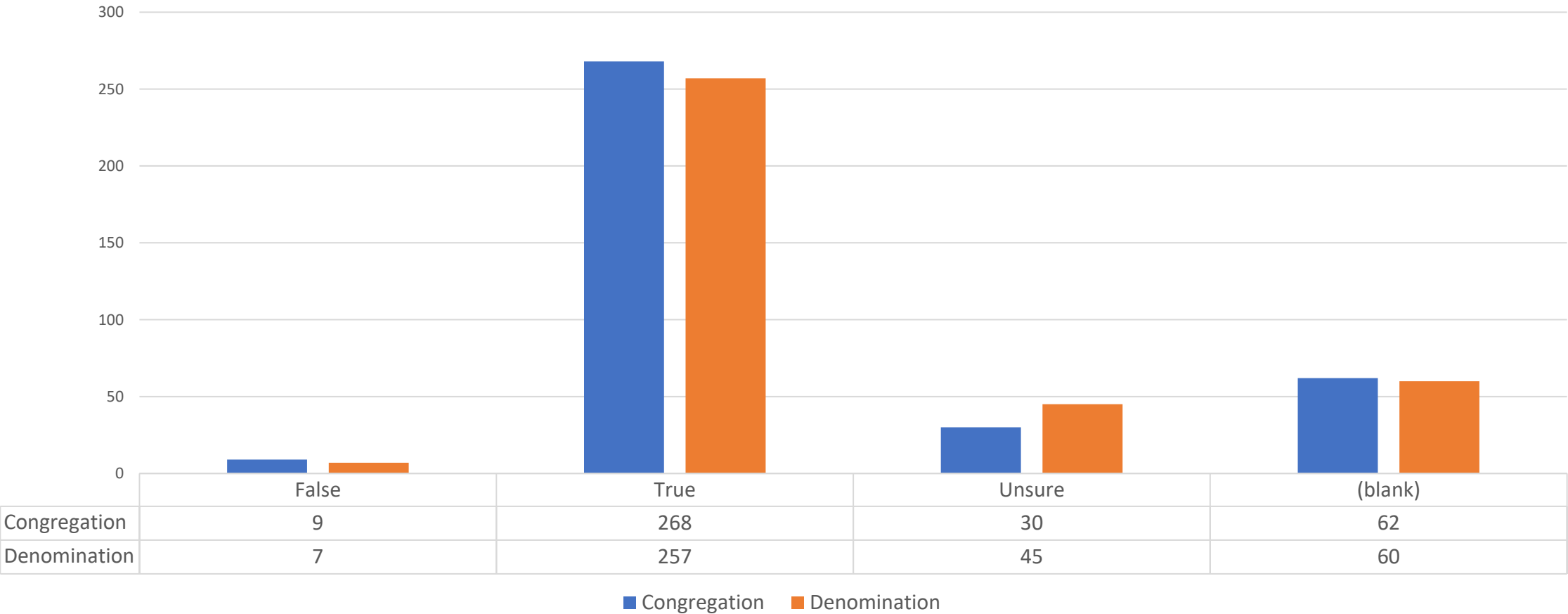
# I Can Identify Men in My \_\_\_\_\_ Who Champion Emerging Female Leaders

