

Religion and Gender Inequality
A Case Study of the Baptist Union of South Africa (BUSA) with particular reference to the
eThekweni municipality.

Rebecca Joy Benn

Supervisor: Professor Kalpana Hiralal

A thesis submitted in fulfilment of the requirements for a Masters of Social Science in the
Department of Historical Studies, University of KwaZulu-Natal, Howard Campus
March 2021

COLLEGE OF HUMANITIES

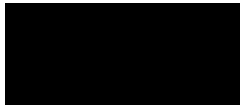
DECLARATION - PLAGIARISM

I, Rebecca Joy Benn, declare that

The research reported in this thesis, except where otherwise indicated, is my original research.

1. This thesis has not been submitted for any degree or examination at any other university.
2. This thesis does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.
3. This thesis does not contain other persons' writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:
 - a. Their words have been re-written but the general information attributed to them has been referenced
 - b. Where their exact words have been used, then their writing has been placed in italics and inside quotation marks, and referenced.
4. This thesis does not contain text, graphics or tables copied and pasted from the Internet, unless specifically acknowledged, and the source being detailed in the thesis and in the References sections.

Signed



.....

Date

15/03/2021.....

Abstract

Historically, Baptist churches have marginalised women. Baptist churches within South Africa are still primarily male-dominated religious organisations. This study looks into the belief held by many that it is unbiblical for women to lead men spiritually and how this has been used continually to exclude women from leadership positions. The study highlights how the exclusion of women from formalised leadership positions leads to women's contribution in the church-going unnoticed and undocumented, meaning that South African Baptist Churches' historical narrative is incomplete. This study focuses on the Baptist Union of South Africa (BUSA), with particular reference to churches within the eThekweni municipality in post-apartheid South Africa. It examines five branch churches which are or at some point were member churches of BUSA. It is essential to note that these branches are not the only BUSA-affiliated churches within eThekweni but were selected because of access to archival material, due to their cultural and theological viewpoints, and owing to each church being among the most influential Baptist churches in eThekweni. This study examines gender attitudes and roles within the five churches within BUSA. In particular, the lived experiences of women within these member churches. It also analyses how religious, theological and cultural ideas shaped and defined gender roles within BUSA. A study of BUSA will provide insights into gender attitudes and roles within churches at different historical periods in KZN history.

Contents

Abstract	ii
Contents.....	iii
Acknowledgements	v
Chapter 1	1
Introduction	1
Literature review	2
Theoretical Framework	10
Gender as a category of analysis.....	10
Social History Theory.....	123
Oral History	15
Methodology	158
Oral Interviews	18
Archival evidence	23
Structure of the dissertation.....	25
Chapter 2	28
Early History of the Baptist Union of Southern Africa (BUSA).....	28
Women within BUSA.....	35
Others forms of marginalisation	44
Chapter 3	48
Theological Beliefs and Governing Structures of the BUSA and BUSA churches in eThekweni Municipality.....	488
Theology of BUSA	48
Theology of the eThekweni churches	54
The Governing Structures of BUSA	59
The Governing structures of eThekweni churches.....	64
Chapter 4	72
The status and role of women within BUSA and its satellite churches	72
Chapter 5	92
The Challenges to Women's leadership within the Church and BUSA	92
Chapter 6	111
Summary and Conclusion.....	111
Bibliography.....	123
Primary sources	123
Secondar Sources.....	126
Unpublished Sources.....	136

Appendix.....

Error! Bookmark not defined.8

Informed consent	137
Ethical Clearance.....	140
Proposed restructure of the Baptist Union of Southern Africa	141
Baptist Union of Southern Africa Statement of Belief	149
Proposed Unabridged Statement Of Faith With Scripture References 2017 Assembly.....	151
Workshop BU Assembly October 2011.....	156
BUSA Constitution and by-laws	161
Leadership in the home.....	179
Interview Schedule	191

Acknowledgements

our work should equip

the next generation of women

to outdo us in every field

this is the legacy we'll leave behind

- Rupī Kaur

Chapter 1

Introduction

This dissertation examines gender relations within the Baptist Union of Southern Africa (BUSA), with specific reference to five churches within the eThekweni municipality, Westville Baptists, Hillcrest Baptist, Durban North Community, Glenwood Community Church and Kloof Baptist. It seeks to document the historical changes to gender relations within BUSA and its member churches from 1994 to the present day. It also aims to highlight the challenges and constraints faced by women as a whole within the South African Baptist church setting. I look into the role of religion in shaping and defining gender inequality within South African Baptist churches and the connections between religion, culture, and social structure. By taking an in-depth look at the context of church governance and theological teaching, I highlight how religious and patriarchal attitudes shaped women's status within the Church. This dissertation used an oral history approach, supported by archival evidence, to examine the challenges and constraints women face within BUSA due to their gender. It also highlights how gender struggles were constant and perennial within the South African Baptist church's histories. This topic is by no means isolated within the academic and social domain of South Africa and even globally; this is because churches are by no means exempted from taking part in the push toward gender equality.

As a woman living within South Africa, and a member of an eThekweni BUSA church, this topic has personal importance. I have spent most of my life looking for female leaders within my church for guidance and inspiration. It is disappointing and frustrating because qualified women exist within my church but are not considered worthy of leadership. I integrate my insider perspective, supported by archival and secondary sources, to navigate the church organisational structures and

clarify the roles both men and women have played in creating and sustaining the gender roles within BUSA and its member churches within eThekweni.

Literature review

Several studies, both international and local, have engaged with the marginalisation of women within the Church. These studies do not focus on one Christian subgroup by cross denominational lines. Charlton argues that gender within religion and the debates that come out of it are not new within the academic world.¹ Gender discrimination and patriarchal practices are not exclusive to Christian religious traditions; men also dominate other faiths and leadership structures.² However, there is a bifurcation between those who study religion and those who study gender. Separately, each touch on the other's topics, but there is a lack of knowledge sharing leading to a lack of intersectionality and a generalisation of each other field of study when broached in research.³

Klingorová and Havlíček argue that gender-based inequality is one of the most prevalent forms of social inequality, affecting all globe areas in varying degrees. They also assert that, although other factors are involved, gendered religious beliefs permeate culture and create unequal gendered social structures.⁴ Research also indicates that while the specific treatment of women is different within each religion, almost all religions believe that women's fundamental role is within the family unit, emphasising a women's need to be both a mother and a wife.⁵ Restrictive gender roles

¹ Joy Charlton. "Revisiting Gender and Religion". *Review of Religious Research*. (September 2015, 57) 331-339.

² Suad Joseph. "Patriarchy and Development in the Arab World". *Gender and Development* (June 1996,4:2) 14-19.

³ Joy Charlton. "Revisiting Gender and Religion". *Review of Religious Research*. (September 2015, 57) 331-339.

⁴ Kamila Klingorová and Tomáš Havlíček. "Religion and gender inequality: The status of women in the societies of world religions". *Moravian geographical reports*. (February 2015, 23) 2-11. pp. 2-3

⁵ Kamila Klingorová and Tomáš Havlíček. "Religion and gender inequality: The status of women in the societies of world religions". *Moravian geographical reports*. (February 2015, 23) 2-11. pp. 2-4

placed on women through religion directly impact women's ability to participate in the economic landscape of their community and country, thus limiting their capacity to succeed economically, and as a result, creating further inequality.⁶ Dorius and Firebaugh's work reveals that while religion plays a part in gender inequality, it is not formulaic or homogenous. In other words, gender inequality is not linear or uniform and changes from region to region, even within the same religion.⁷

Wiesner-Hanks speaks to the importance of including women's narratives in recording religious and church history, as too often this history has been told mainly through the male lens, providing only half stories.⁸ Chowdhury's study in the Islamic Bangladesh culture illustrates how patriarchy is preserved through the misinterpretation of religious beliefs and understandings.⁹ This finding is essential for this study, as it shows the prevalence of gender-based discrimination in religion. Avishai *et al.* highlight the importance of studying religions through a gendered lens to understand their natures better.¹⁰ Prickett, who examined the treatment of Black women in American Mosques, states that the gendered nature of religion means there is a reluctance to accept women's religious authority.¹¹ Sugirtharajah highlights the struggles of progressive women within

⁶Oriana Bandiera and Ashwini Natraj. "Does Gender Inequality Hinder Development and Economic Growth? Evidence and Policy Implications". *The World Bank Research Observer*. (February 2013, 28:1) 2-21.

⁷Shawn F Dorius and Glenn Firebaugh. "Trends in Global Gender Inequality". *Social Forces*. (July 2010, 88:5) 1941-1968

⁸Kawahashi Noriko and 川橋範子. "Feminist Buddhism as Praxis: Women in Traditional Buddhism". *Japanese Journal of Religious Studies*. (Fall 2003, 30:3/4) 291-313.

⁹Frarah Deebea Chowdhury. "Theorising Patriarchy: The Bangladesh Context". *Asian Journal of Social Science*. (2009, 37:4) 599-622.

¹⁰Orit Avishai, Jafar Afshan and Rachel Rinaldo. "A Gender Lens on religion". *Gender and Society*. (February 2015, 29:1) 5-25.

¹¹Pamela Prickett. "Negotiating Gendered Religious Space: The Particularities of Patriarchy in an African American Mosque". *Gender and Society* (February 2015, 29:1) 51-72.

Hinduism as they work to align their social and religious beliefs.¹² Badru and Maa Sackey examine how historically, sharia law has been used to issues around Muslims outside of the government's legal settings, especially areas that could have a gender-based issue, such as marriage, divorce and inheritance.¹³ Schulz and Janson draw attention to the fact that when studying the relationship between gender and religion (especially when it comes to born-again Christianity and reformist Islam), academics need to look into more than just the stories of those championing patriarchy.¹⁴ If we are to understand the impact religion has on gender equality properly, we must study all women's stories within those religions.¹⁵

Njorh and Akiwumi examine the impact of religion on women empowerment and development within Africa, focusing on indigenous African beliefs, Islam, and Christianity.¹⁶ Dove alludes to the interaction between European religious traditions and indigenous religious traditions by examining African mothers' lives and the impact of gender characteristics and roles.¹⁷ In Noriko and 川橋範子's work exploring feminism and Buddhism in Japan, their study reveals women have 'active' voices within religion, voices that are not merely perceived but fully comprehended and thus actions are taken up due to this understanding them.¹⁸

¹² Sharada Sugirtharajah. "Hinduism and Feminism: Some Concerns". *Journal of Feminist Studies in Religion*. (Fall 2002, 18:2) 97-104.

¹³ Lateef Mobolaji Adetona. "Islam and the Africa World". *Islam in Africa South of the Sahara: Essays in Gender Relations and Political Reform 1899-1902*. Pade Badru, Brigid Maa Sackey ed. (Maryland 2013) 1- 25.

¹⁴ Dorothea Schulz and Marloes Janson. "Introduction: Religion and Masculinities in Africa". *Journal of Religion in Africa* (May 2016, 46: 2/3) 121-128

¹⁵ Schulz and Marloes, Introduction: Religion and Masculinities in Africa, 121-128

¹⁶ A J Njoh, and F. A Akinwunmi. "The Empact of Religion on Women Empowerment and a Millennium Development Goal in Africa". *Social Indicators Research*. (May 2012, 107:1) 1-18.

¹⁷ Noh Dove. "African Wominisim: An Afrocentric Theory". *Journal of Black Studies*. (May 1998,18:5) 515-539.

¹⁸ Merry E Wiesner-Hanks. "Women, Gender, and Church History". *Church History*. (September 2002, 71:3) 600-620.

Stegmann has argued that issues around masculinity, power and gender relations within the Christian faith are a historical issue and have caused millennia problems.¹⁹ Studies have shown that historically, religions have been male-dominated and hierarchical, creating social structures that marginalise women through normalising gender roles that place men in dominant positions.²⁰ Heaton and Cornwall also point out the need to understand the cross-section between religion and contemporary culture and how each influences the other. As this is critical in understanding the roles women are allowed to play within society and where the limitations are coming from.²¹ Studies have also found how Protestants (the Baptist tradition falls into this category), who regularly participate within religious structures, are more likely to adhere to strict gender roles.²² Whitehead has shown how women taking on leadership roles within religious organisations experience more complications than men because of the historical restrictions that have been placed around women.²³ When women take up the roles of spiritual leaders, they have to deal with micro-aggression arising from their gender, which builds extra stress that men have not experienced.²⁴ Women becoming spiritual leaders becomes a political, social and cultural statement in ways that it would not for a man in the same position.²⁵ Brown's work with Afro-Baptist women in America shows the impact that religious beliefs can have on the formation of

¹⁹Robert Stegmann. "Male Gender Construction and Representation in Paul: Reading 1 Thessalonians Through a Gender Critical, Postcolonial Optic" PhD diss., (University of Stellenbosch, 2018).

²⁰Tim B Heaton and Marie Cornwall. "Religious Group Variation in the Socioeconomic Status and Family Behavior of Women". *Journal for the Scientific Study of Religion*. (September 1989, 28:3) 283-299.

²¹Tim B Heaton and Marie Cornwall. "Religious Group Variation in the Socioeconomic Status and Family Behaviour of Women". 1989.

²²Tim B Heaton and Marie Cornwall. "Religious Group Variation in the Socioeconomic Status and Family Behavior of Women". 1989. p.285

²³Andrew L Whitehead. "Gendered Organizations and Inequality Regimes: Gender, Homosexuality, and Inequality Within Religious Congregations". *Journal for the Scientific Study of Religion*. (September 2013, 53:3) 476-493.

²⁴Joy Charlton. "Revisiting Gender and Religion". *Review of Religious Research*. (September 2015, 57) 331-339.

²⁵Whitehead. "Gendered Organizations and Inequality Regimes: Gender, Homosexuality, and Inequality Within Religious Congregations". 2013

social and cultural norms. This work highlights the role of matriarchal structures in solidifying gender roles and male headship.²⁶ Prell's work that looks into Classical Reformed Judaism highlights the need for gender equality within religions that genuinely uplifts and pinpoints women's contributions and does not marginalise diversity as a means of creating equality.²⁷

Studies in Africa have also identified similar trends. Fiedler works with Malawian Baptist women, stressing that women do not see male-dominated churches as a hindrance to their participation in religious affairs.²⁸ Boyd's work among Christians in Uganda shows the conflicts that can arise within people when they have to choose to follow religious beliefs or socio-cultural ones.²⁹ It also brings forward the idea that these conflicts will have a different impact on individuals based on their preferred gender.³⁰ Lusey *et al*, examines gender attitudes amongst Christian men in Africa and how they shape and define women's status within the Church. In some instances, gendered attitudes still permeate with little space for improvement.³¹

Similar trends are discerned in South African scholarship. Siwila highlights that South African Baptist church culture is a gendered space and that the misunderstanding of Biblical accounts helps to sustain hegemonic masculine viewpoints and unequal gender relationships, which creates

²⁶Audrey Lawson Brown. "Afro-Baptist Women's Church and Family Roles: Transmitting Afrocentric Cultural Values". *Anthropological Quarterly*. (October 1994, 67:4) 173-186.

²⁷Riv-Ellen Prell. "The Vision of Woman in Classical Reform Judaism". *Journal of the American Academy of Religion*. (1982, 50:4) 575-589.

²⁸R N Fiedler. "Against the Flow; Stories of Women Pastors in the Baptist Convention in Malawi". *Her-stories: Hidden Histories of Women of Faith in Africa*. Phiri I A ed. (Pietermaritzburg: Cluster Publication) 181-201.

²⁹Lydia Boyd. "Ugandan Born-Again Christians and the Moral Politics of Gender Equality". *Journal of Religion in Africa*. (2014, 44:3/4) 333-354.

³⁰Boyd. "Ugandan Born-Again Christians and the Moral Politics of Gender Equality". 2014

³¹Lusey et al. "Factors associated with gender equality among church-going young men in Kinshasa, Democratic Republic of Congo: a cross-sectional study" *International Journal for Equity in Health* (2017) 16:213 1-11

unhealthy churches in which women are underrepresented in leadership positions.³² Wood highlights that within religions and churches specifically, patriarchal social orders framed as biblical correct theology is used as one means of preventing women from gaining equal footing with men.³³ Nortjé-Meyer looks at gender and Christianity in South Africa by discussing the emergence of consciousness in individuals who started to question the traditional gender roles in families, society, politics and religion. He examines the time frame of this issue, analysing how it relates to other countries.³⁴

Harris looks at the cultural context of Baptist women seeking to participate in the ministry at the end of the Apartheid era in South Africa. This study is broad and looks at Baptist churches regardless of cultural background, racial make-up and economic standing.³⁵ However, it must be noted that his work is based on quantitative research.³⁶ Gaitskell shows the power of feminising faith, and it's potential to highlight the need for not just a woman's perspective on faith but their active involvement in leadership and it's day-to-day practise.³⁷ We also see that while there is a trend within academic works to look into the gender issues within religion, this new wave of

³²Lilian Siwila. "2 Samuel 13: Incest, the Silent Word in Most African Societies. Re-reading the story of Tamar from an African Perspective.". *The South African Baptist Journal of Theology*. (2006, 15:1) 48-54.

³³Wood, H.J., 2019, 'Gender inequality: The problem of harmful, patriarchal, traditional and cultural gender practices in the church', HTS Theologise Studies/Theological Studies 75(1), a5177. <https://doi.org/10.4102/hts.v75i1.5177>

³⁴Lilly Nortjé-Meyer. "Feminist New Testament Scholarship in South Africa". *Neotestamentica*. (2015, 49:1) 1-19

³⁵Brain Harris. "Culture, Context and Women in Ministry: A Snapshot of South African Baptists at the End if the Apartheid Era". *The South African Baptist Journal of Theology*. (2005, 14) 213-219.

³⁶Brain Harris. "Culture, Context and Women in Ministry: A Snapshot of South African Baptists at the End if the Apartheid Era". *The South African Baptist Journal of Theology*. (2005, 14) 213-219.

³⁷Deborah Gaitskell. "Feminising Faith: A Reflection on Personal and Academic Journeys". *Journal for the Study of Religion*. (2010, 23: 1/2) 71-103.

research is encouraging; it means that there is much history around women in faith that has not been covered.³⁸

Studies have shown that in post-Apartheid South Africa, there is a gender crisis within religions, notably in accepting women as equal partners in spiritual affairs. Patriarchal religion practises and cultural beliefs intertwine to help perpetuate the idea that women are not just the physically weaker sex but emotionally and intellectually inadequate.³⁹ At the same time, men struggle with their identities and the meaning of masculinity because of religion.⁴⁰ Older and recent works that look into Union history touch briefly on women within churches and BUSA structures despite the fact that they have been part of and contributed to the Union from its foundation.⁴¹ For example, Aucamp spends some time looking at women's ordination as pastors and how the Union and its member churches dealt with this.⁴² Aucamp is doing what many other studies do; he is looking at this issue merely to highlight the other problems within the Union.⁴³

³⁸Deborah Gaitskell. "Feminising Faith: A Reflection on Personal and Academic Journeys". *Journal for the Study of Religion*, (2010, 23: 1/2) 71-103

³⁹Thulani Ndlazi. "Men in Church Institutions and Religious Organisations the Role of Christian Men in Transforming Gender Relations and Ensuring Gender Equality". *Agenda: Empowering Women for Gender Equity*. (2004, 61) 62-65.

⁴⁰Thulani Ndlazi. "Men in Church Institutions and Religious Organisations the Role of Christian Men in Transforming Gender Relations and Ensuring Gender Equality". *Agenda: Empowering Women for Gender Equity*. (2004, 61) 62-65.