Q18

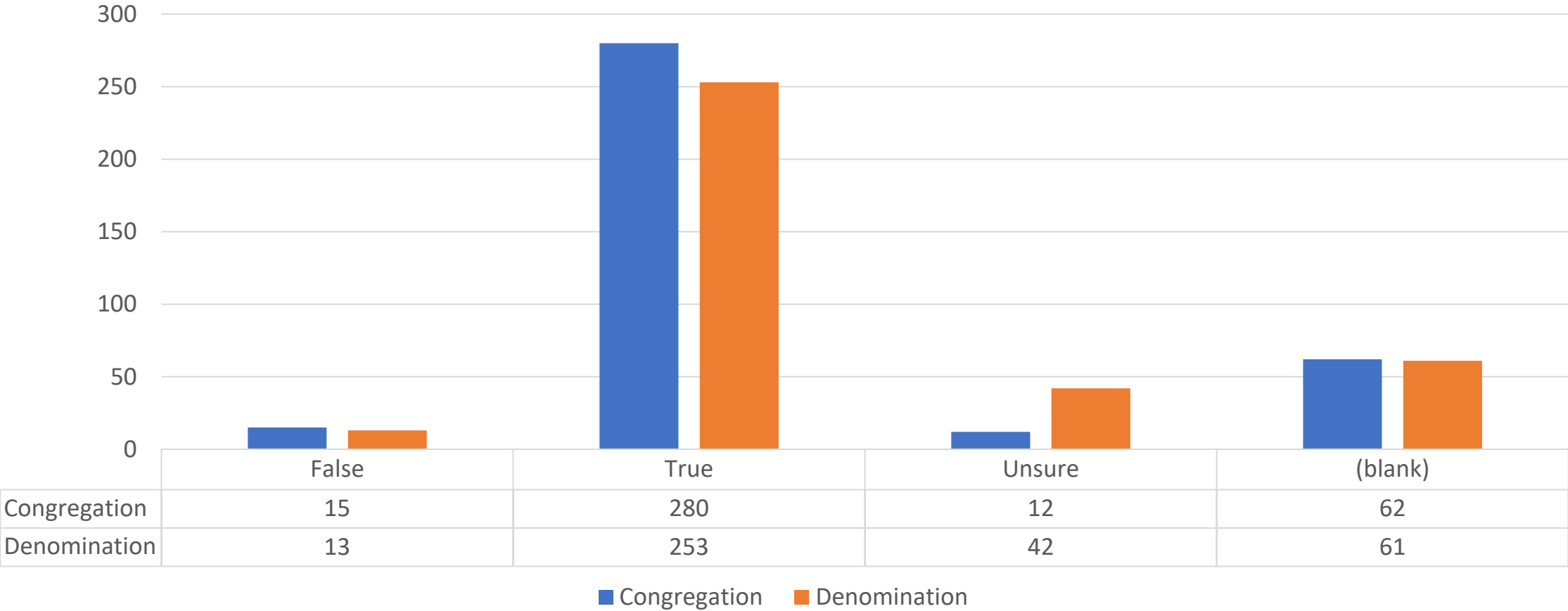


# I Can Identify Women in My \_\_\_\_\_ Who Champion Emerging Female Leaders

Q18



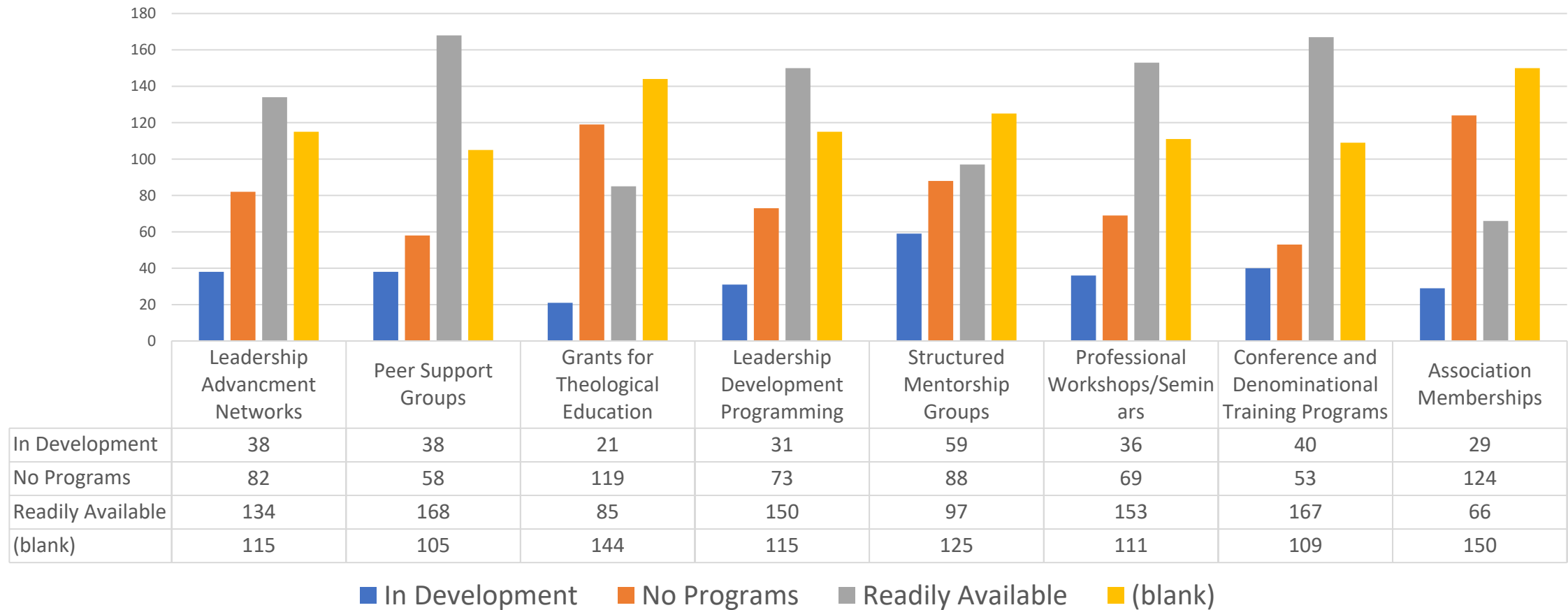
# Currently There are Female Leader Role Models in My \_\_\_\_\_ Q18