⁴¹Garth Aziz. "A practical theological reflection on the office of the career youth pastor," PhD diss., (University of Pretoria, August 2016). pp.35-44; Andrew Aucamp. "A Historical and Theological Survey of the Relationship between the Principle of Liberty of Conscience and the Doctrine of Scripture in the Baptist Union of South Africa from 1930 to 2005," MA diss., (South African Theology Seminary, 2008).; Hudson-Reed S. *1877-1977 History of the Baptist Union of South Africa*, (Pietermaritzburg: S.A. Baptist Historical Society, 1997). pp. 9-25

⁴²Andrew Aucamp. "A Historical and Theological Survey of the Relationship between the Principle of Liberty of Conscience and the Doctrine of Scripture in the Baptist Union of South Africa from 1930 to 2005," MA diss., (South African Theology Seminary, 2008).

⁴³Andrew Aucamp. "A Historical and Theological Survey of the Relationship between the Principle of Liberty of Conscience and the Doctrine of Scripture in the Baptist Union of South Africa from 1930 to 2005," MA diss., (South African Theology Seminary, 2008).

Whilst the above studies are notable and add to the current historiography, there are still considerable gaps in understanding the connections between gender and religion within an egalitarian framework. This study will add to the above historiography by problematizing the hegemonic masculinity within BUSA, with particular reference to its member churches in the eThekweni municipality. Stegmann points out in his work the need to ensure that issues around gender are understood through and within not just an African but a South African context.⁴⁴ Like Phiri *et al.*, I will examine the lived experiences of women within the Union, thereby moving beyond the theological and theoretical issues. Doing so will allow for women's voices and agency to shift from the margins to the centre. The study will contribute to debates on the relationship between religion and gender, exploring the concepts of femininity and masculinity and how they shape and define women's social and religious status within the Union.

Moreover, it also examines the challenges and constraints women experience within member churches within BUSA and how they negotiate and assimilate their religious identity amidst a male-dominated environment. This study will also examine how the separation of leadership and serving structures affected gender relations within the Union and its member churches.⁴⁵ Studies have found that religious men, both leaders and followers, have an instrumental role in bringing positive change to gender relations to create sustainable gender equality in religious establishments.⁴⁶

⁴⁴ Robert Stegmann. "Male Gender Construction and Representation in Paul: Reading 1 Thessalonians Through a Gender Critical, Postcolonial Optic," PhD diss., (University of Stellenbosch, 2018).

⁴⁵ Garth Aziz. "A practical theological reflection on the office of the career youth pastor," PhD diss., (University of Pretoria, August 2016). pp. 53

⁴⁶ Thulani Ndlazi. "Men in Church Institutions and Religious Organisation the Role of Christian Men in Transforming Gender Relations and Ensuring Gender Equality".

It is hoped that this study will begin conversations around the hegemonic masculine identity of churches, change attitudes and inform and educate policymakers on the way forward.

Theoretical Framework

Gender as a category of analysis

Gender as a category of analysis locates women's individual and collective experiences in diverse settings, highlighting the heterogeneity of experiences.⁴⁷ This is essential in understanding how gender affects an individual's capacity to lead. The theory highlights both the historical and present gender divisions within churches and society.⁴⁸ Gender as a category of analysis allows us to understand that how people live out their gender identities involves a complex coming together of socially guided perceptual, interactional and micropolitical activities that frame different actions as expressions of masculine and feminine 'nature'.⁴⁹ Using a gender theory highlights the fact that the concept of gender-separate from sex is a relatively new concept; this may mean that people participating within the study may have a misunderstanding or incorrect conclusion around gender at the role it places within inequality⁵⁰

It highlights the power dynamic between individuals of the same gender and how that dynamic affects their ability to lead effectively.⁵¹ Gender as a category highlights the importance of intersectionality in academic research.⁵² Using gender helps one sees an evident

⁴⁷ L L Downs. *Writing Gender History*. 1st ed. (London: Hodder Arnold, 2004.)

⁴⁸ Downs, *Writing Gender History*. 2004 4-5.

⁴⁹ Candace West and Don H. Zimmerman. "Doing Gender" *Gender and Society*. (January 1987, 1:2) 125-151

⁵⁰ West and Zimmerman, 'Doing gender' 125-151

⁵¹ J W, Scott. ed. *Feminism and History*. (Oxford: Oxford University Press, 1996) 156-167.

⁵² Leslie McCall "The Complexity of Intersectionality" *Signs* (Spring 2005, 30:3) 1771-18000

interconnectedness between the relationships among multiple dimensions and modalities of social relations.⁵³

Using gender allows me to understand that there is often the possibility of ‘othering’ individuals through research; being aware of this issue and combating it will allow me to create a less biased dissertation.⁵⁴ Problematizing gender emphasises the role of hegemonic masculinity within church culture and how it dictates restrictive gender roles.⁵⁵ A gender perspective allows for the questioning of a traditional academic assumption, the society governed by elite, white male practitioners.⁵⁶ Thus, their stories are the most important to record, upholding a patriarchal discourse that renders women invisible.⁵⁷ This perspective encourages de-masculinising history, highlighting the current and potential contributions of women within Union churches. The framework moves women’s narratives forward in South African church histories as it discloses past and present gender inequality within Baptist churches.⁵⁸ Using gender as a theoretical approach will guide me as a researcher to ensure that the people (and especially women) are not seen as ahistorical figures with the same experience and identity.⁵⁹ Using gender as a theory of analysis within my dissertation, I can challenge the distorted idea that the male-centred experience is the universal experience.⁶⁰ Challenging this idea allows me to unearth the hidden women's

⁵³ McCall ‘The Complexity of Intersectionality’ 1771-18000

⁵⁴ Whitehead. “Gendered Organizations and Inequality Regimes: Gender, Homosexuality, and Inequality Within Religious Congregations”, 476-493.

⁵⁵ Mike Donaldson. "What Is Hegemonic Masculinity?". *Theory and Society*. (October 1993, 22:5) 643-657.

⁵⁶ Eric M Blanchard. “Gender, International Relations, and the Development of Feminist Security Theory” *Signs*. (Summer 2003, 28:4) 1289- 1312

⁵⁷ Blanchard “Gender, International Relations, and the Development of Feminist Security Theory” 1289-1312

⁵⁸ Downs, *Writing Gender History*. 3

⁵⁹ Kathleen M Brown. “Brave New Worlds: Women's and Gender History”. *The William and Mary Quarterly*. (April 1993) 311-328.

⁶⁰ Wiesner-Hanks, “Women, Gender, and Church History”. 601-602

voices and narratives and analyse men's experiences as men and not as an inaccessible universal entity.⁶¹

In addition, gender as a theoretical framework is essential because gender inequality within church history (or any other historical subject traditionally seen as masculine) is often not examined, particularly within the South African context.⁶² This needs to be considered and considered by ensuring that studies that utilise a gender framework address inequity in infrastructure and attitudes in religion. As the structure of gender theory has changed, moving from a more individual analysis to an organisational level of analysis, researchers have explored how larger social structures have created set patterns that dictate individuals' actions.⁶³ Using gender as a category of analysis facilitates the voices of women and other marginalised groups. Also, it pushes researchers toward new approaches of writing around women's lives and activities that do not distort or misrepresent their experiences.⁶⁴ A gender approach will allow me, as a researcher, to detangle language and understand how religion has been used to marginalise women and represent them as deviant for stepping out of perceived gender roles.⁶⁵ The theory pushes researchers to go beyond the standard vocabulary, not just in our analysis of information. Still, in the way we interview individuals, we

⁶¹Wiesner-Hanks, "Women, Gender, and Church History". 601-602

⁶² Jerry A Jacobs. "Gender Inequality and Higher Education". *Annual Review of Sociology*, (Autumn 1996, 22) 153-185.

⁶³Whitehead. "Gendered Organizations and Inequality Regimes: Gender, Homosexuality, and Inequality Within Religious Congregations". 2013. 476-493.

⁶⁴Marjorie L Devault. "Talking and Listening from Women's Standpoint: Feminist Strategies for Interviewing and Analysis". *Social Problems* (1990, 37:1) 96-116.

⁶⁵Devault. "Talking and Listening from Women's Standpoint: Feminist Strategies for Interviewing and Analysis". 1990.

need to ensure that the language we use breaks down boundaries and ensures that the stories we are recording are correctly grounded in our subjects' realities.⁶⁶

Social History Theory

This dissertation also integrates the social history framework, which allows for the examination of the heterogeneous nature of South African Baptist history.⁶⁷ The study of history, through a social history framework, is invaluable as social history is imperative in helping one understand the changes in the ways people relate to each other and perceive those relations.⁶⁸ Social history looks at all domains within the historical reality and then links them to social structures, processes and experiences to create a narrative representative of all people.⁶⁹

A social history perspective allows for one to move beyond the study of the elite. It will enable the historian to use all resources to tell the story of those deemed by social tradition as ordinary.⁷⁰

Using social history as a theory within this dissertation is an assurance to investigate the experiences and roles of diverse people groups and a wide range of social behaviours.⁷¹ The social history framework provides an examination of the inequalities that exist within society and, therefore, within history, by looking beyond the elite. Social history allows us to see that all topics

⁶⁶Devault. "Talking and Listening from Women's Standpoint: Feminist Strategies for Interviewing and Analysis". 98-99

⁶⁷Mark M Smith. "Making Sense of Social History". *Journal of Social History*. (Autumn 2003, 37:1) 165-186.

⁶⁸Martin A Klein. "African Social History". *African Studies Review*. (April 1972, 15:1) 97-112.

⁶⁹" Sigurdur Gylfi Magnússon. "The Singularization of History": Social History and Microhistory within the Postmodern State of Knowledge" *Journal of Social History*. (Spring 2003, 28:4) 701-735

⁷⁰ Klein, "African Social History", 97-112.

⁷¹Peter N. Stearns. " Social History Present and Future" *Journal of Social History*. (Autumn 2003, 37:1) 9-19

need to be investigated; it is just the method of how that is important.⁷² Every issue must be examined, but the right approach must be used; we need to look at history from below⁷³. Social history can give a more exact, more accurate account of history.⁷⁴ It allows for a study of the people within a given society and the trends, social structures and traditions that directly impact the lives of people whose lives we seek to understand.⁷⁵ Social history takes away the separation of the individual from the 'state' and allows for history event to be written and understood in a holistic manner.⁷⁶ I have chosen to use this theory as it gives me the ability to break down popular historical narratives and highlights the experiences of those who have been marginalised and stereotyped. Social history allows one to examine inequality closely; it is a fundamental approach for understanding the levels that makeup inequality and how they make equality a diverse and complex issue.⁷⁷ As a means of analysis, social history is essential to this dissertation because social history is meant to highlight the stories of the unrepresented.⁷⁸ The lives of women historically have always been underrepresented and misrepresented.⁷⁹ Using social history allows for an examination of power and how it is held by some and withheld by others; it takes topics typically viewed from a top-down view and re-examines them from the bottom up.⁸⁰

⁷²Werner Conze and Charles A. Wright." Social History" *Journal of Social History*. (Autumn 1967, 1:1) 7-16

⁷³Conze and Wright, 'Social History', 7-16

⁷⁴Irfan Habib. "Inequalities: A Social History". *Social Scientist*. (January–February 2015, 43:1) 3-8.

⁷⁵Irfan Habib. "Social History" *Journal of Social History*. (Autumn 1967, 1:1) 7-16

⁷⁶Habib, "Social History", 7-16

⁷⁷Irfan Habib. "inequality; A Social History" *Social Scientist*. (January-February 2015 43:1/2) 3-8

⁷⁸ Louise A. Tilly. "Gender, Women's History, and Social History" *Social Science History* (Winter 1989 13:4) 439-462

⁷⁹Tilly. "Gender, Women's History, and Social History". 439-462

⁸⁰Simon Gunn. Tilly. "From Hegemony to Governmentality: Changing Conceptions of Power in Social History " *Journal of Social History* (Spring 2006 39:3) 705-720

This is achieved when the historian contemplates the breadth, depth, and interconnecting properties of the individual human experience within an established historical narrative.⁸¹ Social history theory allows for the specific context to be understood as a part of the broader South African social structure.⁸² Social history enables those using it to break down sensitive issues and examine them in a manner that allows them to be represented correctly.⁸³

It shows the importance of who tells the story, why is it being told, and ensures the stories are told correctly.⁸⁴ Stearns points out, in his work, that social history theory enables those who use it to continue to examine how fundamental changes in human behaviour occur and the profound effect on the outcome of history.⁸⁵ I have chosen social history as a theoretical framework as it pushes those who use it to understand that even when studying localised history, one cannot discount the effects of past and current global forces.⁸⁶

Oral History

Oral history has also been incorporated into this dissertation. Oral history is invaluable to a dissertation such as mine because it allows for the recording of aspects of life that had fallen outside the purview of traditional academics.⁸⁷ Oral history shows us that to understand the history

⁸¹Mark M Smith, "Making Sense of Social History" 2003, 165-167

⁸²Burke, *New Perspectives on Historical Writing* 2001, 31-33

⁸³Sigurdur Gylfi Magnússon " Social History as "Sites of Memory"? The Insitutionalization of History: Microhistory and the Grand Narrative" *Journal of Social History* (Spring 2006 39:3) 891-913

⁸⁴Penelope Hetherington. "Women in South Africa: The Historiography in English". *The International Journal of African Historical Studies*. (1993, 26:2) 241-269.

⁸⁵Peter N. Stearns. 'Social History Present and Future'. *Journal of Social History*. (2003, 73:1) 9-19.

⁸⁶Stearns. 'Social History Present and Future'. 2003.

⁸⁷Anne Karpf. "The human voice and the texture of experience " *Borders* (Autumn 2014 42:2) 50-55

of the marginalised, we need to record and analyse those histories that have gone undocumented.⁸⁸ Oral history is a powerful tool in allowing history from below to be brought into the mainstream and allowing marginalised narratives to be incorporated into the popular historical narrative.⁸⁹ Oral history helps to recover the experience and perspectives of those invisible within conventional history.⁹⁰ Oral history gives the historical narrative being recorded a new angle that allows for the answering of questions usually hidden within the traditional narrative.⁹¹ Oral history offers historians the ability to record “the inarticulate”, meaning it can capture the stories of people who will not leave behind a trail of documents.⁹²

The use of oral history enables the researcher to highlight the importance of memory in documenting the past.⁹³ Beiner and Byron have also shown how instrumental this framework is in understanding an individual's context and shows how individuals are shaped and shape the society around them.⁹⁴ It allows an individual to do more than provide historical data as it includes emotional understanding and context.⁹⁵ Oral histories are helpful to a historian, as it reveals the informal networks, patterns of sociability, and norms of cooperative action that women (and other

⁸⁸C Van Osnelen. "Peasants speak: The reconstruction of a rural life from oral testimony". *Journal of Peasant Studies* (1993) 494-514.

⁸⁹Guy Beiner, "Listening to the Past and Talking to each other: Problems and Possibilities Facing Oral History In Ireland". *Irish Economic and Social History*. (2003, 30) 71-78.

⁹⁰Alistair Thomson, Michael Frisch and Paula Hamilton. Tilly. "The Memory and History Debates: Some International Perspectives " *Oral History* (Autumn 1994 22:2) 33-43

⁹¹Thomson, Frisch and Hamilton "The Memory and History Debates: Some International Perspectives" 33-43

⁹²Staughton Lynd. Tilly. "Oral History from below " *The Oral History Review* (Spring 1993 21:1) 1-8

⁹³C Van Osnelen, "*Peasants speak: The reconstruction of a rural life from oral testimony*" 1993, 494-514

⁹⁴Monica Dorothy King. "The role of oral traditions in African history". *The Dyke*. (2006, 2:2.2) 42-52.

⁹⁵Perry K Blatz. "Craftsmanship and Flexibility in Oral History: A Pluralistic Approach to Methodology and Theory". *The Public Historian*. (Autumn 1990, 12:4) 7-22.

overlooked groups) maintain in communities, churches and organisations.⁹⁶ My use of oral histories ensures the documentation of the remembered journeys of individuals in their interactions with the organisational structures around them and the people who work within them. It is important to note that oral history is not the retelling of already recorded facts but in the telling of personally held truths and knowledge.⁹⁷ The theory highlights the importance of documenting the experiences of women within the full context of their lives within BUSA churches.⁹⁸ Studies have shown that oral history is a principally successful means of allowing women to have their perspectives officially added to the historical record. Interviews give women the chance to speak for themselves, to describe their world view without fear of misrepresentation or suppression.⁹⁹ The use of oral history is influenced by the idea, supported by oral history and gender theories that women need to interview other women. Conducting interviews in such a manner creates an environment of commonality that allows for deeper sharing, enabling me to produce a more accurate historical narrative.¹⁰⁰ When speaking with women in my study, especially around areas of gender discrimination, they seemed visibly relieved to have the ability to talk to a person of the same gender, who understands intimately some of the struggles they have faced because I have encountered them within the church and society. I see oral history as an essential theoretical framework to use within this dissertation, as the recording of women's stories in male-dominated

⁹⁶Nancy Grey Osterud and Lu Ann Jones "'If I Must Say So Myself': Oral Histories of Rural Women". *The Oral History Review* (Autumn 1989, 17:2) 1-23. pp. 2-4

⁹⁷Barbra W Sommer and Mary Kay Quinlan "A Guide to Oral History Interviews". *History News*. (Summer 2000, 55:3) 1-8.

⁹⁸D Moore, and R Roberts. "Listening for Silence". *History in Africa* (1990, 17) 319-325.

⁹⁹Osterud and Jones "'If I Must Say So Myself': Oral Histories of Rural Women". 1989.

¹⁰⁰Devault. "Talking and Listening from Women's Standpoint: Feminist Strategies for Interviewing and Analysis". 1990.

spaces helps to address the issue of female obscurity, which so often mutes and marginalises those who do not fit the patriarchal structure of society.

Methodology

This dissertation employed a qualitative approach to help overcome potential problems occasionally found within studies relying on oral history. Compressive, semi-structured interviews were conducted, allowing the interviewees to share their lived experiences, memories and opinions. This allowed me to gain insights into the historical narrative around gender relations within eThekweni Baptist churches and the Union.¹⁰¹ I choose to focus on churches within eThekweni as it is the area in which I reside; I also wanted a focus on a single geographical location so that the study's direction was not affected too much by regional differences.

My research also included archival, as well as secondary sources, as a means of supporting and supplementing the interviews. Archival and secondary sources were used to validate the interviews and eliminate any biases that may arise from either the interviewee's recollection or my interpretation of their testimony.

Oral Interviews

This study sought to give voice to the women whose struggles have been unrecorded. Subsequently, half of the subjects in this dissertation were women. Both the men and women I interviewed were asked a mixture of questions focusing on theological and social issues in an attempt to create an interview schedule that was not restrictive. The questions within the interview

¹⁰¹Ayelet, Kuper, Lorelei Lingard, and Wendy Levinson. "Qualitative Research: Critically Appraising Qualitative Research". *BMJ: British Medical Journal*. (September 20, 2008, 337:7671) 687-689.

schedule were separated into three sections: personal (interviewees' personal views on women in church leadership and ministry), the church (interviewees' churches' views on women in ministry and church leadership) and BUSA (interviewees' understanding of BUSA's view on women in church leadership and ministry). One-on-one interviews were conducted in person and over video conference to avoid potential memory manipulation by other interviewees and protect interviewees' confidentiality. All of the interviews were conducted by me; in doing so, I was better able to understand the subject, and no third person bias was brought into the study unnecessarily.