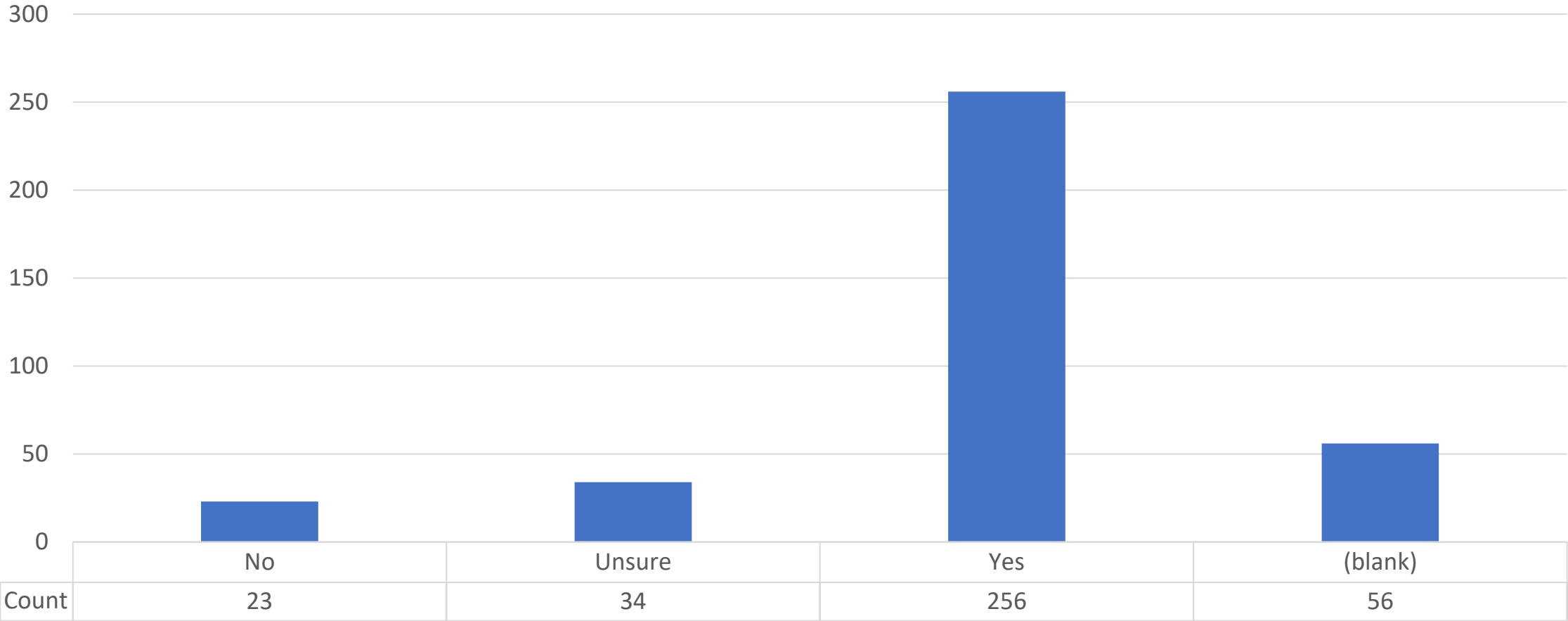
# Which of the following programs are available to women in your conference or congregation?

Q19



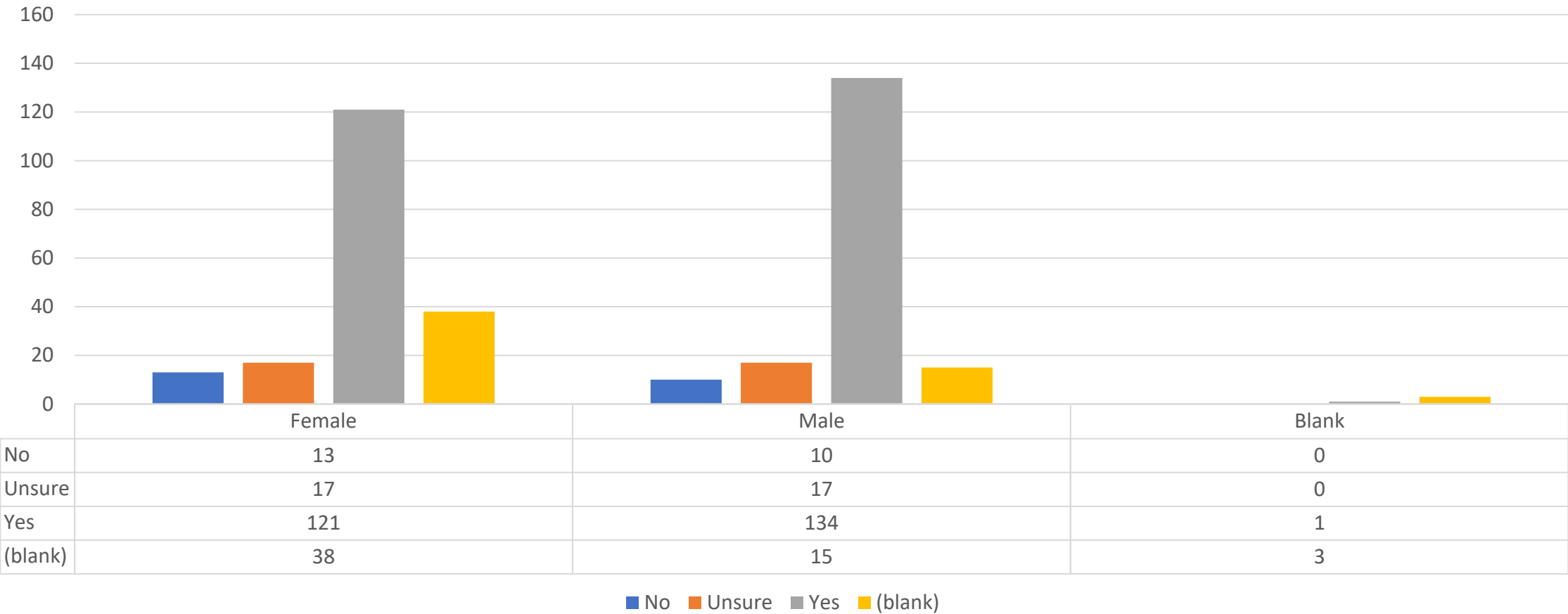
# Does your congregation promote women in ministry leadership?