To ensure that I could engage with the interviewees properly and fully comprehend information shared with me, it is imperative that I fully understand the issues surrounding the topics in my interview schedule.¹⁰² To acquire multiple perspectives and avoid bias, I have included a broad interview base. I have interviewed 20 individuals, male and female, from different socioeconomic statuses.

All those interviews were white; the reason behind this is twofold. First, the individual recommended to me were white and second, the leadership of churches I selected were by and large white. The lack of people of colour within this dissertation did no doubt affect the conclusions drawn. Not having multiple races represented within the study also leave room for exploration within a PhD study.

The 20 individuals were selected through a snowball sample method. Individuals I first approached recommended other participants because of their viewpoints on gender issues in the church or

¹⁰²Barbra W Sommer and Mary Kay Quinlan "A Guide to Oral History Interviews". *History News*. (Summer 2000, 55:3) 1-8. pp. 3

association with the Union.¹⁰³ My first selections for interviews were from Westville Baptist Church; as it is my home church, it was easier to access individuals associated with the church. Those I connected with from Westville then suggested other individuals from other churches. While there was a broad sample of theological viewpoint represented in the interviews, I feel that the dissertation would have benefitted if I could have interviewed the current pastor at Kloof Baptist and Hillcrest Baptist. These two churches are the most conservative within my study, and not having the contemporary pastoral perspective from them is unfortunate.

Through the snowballing method, I gained contacts in five different churches, which is by no means the total number of Baptist churches within eThekweni. However, I felt this sample was adequate; it provided me with a manageable sample size that offered me diversity while still not creating too large of a sample size that could cause my dissertation to lose focus.

They included staff members of the churches being researched (both pastoral church and administrative staff), congregation members, church elders and deacons, former and current leaders within the Union (Union ex-presidents and department heads). Those interviewed were given a chance to withdraw from the study at any time; they also had the option to assume a pseudonym and view or listen to all interview recordings. The recording varied in length depending on the amount of information held and shared by the individual interviewed. The recordings ranged between 15 and 50 minutes.

¹⁰³Mahin Naderifar, Goli Hamideh., and Ghaljaie Fereshteh. "Snowball Sampling: A Purposeful Method of Sampling in Qualitative Research". *Journal of Medical Education Development Centre*. (September 30, 2017, 14:3) 1-6

As an insider, I was aware of my position during the research process as I am a member of one of the Baptist churches included in the study and have connections with the Union. In light of this, the interview schedule is impartial and seeks out multiple perspective and voices.¹⁰⁴ The choice between an insider versus outsider perspective is often seen as a choice between bringing in potential bias (by being an insider) to a study or not (by being an outsider).¹⁰⁵ It is argued that to be an outsider or stranger, one can collect data that is more accurate.¹⁰⁶ Sana, Strcklov and Wienred highlight the flaws in this assertion. Their research in the Dominican Republic, where their interviewers had a familiarity (shared race, economic bracket, geographical location and gender) with those they were interviewing, had no adverse effects on the information collected and in no way affected its accuracy.¹⁰⁷ Humphries, Radice and Lauzier's work argues that one needs to understand that one's position as an insider means that one is operating out of one's context and that not all within the study's subject matter will be known or fully understood.¹⁰⁸ I am an insider to my study's subject matter, being a part of the Baptist Church. I do not see my position as an insider as an inherent disadvantage or creator of bias. Whether I was an insider or an outsider, I would still have to ensure that the information I presented was factual. My insider perspective allows for greater insight into the church's functioning and possibly facilitated greater access to

¹⁰⁴Philippe Denis. "Oral History in a Wounded Country". *Interactive Interviewing in South Africa*. (Pietermaritzburg: University of KwaZulu-Natal Press, 2008) 43-62

¹⁰⁵Mariano Sana, Guy Stecklov and Alexander A. Wienreb. "A test of the stranger-interviewer norm in the Dominican Republic". *Population Studies*. (March 2016, 70:1) 73-92

¹⁰⁶ Sana, Stecklov and Wienreb, "A test of the stranger-interviewer norm in the Dominican Republic". *Population Studies*, 73-92

¹⁰⁷Sana, Stecklov and Wienreb. "A test of the stranger-interviewer norm in the Dominican Republic". *Population Studies*, 73-92

¹⁰⁸Brittany Humphries, Martha Radice and Sophie Lauzier. "'Insider' and 'outsider' news coverage of the 2014 Ebola outbreak". *Canadian Journal of Public Health / Revue Canadienne de Santé Publique*. (2017, 108:4) 381-387

the participants in the study. Jensen observes that fretting over insider vs outsider just creates more reasons for academic disagreement and distracts people from the importance of the research.¹⁰⁹

To add to a balanced analysis of this study, I used both secondary and archival sources. Secondary sources were used as a means of cross-referencing all oral interviews and for clarification. Memories are not fixed entities, as they change and are remade when they are remembered and shared again.¹¹⁰ This is a fundamental reason why secondary archival sources should support oral interviews as a methodology.

A limitation that has come out within my study is the unwillingness of some churches to be actively involved in the study. There was a reluctance to allow their current staff to participate in the study. I have been informed that the different church leaders felt it would not be wise to let those connected with the church participate in interviews. The two churches that refrained from participating are Kloof Baptist and Hillcrest Baptist. Hillcrest Baptist was reluctant to be involved from the outset of my study, stating that their eldership did not feel it was appropriate for them to participate. They were not currently members of the Union (although they have been within the time frame of my study). I communicated with a member of the church's eldership, who shared his master's dissertation, which also concerned the Union. While the eldership did not permit me to interview any of their staff, they did direct me to some publicly held documents on their website, which I could use within my study. With Kloof Baptist, when I first reached out to the church in March of 2019, I received no reply to my email and could not get through to them on their phone

¹⁰⁹Jeppe Sinding Jensen. "Revisiting the Insider-Outsider Debate: Dismantling a Pseudo-problem in the Study of Religion". *Method & Theory in the Study of Religion*. (2011, 23:1) 29-47

¹¹⁰Moore and Roberts, "*Listening for Silence*", 320

line. However, I contacted a (female) past staff members who were willing to participate in the study. In October 2019, I was encouraged to get in touch with the senior pastor (who is male) of Kloof Baptist by Paula Barret, a woman participating in my research who the church previously employed. I reached out to him via WhatsApp and then email. At first, he and the Church were more than willing to be involved and confirmed that I could interview another (female) junior member of the current church staff. The Monday before our scheduled interviews on the 31st of October, I received an email from the pastor stating that he and Kloof Baptist would not participate in the study. I replied, informing them of the ethical code I have to adhere to as a student of UKZN and sending through all the gatekeepers' letters I had received. I asked them to reconsider or give me a reason for not wanting to participate anymore. I have yet to receive a reason for them withdrawing from the study. However, the pastor in question did send through the church's constitution to me after my request, which alerted him that constitutions are generally publicly held documents.

Archival evidence

Throughout this dissertation, I draw on archival information. The Union archives, which are located at the Baptist Theological College of Southern Africa in the City of Johannesburg, provided a wealth of information on the Durban-based Baptist churches. There were several different forms of documents that I sought from the archives: letters of communication between the member churches and the Union, publicly held documents such as the Union's constitution, the Union's Handbooks which are published biennially, BUSA structural documentation, such as Executive and Union assembly minutes and departmental documents, magazine articles published by the Union and finally pamphlets published by the Union.

Unfortunately, due to the national lockdown of the archives resulting from the COVID-19 pandemic and time constraints, I could not obtain some of the communications between the member churches and the Union. The only document that I could obtain was a communication from Claremont Baptist Church to BUSA titled "*Proposal from Claremont Baptist Church concerning changing the BU Statement of Faith*".

The churches within eThekweni who participated in this study either sent me or directed me to their website to find their constitutions. The "*Constitution and By-Laws of the Baptist Union of Southern Africa*" was obtained from the Union's handbooks held at the archives. These constitutions are vital to cross-reference the churches' structural layout and how they relate to the Union's construction.

At the BUSA archives, I was able to obtain access to the Union published magazine *Baptist Today*. The magazine articles within *Baptist Today* were beneficial, as they provided insights into the general cultural and social norms of the studied timeframe. Articles such as 'Pastors' Wives' or 'How can I be of Service' allude to the patriarchal traditions within the Baptist society of South Africa.

I was able to gain a clear insight into the different theological views of Baptist scholars within South Africa through the great wealth of knowledge that is the *South African Baptist Journal of Theology*. The academic articles, such as "Christian Ministry: Perspectives from African Women's Theology" and "Culture, Context and "Women in Ministry: A Snapshot of South African Baptists at the End of the Apartheid Era", highlights the influence of theological belief on practical functionality of institutions.

Throughout the information gathering stage of this research, it has become evident that many of the churches involved in the study do not adequately store historically relevant information. Additionally, there seems to be a disconnect within the churches regarding what is said and practised versus what is written down as rules and structures. This disconnect does not just arise in gender relations but within all areas of church life. In light of this disconnect, it is often hard to track the organisational changes and cultures within churches. This, coupled with the movement of staff members out and into churches within my study's timeframe, meant that creating a straightforward flowing historical narrative was challenging.

Structure of the dissertation

The introduction of this dissertation provides the contextual background to the study. It also highlights the key aims and objectives of the study. It gives a detailed account of existing studies and how it locates itself within the broader historiography, both nationally and locally. This chapter alludes to the research methodology and some of the challenges and constraints I experienced as a researcher. This chapter also highlights the theoretical frameworks that were used to underpin this study. Gender, social and oral histories allowed me to uncover different aspects of history that are generally overlooked when examining the past form, male-dominated narrative of the past.

Chapter 2 examines the early history of the Union, highlighting its patriarchal origins that laid the foundation for the masculine nature of the Union. This chapter highlights how the Union was formed in a manner that ensured that the Union's governing structures were laid out to prevent women from taking up positions of leadership. In addition, this chapter also examines how, historically, women have been marginalised since BUSA's inception. These narratives are

significant as they reveal gender struggles and resistance within the Union and how women fought to be an integral part of the leadership structure.