Q20



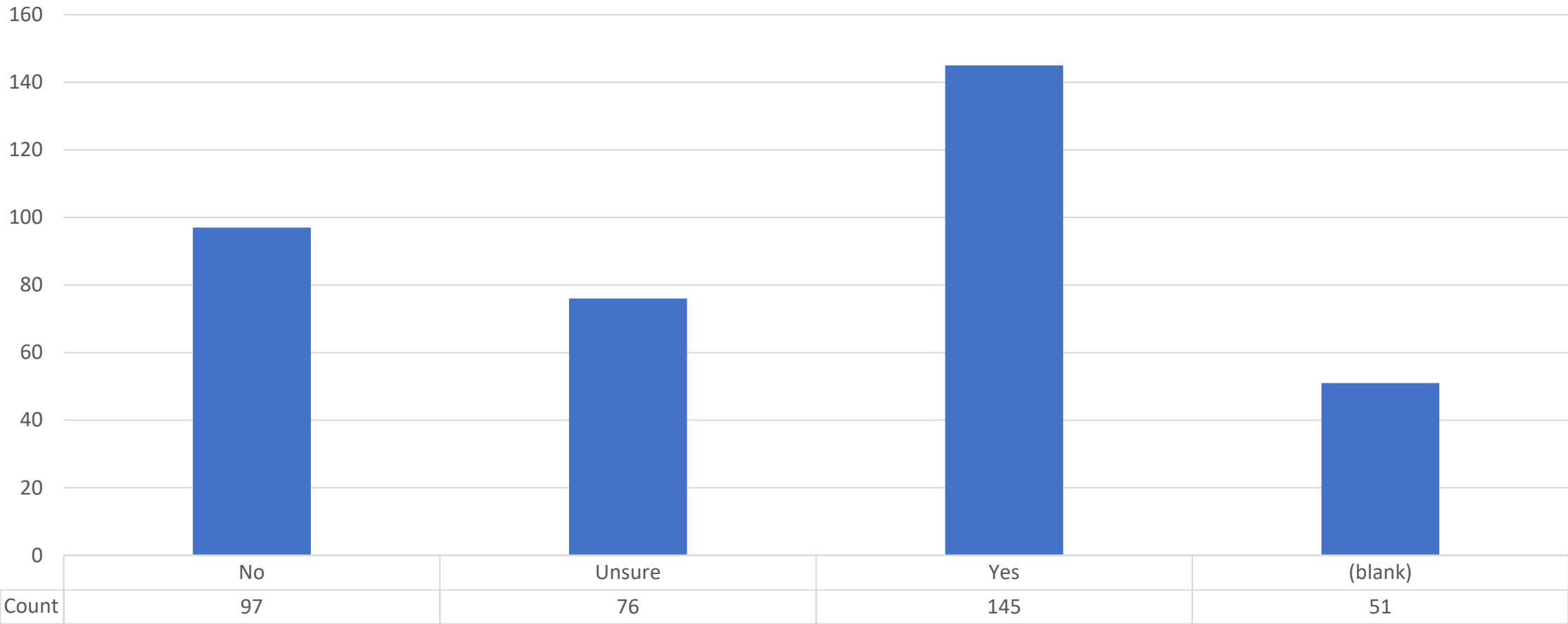
# Does your congregation promote women in ministry leadership? Breakdown by Gender