The next chapter, Chapter 3, breaks down the theological beliefs and governing structures of BUSA and BUSA churches in eThekweni municipality. This chapter examines BUSA theology within the institution and how these institutional theological beliefs interact with the member churches. The chapter's examination is then shifted to the site of churches within eThekweni, to show how when theological beliefs are masculinised, people are less likely to believe it is biblically okay for women to seek out leadership positions. This chapter also examines the governing structures of both the Union and those of the eThekweni churches to highlight how they are created to actively prevent women from seeking to challenge the status quo and eliciting change within the church.

Chapter 4 examines the historical and current status and role of women within the Church and the Union. Oral histories form an integral part of this chapter, providing insights into how gender intersects with masculine attitudes within the church to shape and define women's positions. The interviews offer diverse views on society's attitudes towards female leadership within the Church and highlight that shifts in attitudes are vital.

Chapter 5 explores the many challenges women face who wish to take up leadership positions within the Union and its member churches. These challenges stem from both religious and cultural origins. The structural nature of these challenges is highlighted, alluding to how there is a need to break down and rebuild the Union on an institutional level if women are able to attain and maintain positions of leadership.

This final chapter, Chapter 6, brings the study to a conclusion. Within this chapter, I summarise briefly the information covered within the study, and I critically examine the effects of the unequal gender relations within the Union.

Chapter 2

Early History of the Baptist Union of Southern Africa (BUSA)

The first Baptists in South Africa were immigrants from Britain and Germany who settled in the Eastern Cape.¹¹¹ The first Baptist Church was established near Grahamstown in 1819.¹¹² As the number of Baptist churches in South Africa grew, in 1877, the churches found it necessary to establish BUSA to help evangelise the local communities and to provide both support and guidance to the Union's member churches. Its formation took place during the Gaika-Gcaleka¹¹³ rebellion.¹¹⁴ In the early years of BUSA's existence, most, if not all, of its leadership positions were filled not just by white males but by those who had immigrated from Germany and Britain. White individuals born in South African were rarely appointed into positions of leadership.¹¹⁵ This is indicative of how colonial attitudes on race and class shaped and defined BUSA's leadership structure.¹¹⁶ BUSA was set up as an autonomous Union of likeminded churches.¹¹⁷ BUSA (the

¹¹¹Garth Aziz. "A practical theological reflection on the office of the career youth pastor," PhD diss., (University of Pretoria, August 2016). pp.35-44

¹¹²Archivist, "Baptist Church in South Africa Archives", *The Archival Platform*, http://www.archivalplatform.org/registry/entry/baptist_church_in_south_africa_archives/ (Accessed 13 August 2018).

¹¹³It is important to note that while BUSA did not directly support or affirm the British in their campaign against the Gaikas, those who were affiliated with the Union did fight or lend aid. It is critical that one ask what effects there are on an organisation born at a time of war and what present day issues are aggravated by the Union's colonial past?

¹¹⁴Angelo Scheepers. "A Critical Analysis of the Structural Dynamics Operative within the Baptist Union of Southern Africa (BUSA) from 1960-2005 and an Evaluation of these Dynamics in the Light of BUSA Ecclesiology," MA diss., (University of Pretoria, 2008).

¹¹⁵Scheepers, "A Critical Analysis of the Structural Dynamics Operative within the Baptist Union of Southern Africa (BUSA) from 1960-2005 and an Evaluation of these Dynamics in the Light of BUSA Ecclesiology".

¹¹⁶Scheepers, "A Critical Analysis of the Structural Dynamics Operative within the Baptist Union of Southern Africa (BUSA) from 1960-2005 and an Evaluation of these Dynamics in the Light of BUSA Ecclesiology".

¹¹⁷Luvuyo Ntombana and Adam Perry. "Exploring the critical moments when the Baptist denomination divided: Does revisiting these moments give hope to reconciliation between the 'Union' and 'Convention'?" *HTS Theological Studies/Theological Studies*. (2012, 68:1) 1-8.

Union) and its member churches were and still are evangelical in theological beliefs, congregational practice, and leadership structure.¹¹⁸

The Baptist tradition of Christianity spread throughout South Africa by the expansion of English, Afrikaans and German settlers. Since the first arrival of Baptist settlers, there has been an ethos of missions and church planting, and each new settlement across South Africa saw the setting up of at least one Baptist Church.¹¹⁹ This led to the formation of Territorial Associations within the Union to better control and administrate the churches within the Union. The Union churches are currently divided into seven territorial associations. These are Baptist Northern Association, Western Province Baptist Association, Natal Baptist Association, Border Baptist Association, Eastern Province Baptist Association, Free State Baptist Association, and the Northern Cape Baptist Association.¹²⁰ There are two different forms in which a Baptist church can be affiliated to the Union: full-membership and fellowship. Full membership churches are entirely autonomous in that they can support and govern themselves. Not so for fellowship churches that are usually churches that cannot financially support themselves and may have not yet written up a constitution and thus will need more support and guidance from the Union.¹²¹ Within the Union, there are currently 431 full-membership churches and 131 churches with fellowship status.¹²² The five churches I will be examining within eThekweni have full-membership status except for Hillcrest

¹¹⁸Truth and Reconciliation Commission. "Baptist Union and Baptist Fellowship. Testimony before the Truth and Reconciliation Commission". East London: The Truth and Reconciliation Commission, 1999.

¹¹⁹S Hudson-Reed. *1877-1977 History of the Baptist Union of South Africa*. (Pietermaritzburg: S.A. Baptist Historical Society, 1997). 9-25

¹²⁰Aziz, "A practical theological reflection on the office of the career youth pastor", 10

¹²¹Aziz, "A practical theological reflection on the office of the career youth pastor", 10

¹²²Stuart Cranna. "BU Structure". Email, 9 October 2019.

Baptist which is no longer a member of the Union; however, when they were, they had full-membership status.¹²³

The Union has been, and is, led by an Executive Committee, the nature and structure of which has evolved over the years brought by socio-economic and political changes. In the 1990s, the structure of the leadership in the Union and its Executive began to change. The Union's Executive consists of 36 members.¹²⁴ These members are made up of the President, Vice President, Ex-President, the different national ministry department heads and representatives from the seven Territorial Associations.¹²⁵ Within the National Ministry, there are sub-divisions within the Union that focus on specific demographics and topics, such as the Women's Department, the Youth Department and the Missions Department. The Territorial Associations help to break down the Union's churches into manageable geographical areas, made up of a representative from the Union member churches in the area. The Associations have proportionate representation based on the number of churches within each territory.¹²⁶ It is recommended by the Union that those representatives who are chosen from the Territorial Associations be representative of the main ethnic groups of the churches in the different associations.¹²⁷ For example, the KwaZulu-Natal Baptist Association representatives will, of necessity, include a Black Zulu representative since that is the leading population group within the province and so forth. This structural dynamic came into practice in

¹²³Cranna, "BU Structure".

¹²⁴Scheepers, "A Critical Analysis of the Structural Dynamics Operative within the Baptist Union of Southern Africa (BUSA) from 1960-2005 and an Evaluation of these Dynamics in the Light of BUSA Ecclesiology".

¹²⁵Scheepers, "A Critical Analysis of the Structural Dynamics Operative within the Baptist Union of Southern Africa (BUSA) from 1960-2005 and an Evaluation of these Dynamics in the Light of BUSA Ecclesiology".

¹²⁶Scheepers, "A Critical Analysis of the Structural Dynamics Operative within the Baptist Union of Southern Africa (BUSA) from 1960-2005 and an Evaluation of these Dynamics in the Light of BUSA Ecclesiology".

¹²⁷Scheepers, "A Critical Analysis of the Structural Dynamics Operative within the Baptist Union of Southern Africa (BUSA) from 1960-2005 and an Evaluation of these Dynamics in the Light of BUSA Ecclesiology".

the mid-nineties. It can be viewed as a form of Affirmative Action policy to help prevent the National Executives' issue consisting almost primarily of white members. Whilst race and ethnicity are considered in representation, gender is excluded in the Territorial Associations.

The beliefs and doctrine of the Union follow the seven Baptist principles. They are the core ideological beliefs that shape and define the structures and activities of the organisation. The principles were drawn up by studying the bible, with the understanding of God the Father, God the Son and God the Holy Spirit, that Jesus Christ is the Head of the Church and that the bible is the final authority in all matters of faith and practise.¹²⁸ The seven principles are:

1. The **DIRECT LORDSHIP OF CHRIST** over every believer and over the local Church. By this we understand that Christ exercises His authority over the believer and the local Church directly, without delegating it to another.
2. The **CHURCH** as the whole company of those who have been redeemed by Jesus Christ and regenerated by the Holy Spirit. The local Church, being a manifestation of the universal Church, is a community of believers in a particular place where the Word of God is preached and observed. It is fully autonomous and remains so notwithstanding responsibilities it may accept by voluntary association.
3. **BELIEVER'S BAPTISM** as an act of obedience to our Lord Jesus Christ and a sign of personal repentance, faith and regeneration; it consists of the immersion in water into the name of the Father, Son and Holy Spirit.
4. The **CONGREGATIONAL PRINCIPLE**, namely that each member has the privilege and responsibility to use his/her gifts and abilities to participate fully in the life of the Church. We recognise that God gifts His Church with Overseers (who are called Pastors or Elders) whose primary function is to lead in a spirit of servant hood, to equip and provide spiritual oversight, and Deacons whose primary function is to facilitate the smooth functioning of the Church. This principle further recognise that each member should participate in the appointment of the Church's leaders, and that constituted church meeting, subject to the direct Lordship of Christ and the authority of Scripture, is the highest court of authority for the local Church.
5. The **PRIESTHOOD OF ALL BELIEVERS**, by which we understand that each Christian has direct access to God through Christ our High Priest, and shares with Him in His work of reconciliation. This involves intercession, worship, faithful service and bearing witness to Jesus Christ, even to the end of the earth.