Q20

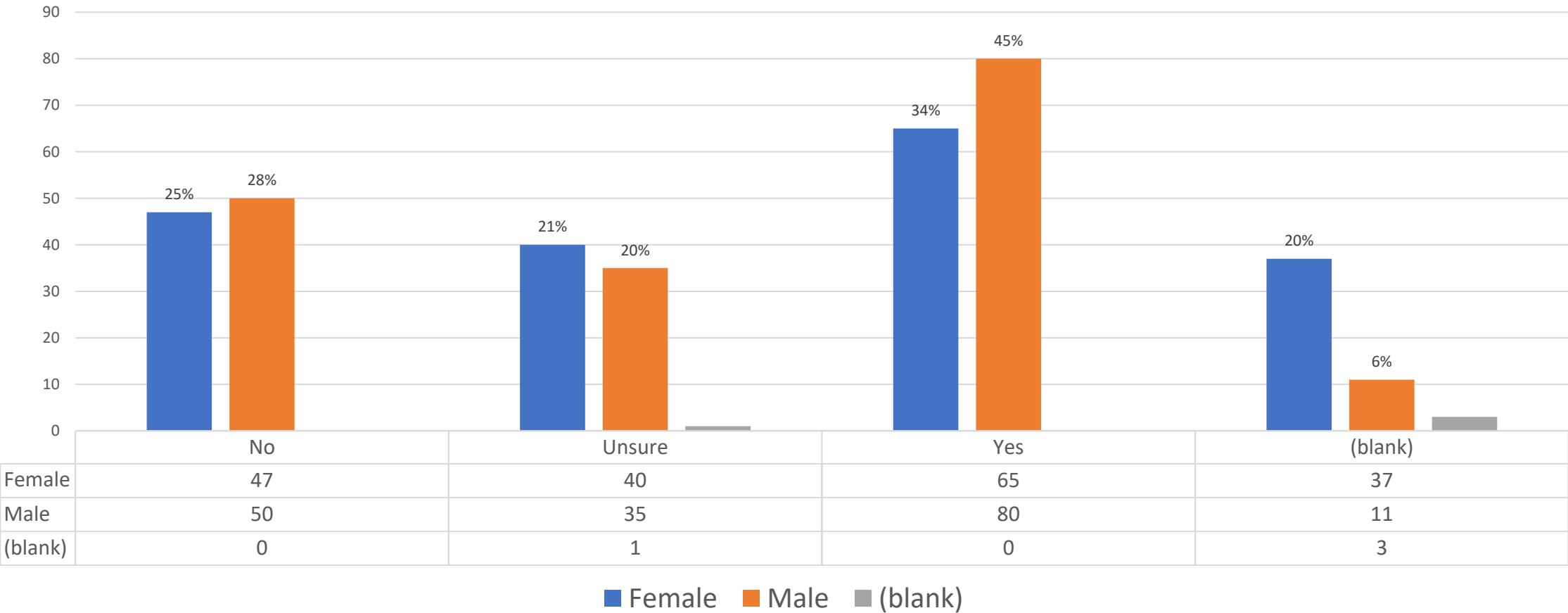


# Do you think there are barriers to women's full participation in the leadership of BLC churches?

Q21

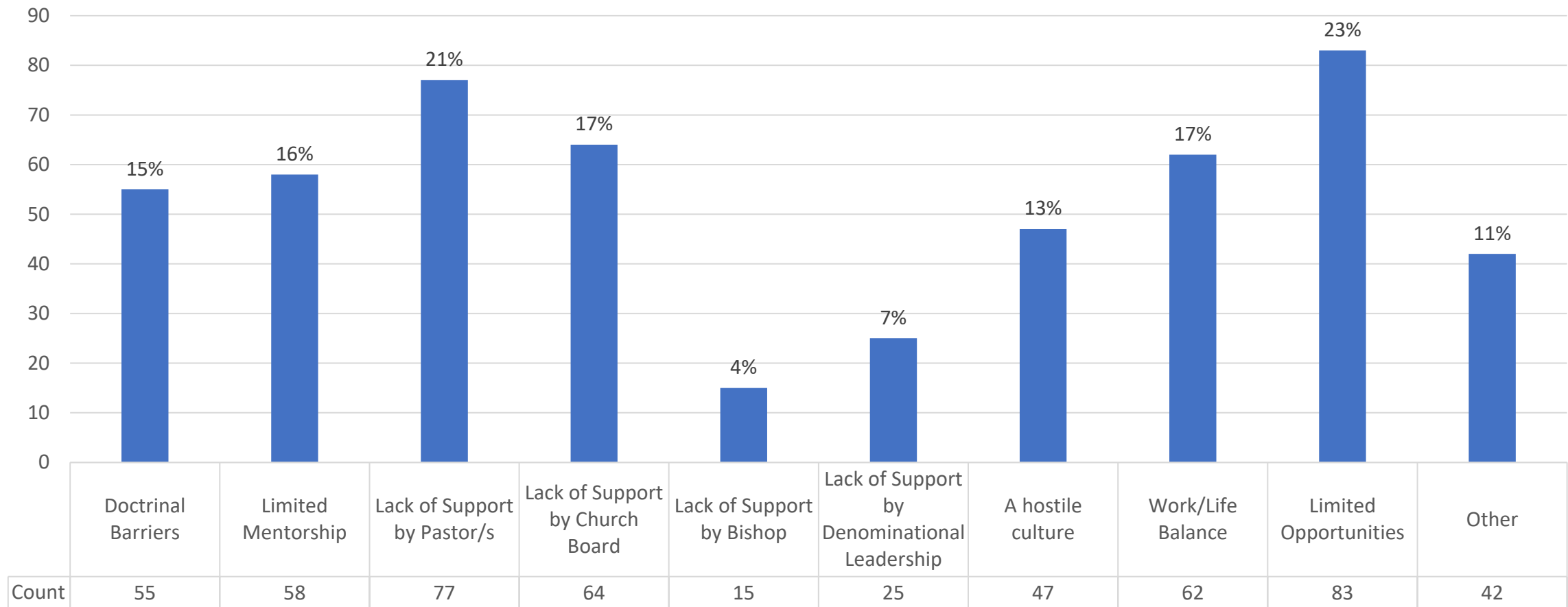


# Do you think there are barriers to women's full participation in the leadership of BIC churches? Breakdown by Gender Q21

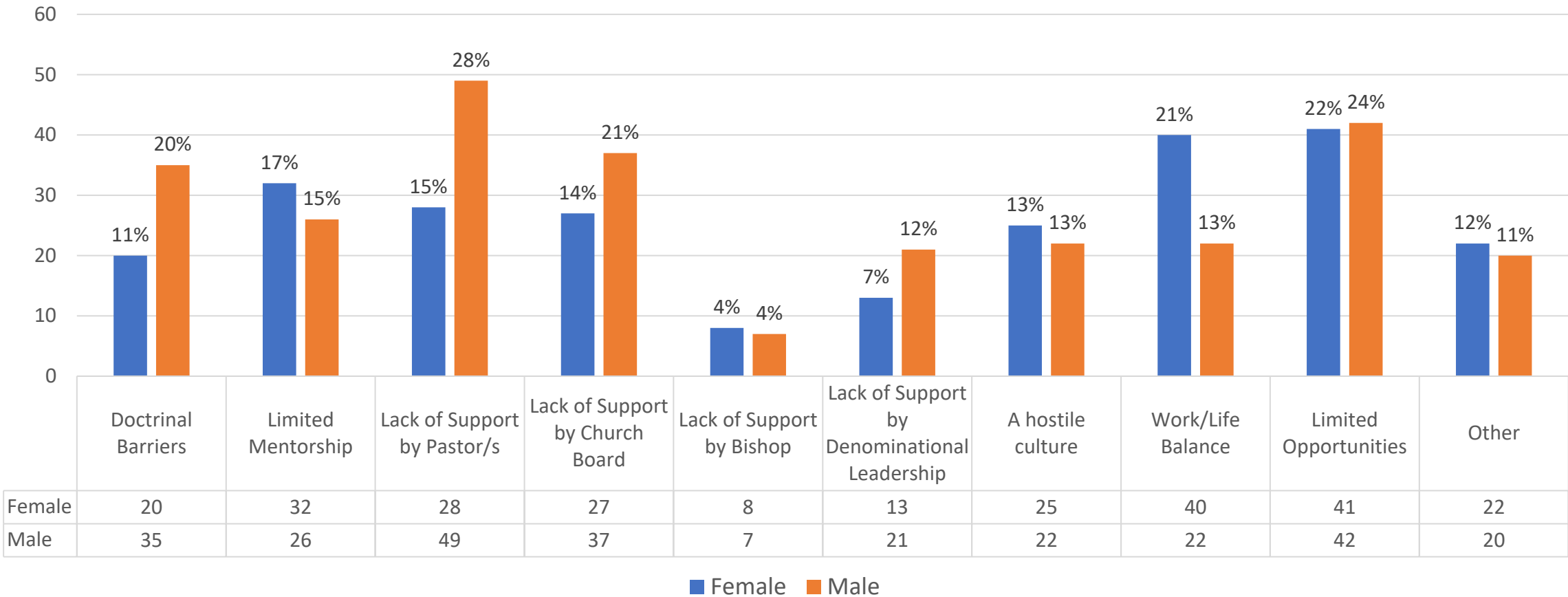


# Which of the following factors do you feel prevent women from advancing?

Q22

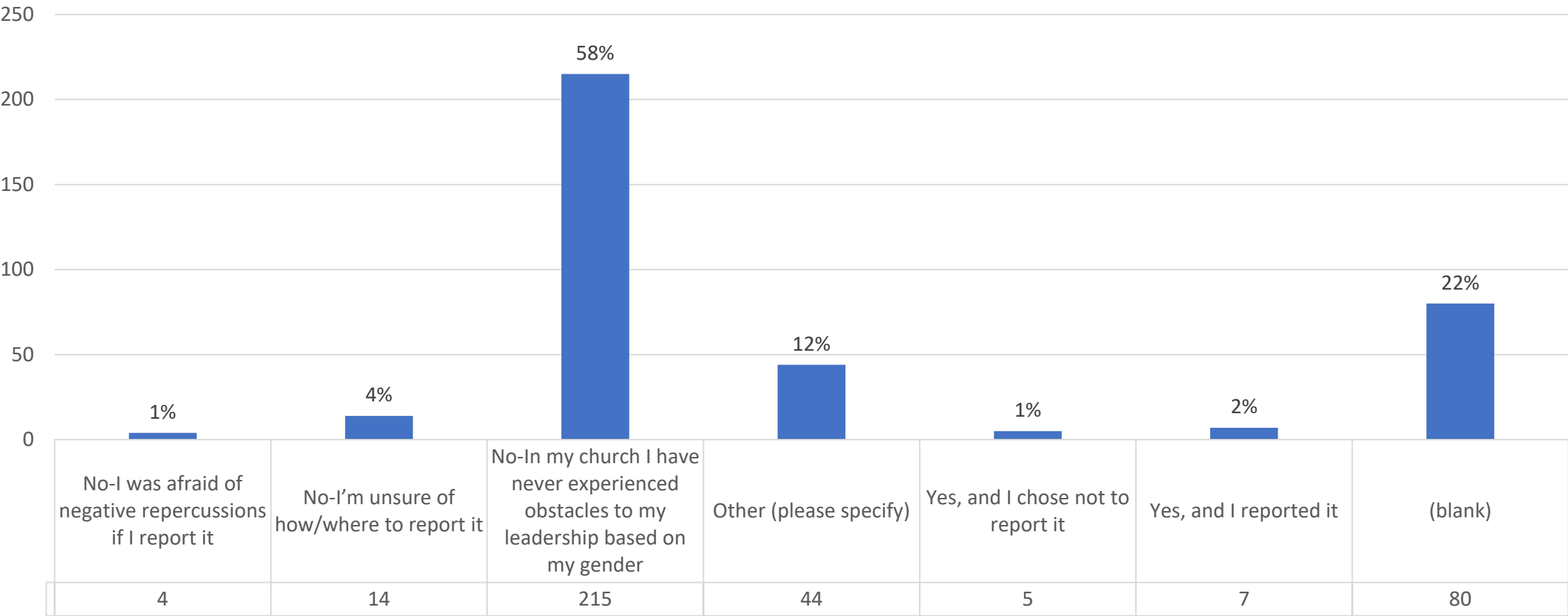


# Which of the following factors do you feel prevent women from advancing? Breakdown by Gender Q22



# Have you experienced or observed a major obstacle in pursuing a career in BIC church leadership because someone was a woman?

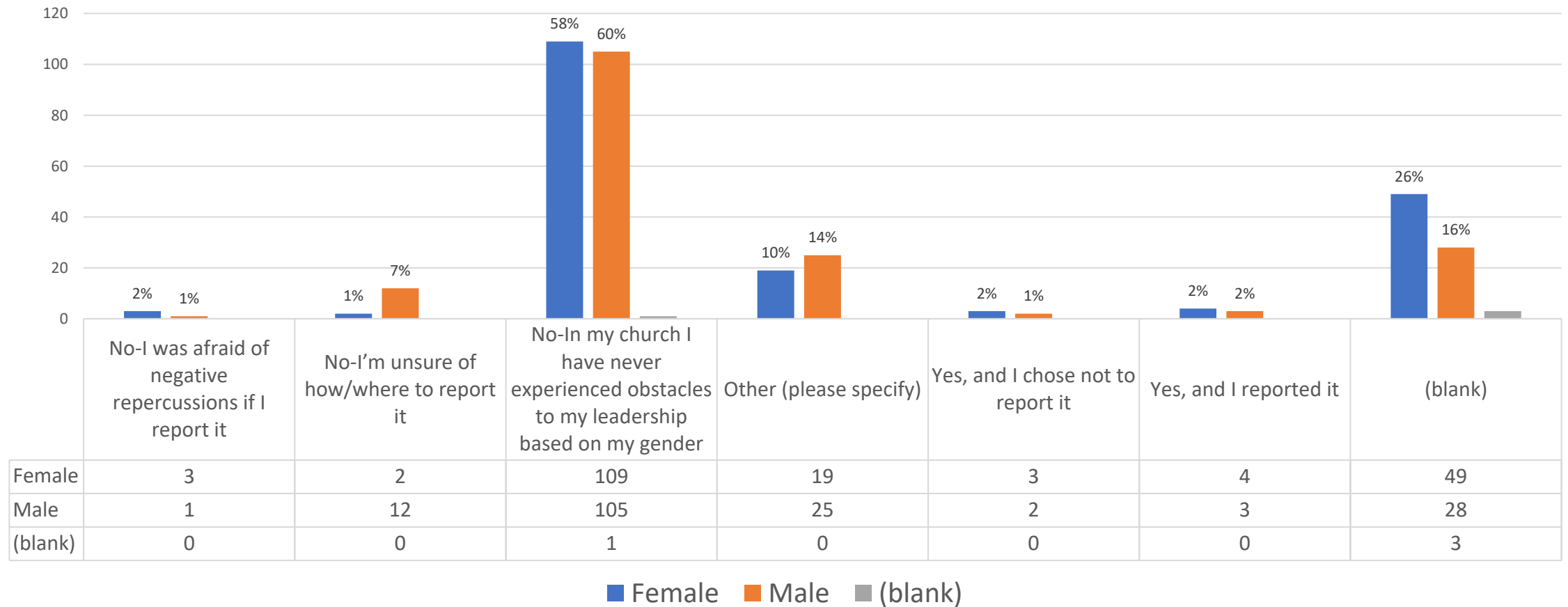
Q23





# Have you experienced or observed a major obstacle in pursuing a career in BIC church leadership because someone was a woman? Breakdown by Gender

Q23



# Qualitative Responses

- There were two open-ended questions on the survey
- The open-ended questions were:
  - Q24 – *If you feel comfortable, please share about any incidents of barriers to women's advancements within BIC church leadership.*
    - 76 Responses (38 Female, 38 Male), 17 n/a or none, 276 blank
  - Q25 – *What is the single most important thing the BIC church can do to support women's advancements to all levels of church leadership?*
    - 194 responses (91 Female, 102 Male, 1 Blank), 175 blank
- A thematic summary of the open-ended responses is reported in Appendix C (page 67 and 68)