¹²⁸ Aziz, "A practical theological reflection on the office of the career youth pastor", 49-51

6. The principle of RELIGIOUS LIBERTY, namely that no individual should be coerced either by the State or by any secular, ecclesiastical or religious group in matters of faith. The right of private conscience is to be respected. For each believer this means the right to interpret the Scriptures responsibly and to act in the light of his conscience.
7. The principle of SEPARATION OF CHURCH AND STATE in that, in the providence of God, the two differ in their respective natures and functions. The Church is not to be identified with the State nor is it, in its faith or practice, to be directed or controlled by the State. The State is responsible for administering justice, ensuring an orderly community, and promoting the welfare of its citizens. The Church is responsible for preaching the Gospel and for demonstrating and making known God's will and care for all mankind.¹²⁹

These seven principles are not inherently fundamental to the Christian religion, but they are distinctive to the Baptist faith. It is important to note that these principles do not place any restrictions on class, race or gender. However, this is in stark contrast to the Union and its member churches, as gender issues are often circumscribed within the organisation. This can be discernible through the Statements of Belief and the way the churches are structured.

When the Union was established in 1877, a constitution was drawn up, clearly outlining the Union's ideology and structures. Member churches subsequently affiliated with the Union and adopted its constitution.¹³⁰ The current constitution was passed in 1933.¹³¹ Alongside this constitution was a document called the Statement of Belief written in 1924.

The Statement of Belief was written to define and provide more clarity to what it means to be of the Baptist Christian and to ensure unity in ideological beliefs amongst the Union branches.¹³² This was considered necessary because at the time within the Union, there was a lack of definition and

¹²⁹Aziz, "A practical theological reflection on the office of the career youth pastor", 49-51

¹³⁰ Hudson-Reed, 1877-1977 *History of the Baptist Union of South Africa*, 36-37

¹³¹Baptist Union of Southern Africa. "Constitution and By-Laws of the Baptist Union of Southern Africa". *Baptist Union of Southern Africa*, <http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa>. (Accessed July 10, 2019).

¹³²Aucamp, "A Historical and Theological Survey of the Relationship between the Principle of Liberty of Conscience and the Doctrine of Scripture in the Baptist Union of South Africa from 1930 to 2005", 65-66

clarity on doctrinal beliefs and organisational structure.¹³³ While the Statement of Belief is a guiding document, it is not officially binding; if it were, it would make it difficult for each member Church to retain its autonomy. Each of the member churches is entitled to interpret the bible and the scriptures as it applies to them.¹³⁴ Currently, the Union adheres to a Statement of Belief that was drawn up and passed by the Union's Annual Assembly in 1924.¹³⁵

One of the ways member churches were able to perpetuate ideological beliefs common with the Union was through the Union's magazine publications.¹³⁶ The first magazine was established in 1894 entitled 'The South African Baptist'. This magazine was credited with fostering "unity and brotherly love among its members".¹³⁷ Today the Union still has a nationally published magazine, entitled 'Baptist Today'. In 1960 the women's association within the Union started a small newsletter, received with enthusiasm, and by 1961 it was a quarterly publication under the name 'The Baptist Women'.¹³⁸ The different magazines have played an integral role in the fostering of unity amongst South African Baptists. The magazine is a means by which Union members align their theological and social viewpoints.

The Annual Assembly is not just a forum in which administration matters are discussed. It is a place where theological debates and discussions can occur, thus allowing for social viewpoints to be debated, aligned and shared. In other words, the theological debates and discussions allow for

¹³³Aucamp, "A Historical and Theological Survey of the Relationship between the Principle of Liberty of Conscience and the Doctrine of Scripture in the Baptist Union of South Africa from 1930 to 2005", 65-66

¹³⁴South African Baptist Handbook (SABH), 2016-2017, BUSA, Johannesburg

¹³⁵South African Baptist Handbook (SABH), 2016-2017, BUSA, Johannesburg

¹³⁶Hudson-Reed, *1877-1977 History of the Baptist Union of South Africa*, 76

¹³⁷Hudson-Reed, *1877-1977 History of the Baptist Union of South Africa*, 76

¹³⁸Hudson-Reed. Ed. *By Taking Heed...The history of Baptists in Southern Africa 1820-1977*. 1983. 195

the formation of dialogue on what it means to be a Baptist within South Africa. These debates should bring theological cohesion and understanding, but they can often lead to fracturing amongst individual members and churches.¹³⁹

Member churches and the Union are further linked through the formation of several committees within the Union. They assist in creating a sense of fellowship within the Christian Citizen Committee and provide a platform for members to work towards a common shared goal. The Christian Citizenship Committee provides an authoritative structure, regulating rules in matters relating to religion and governance.¹⁴⁰ Both the Union and the Committee understand they have no right to usurp the State's power, just as the State has no right to interfere with the Church.¹⁴¹ The central role of the Committee to study changing societal norms within both Baptist churches and South Africa as a whole, and they examine how they fit within the Baptist doctrine.¹⁴² Member churches and their members also have access to the Church Health Network, which seeks to stimulate church renewal, health church structures and biblical unity in local churches.¹⁴³ The Church Health Network runs different workshops, such as the 'Church Renewal' weekends and seminars, 'Experiencing God' weekends, 'Your Church Experiencing God Together' weekends, as well as 'On Mission with God' seminars.¹⁴⁴ The network also seeks to train lay individuals,

¹³⁹Benn Rebecca. "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography" Hons diss., (University of KwaZulu-Natal, 2018)

¹⁴⁰BUSA website. <https://www.baptistunion.org.za/index.php/fi/departments/baptist-union-standing-committees> (Accessed 12 October 2019)

¹⁴¹BUSA website. <https://www.baptistunion.org.za/index.php/fi/departments/baptist-union-standing-committees> (Accessed 12 October 2019)

¹⁴²BUSA website. <https://www.baptistunion.org.za/index.php/fi/departments/baptist-union-standing-committees> (Accessed 12 October 2019)

¹⁴³BUSA website. <https://www.baptistunion.org.za/index.php/fi/departments/baptist-union-standing-committees> (Accessed 12 October 2019)

¹⁴⁴BUSA website. <https://www.baptistunion.org.za/index.php/fi/departments/baptist-union-standing-committees> (Accessed 12 October 2019)

those not employed as pastors within a church, to help lead and assist in advancing church regeneration.¹⁴⁵ The Union also has a Resolutions Committee that seeks to facilitate debates by having discussions with opposing sides before the assemblies as a means of making the debates at the annual Assembly calmer and less tense.¹⁴⁶ The Resolutions Committee examines resolutions and proposals sent by member churches to present them to the Assembly.¹⁴⁷ The Committee clears the proposals and resolutions, checking they are constitutionally valid. If there are multiple proposals on the same topic, the Committee combines them into a single proposal.¹⁴⁸ The Committee is also called upon at assemblies to advise and rule on the constitutional matters during the Assembly.¹⁴⁹

Women within BUSA

Historically, Baptist churches have marginalised women within their structures and day-to-day activities. South African Baptist churches have done little to alter this image, and it is still primarily a male-dominated religious organisation.¹⁵⁰ Many South African Baptists believe that it is unbiblical for women to lead men spiritually. Thinking that women should stick to teaching other women and children because they understand them better.¹⁵¹ The reasons for women being allowed

¹⁴⁵BUSA website. <https://www.baptistunion.org.za/index.php/fi/departments/baptist-union-standing-committees> (Accessed 12 October 2019)

¹⁴⁶BUSA website. <https://www.baptistunion.org.za/index.php/fi/departments/baptist-union-standing-committees> (Accessed 12 October 2019)

¹⁴⁷BUSA website. <https://www.baptistunion.org.za/index.php/fi/departments/baptist-union-standing-committees> (Accessed 12 October 2019)

¹⁴⁸BUSA website. <https://www.baptistunion.org.za/index.php/fi/departments/baptist-union-standing-committees> (Accessed 12 October 2019)

¹⁴⁹BUSA website. <https://www.baptistunion.org.za/index.php/fi/departments/baptist-union-standing-committees> (Accessed 12 October 2019)

¹⁵⁰ Benn. "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography"

¹⁵¹Jess Mathews. "The Role of Women Today". *Christian Citizenship Committee*. 1989.

to teach and lead other women and children are grounded in traditional, patriarchal norms that portray women as emotional, tender individuals who can only connect with those like them.

“WHY DO WE NEED ‘LEADING LADIES’ IN OUR CHURCHES?”

1 WOMEN REACH WOMEN MORE EFFECTIVELY.

Women are more effective with ministering to women because they understand:

- ☺ How a woman is happy one minute and the next sad
- ☺ Why women cry at weddings, or when her child start school
- ☺ Why her hormones cause havoc with her behaviour
- ☺ Why she is so loyal and protective to her children
- ☺ Why her family is so important, more than anything in the world
- ☺ That she puts on weight when she eats chocolate etc. and the guys don’t
- ☺ She understands the meaning of submission / which brings me to my next point.

WOMEN KNOW HOW OTHER WOMEN TICK AND UNDERSTAND THEIR NEEDS PERFECTLY.”¹⁵²

Throughout its existence, the spiritual, theological and cultural ideas of the Union have played a fundamental role in shaping and defining gender roles within the Union. The marginalisation of women in South African Baptist churches because of culture and theology has meant that the contribution of women in the Church has gone undocumented, meaning that South African Baptist Churches' historical narrative is incomplete.¹⁵³

Historically, congregants' spiritual development within Union churches has been gendered through the creation of separate associations for men and women.¹⁵⁴ These attitudes led to the formation of the South African Baptist Ladies League in 1906 at the annual Baptist meeting in East

¹⁵²Pearl Grunewald. Workshop BU Assembly October 2011 ‘Women In Leadership’, ‘Let’s Go Girls’. Workshop Baptist Union Assembly, October 2011.