## Appendix C

### Thematic Summary of Women In Ministry Survey Responses to Open-Ended Questions, Pauline Peifer.

#### Question #24: If you feel comfortable please share about any incidents of barriers to women's advancements within BIC church leadership

- Lack of available positions and opportunities for purposeful placement of gifted women
- Inconsistent titles such as director instead of pastor for female positions.
- Ambivalence or opposition to women in senior leadership positions
- Lack of theological education regarding women in ministry and leadership for church boards and congregations
- Established networks of majority male colleagues can be difficult for women to break into
- Lack of advocacy for women in leadership
- The official BIC egalitarian position for women in leadership is not embraced by all due to complementarian views that are also present.
- Manual of Doctrine and Government does not clearly state the denominational position regarding women in leadership in the Articles of Faith and Doctrine.
- Lack of widespread encouragement for women to become licensed or ordained
- Ministry women are not as involved upfront in preaching, at public events, in teaching core courses or in denominational leadership positions.
- Church staff (excluding Senior Pastors) do not have a clear pathway to register workplace complaints that may arise.
- Lack of support, counseling, and dedicated funding for the unique experiences of women is not readily available for those who are navigating work-life balance.

**Question #25: What is the single most important thing the BIC Church can do to support women's advancements to all levels of church leadership?**

- Revise statements in the Manual of Doctrine and Government to include women in ministry in the Articles of Faith and Doctrine.
- Clear Biblical teaching and Scriptural support in congregations and for church boards regarding women in leadership.
- Promote open dialogue within congregations.
- Invite qualified women to teach, train, and assist with decision-making denominationally
- Intentional mentorship and coaching for women in leadership
- Provide new opportunities. Hire more women. Provide models for women in leadership. Share their stories
- Ensure that senior pastors who are hired will become advocates to support and encourage women in leadership
- Give women more public opportunities: on stage, ministry development days, leading conferences, teaching core courses
- Provide more direct encouragement for women toward licensure and ordination
- Promote equality and diversity in hiring practices
- Facilitate funding for professional training, counseling, issues of work-life balance.
- Set up processes where staff complaints can be received and addressed appropriately
- Seek out emerging leaders in girls and young women. Hire from within.
- Provide ongoing peer support mechanisms, accountability, and conflict resources as needed
- Advance a culture where character, calling, and capacity are prayerfully considered regardless of gender

## Appendix D

***“Nepotism, Employment of Relatives and Personal Relationships,” *Employee Handbook: Brethren in Christ U.S.*, February 1, 2018, 11.***

BIC U.S. wants to ensure that its practices do not create situations such as conflict of interest or favoritism. This extends to practices that involve employee hiring, promotion and transfer. Close relatives, those in a dating relationship or members of the same household are not permitted to be in positions that have a reporting responsibility to each other. Close relatives are defined as husband, wife, father, mother, father-in-law, mother-in law, grandfather, grandmother, son, son-in-law, daughter, daughter-in law, uncle, aunt, nephew, niece, brother, sister, brother-in- law, sister-in-law, step relatives, and cousins.

If employees begin a dating relationship or become relatives, or members of the same household and if one party is in a supervisory position, that person is required to inform management and Human Resources of the relationship.

BIC U.S. reserves the right to apply this policy to situations where there is a conflict or the potential for conflict because of the relationship between employees, even if there is no direct- reporting relationship or authority involved.

For those employees who are directly involved in defining compensation and benefits, this policy will be strictly enforced. For other employees, exceptions to this policy may be granted by the Human Resources Administrator in consultation with the National Director.

|                              | Provisional |          |              | Female   |          |              | Total | Provisional                  |          |              | Female |       |  |
|------------------------------|-------------|----------|--------------|----------|----------|--------------|-------|------------------------------|----------|--------------|--------|-------|--|
|                              | Licensed    | Ordained | Not Licensed | Licensed | Ordained | Not Licensed |       | Licensed                     | Ordained | Not Licensed |        |       |  |
| Senior Pastor                | 4           | 9        | 1            | 8        | 22       |              |       |                              |          |              |        |       |  |
| Associate Pastor             | 8           | 5        | 4            | 26       | 43       |              |       | Senior Pastor                | 18.2%    | 40.9%        | 4.5%   | 36.4% |  |
| Worship Pastor / Director    | 2           | 2        | 0            | 34       | 38       |              |       | Associate Pastor             | 18.6%    | 11.6%        | 9.3%   | 60.5% |  |
| Youth Pastor / Director      | 2           | 0        | 0            | 20       | 22       |              |       | Worship Pastor / Director    | 5.3%     | 5.3%         | 0.0%   | 89.5% |  |
| Children's Pastor / Director | 2           | 1        | 0            | 48       | 51       |              |       | Youth Pastor / Director      | 9.1%     | 0.0%         | 0.0%   | 90.9% |  |
| total                        | 18          | 17       | 5            | 136      | 176      |              |       | Children's Pastor / Director | 3.9%     | 2.0%         | 0.0%   | 94.1% |  |
|                              |             |          |              |          |          |              |       | Total                        | 10.2%    | 9.7%         | 2.8%   | 77.3% |  |