¹⁵³ Benn, “Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography”

¹⁵⁴ Aziz, “A practical theological reflection on the office of the career youth pastor”, 53

London.¹⁵⁵ It would later become the Baptist Women's Association and then the Baptist Women's Department. The league was created to "assist in the education of the children, first of all, to give sympathy and prayers for their missionary sisters, and to give practical help by membership in a Baptist Ladies League".¹⁵⁶ The Union's Executive was impressed by the Baptist Ladies League, and Rev. A Hall, as well as Rev. F W King, called on the league and the different ladies' societies within the churches to assist in the work of the South African Baptist Men's Society (later the Baptist Men's Association).¹⁵⁷ Historically, the Baptist Women's Department (BWD) has been more effective than its male counterpart. The Baptist Men's Association was started in 1926 but saw little action and was ineffective until 1936.¹⁵⁸ In its early years, the president of the Ladies League (or Society as is sometimes referred to) would be led by the wife of the current president and the wives of the past presidents of the Baptist Union.¹⁵⁹ In 1911, at the Kimberly Baptist Union Assembly, the Ladies League moved to formalise its structure to generate more support for itself and its projects. This was done through the creation of The South African Baptist Women's Association (SABWA).¹⁶⁰ At the 1912 Assembly in Johannesburg, a complete constitution was drawn up for SABWA.¹⁶¹ Through his research, Hudson-Reed posits that the aims of SABWA (now BWD) were twofold:

¹⁵⁵ Hudson-Reed, Ed. *By Taking Heed...The history of Baptists in Southern Africa 1820-1977*, 186-187

¹⁵⁶ Hudson-Reed, S. & Holmes, R. 1955. 21 years of service. Cape Town: SA Baptist Historical Society.

¹⁵⁷ Hudson-Reed, Ed. *By Taking Heed...The history of Baptists in Southern Africa 1820-1977*, 186-187

¹⁵⁸ Aziz. "A practical theological reflection on the office of the career youth pastor", 53

¹⁵⁹ Hudson-Reed. *1877-1977 History of the Baptist Union of South Africa*.

¹⁶⁰ Hudson-Reed. *1877-1977 History of the Baptist Union of South Africa*. 190-191

¹⁶¹ H J Batts. *The story of a 100 years, 1820-1920 Being the History of the Baptist Church in South Africa*. (Cape Town: T. Maskew Miller).

1. To encourage the conversion of people to Christianity to create fellowship and serves among Baptist women in their local churches.
2. To collect and distribute funds for missionary and other denominational purposes.¹⁶²

In September 2008 the aims of the BWD were expanded to their mission statement, vision and core values. These are as follows:

“MISSION STATEMENT

Our mission is to serve God through the Baptist Union of Southern Africa.

We will accomplish this by undertaking specific projects (ministries) that will enable (equip) our members to exercise their gifts to ensure a vital impact in our churches and communities.

To achieve this, we will:

- ❖ Focus on the development and relevant skills to meet people at the point of their need;
- ❖ Develop strategies to reach out to all people and share the Gospel with them;
- ❖ Establish an enabling structure and processes that are culturally relevant and ensure the best use of all the resources that God provides.

VISION

The vision of the SABWD is to be a Christ like body of women fully committed to using our gifts and resources to ensure a dynamic impact on our churches and communities for God's glory.

CORE VALUES

1. We value the absolute authority of the Holy Bible and accept it as the inspired word of God;
2. We recognize the power of prayer and are committed to the leading of the Holy Spirit;
3. We are committed to the Great Commission given by our Lord and will reach out to all people to meet them at the point of their need;
4. We value excellence and are committed to giving our utmost in serving God;
5. We value the role and contribution of women in the church and society and are committed to equipping our members to use their gifts to serve God as He directs;

¹⁶² Hudson-Reed, Ed. *By Taking Heed...The history of Baptists in Southern Africa 1820-1977*. 1983

6. We recognize the value of the diverse cultures in our organization and are committed to cultural inclusivity and respect for all our members;
7. We value the uniqueness of each individual as God's creation and are committed to ministering to the whole person.”¹⁶³

In the 1980s and 1990s, there was a push to see more women within lay and ordained leadership positions in the churches. The 1985 Union's George Assembly can be seen as an important catalyst for gender relations and women's leadership within the Union.¹⁶⁴ Janice Aucamp (President of SABWA, 1988-1989) and René Stander (also a past President of SABWA) saw how underrepresented women were within the Union and how hard it was for their voices to be heard.¹⁶⁵ Aucamp and Stander became close friends at the 1985 assembly, and throughout their active years within the Union and SABWA at different levels, they both sought to empower women. They sought to create and establish visibility and influence within the Union and their home churches.¹⁶⁶ While both Aucamp and Stander had the same passion and drive to recognise women and their abilities, Stander was reluctant to be as outspoken as Aucamp.¹⁶⁷ Stander was the wife of a Baptist pastor, which hindered her ability to be candid and voice her concerns. She was not free to articulate the gender imbalance in the Church as it would place her husband in a difficult position and tarnish his reputation and image within their Church or the SABU.¹⁶⁸

¹⁶³Baptist Union of Southern Africa. "Constitution and By-Laws of The Women's Department Of The Baptist Union Of Southern Africa (Formerly South African Baptist Women's Association, Est. 1911) September 2008 Constitution". *Baptist Union of Southern Africa*, 2008

¹⁶⁴Benn, "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography"

¹⁶⁵Benn, "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography"

¹⁶⁶Benn, "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography"

¹⁶⁷Benn, "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography"

¹⁶⁸Rebecca Joy Benn. "Interview Mrs. Janice Aucamp". Westville, 31 August 2018.

In March of 1989, two Conferences were held, at which the role of women in the Church was debated.¹⁶⁹ The reason for these conferences was to investigate whether women should be allowed to play a more active role within the Church, looking at two key issues. First, there were issues surrounding women's leadership roles and whether she could be elected as a pastor. The second was whether women could engage in religious instruction within a diverse congregation.¹⁷⁰ At the Assembly that year, a sub-committee tabled a report on the role of women. The sub-committee concluded that the issue of the authority of scripture was not being threatened in the debate.¹⁷¹ They also concluded that if a person was willing to lead within a church, they should be allowed to, regardless of gender.¹⁷² This resulted in women in pastoral roles being allowed within the Union. The Union did not seek to empower women through this decision; instead, it seems it sought to prevent further debate by ensuring, "women ordination became a matter of toleration within the BUSA".¹⁷³ This decision would have a direct impact on the Union views and rulings around women and ordination as well as ministerial recognition.

In the 1989-1990 Hand Book, there was a written-up proposal (brought about due to the debates at the 1989 assembly) that would see the removal of the ordination servers held by the Union at the annual Assembly but keep the commit that gives ministerial recognition commits in

¹⁶⁹Aucamp, "A Historical and Theological Survey of the Relationship between the Principle of Liberty of Conscience and the Doctrine of Scripture in the Baptist Union of South Africa from 1930 to 2005"

¹⁷⁰Aucamp, "A Historical and Theological Survey of the Relationship between the Principle of Liberty of Conscience and the Doctrine of Scripture in the Baptist Union of South Africa from 1930 to 2005"

¹⁷¹Aucamp, "A Historical and Theological Survey of the Relationship between the Principle of Liberty of Conscience and the Doctrine of Scripture in the Baptist Union of South Africa from 1930 to 2005"

¹⁷²The Commission of Inquiry into Women in Leadership. *Findings of the Commission of Inquiry into Women in Leadership in the Baptist Union of Southern Africa*. The Commission of Inquiry into Women in Leadership, September 1994.

¹⁷³Aucamp, "A Historical and Theological Survey of the Relationship between the Principle of Liberty of Conscience and the Doctrine of Scripture in the Baptist Union of South Africa from 1930 to 2005"

oppression.¹⁷⁴ The Union's executive sought to bring this debate about as part of their responsibility in the context of 'Submission of Difference'. Members of the Union were required to "submit all grave differences, which tend to create division, to the executive for arbitration and shall abide by the ward therein subject to the right of appeals to the next meeting of the Assembly".¹⁷⁵ It does need to be noted that within the Union's policy documents around the Union's ministerial recognition of individuals, there is no official statement barring women from gaining ministerial recognition. For example, the following extract is gender-neutral in its guidelines for processes around applying for ministry:

"PREPARATION FOR RECOGNISED MINISTRY

3.1. Candidates for Recognised Ministry

3.1.1. Those internal or external students of the College, Seminarian or other training institution recognised by the Executive for this purpose, who have been satisfactorily interviewed by the Ministry Board in their final year of study shall be accepted as Candidates for Recognised Ministry.

3.1.2. Subject to graduation, these names shall remain on a separate list of Candidates for Recognised Ministry until the following Assembly. Subsequently these names may remain on that list by annual decision of the Executive, for a period not exceeding three consecutive years.

3.1.3. The names of candidates (other than those referred to in 3.1.1 above) accepted by the Ministry Board, shall be placed on this separate list until they serve in a recognised ministry within the Union, whereupon the Executive shall recommend to the Assembly the list on which such names shall appear. Names thus added may remain on this list, by annual decision of the Executive, for a period not exceeding three consecutive years.

3.1.4. As with the Ministry List, acceptance on to this list does not necessarily imply suitability for the pastorate, but acknowledges adequate training, equipping and spiritual maturity for some form of recognised ministry.

¹⁷⁴South African Baptist Handbook (SABH), 1989-1990, BUSA, Johannesburg Handbook 1989/1990

¹⁷⁵Baptist Union of Southern Africa. "Constitution and By-Laws of The Baptist Union of Southern Africa". *Baptist Union of Southern Africa*, <http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa>. (Accessed July 10, 2019).

3.1.5. Admission to the list of Candidates for Recognised Ministry shall be subject to the candidate being in membership with a church affiliated to the Union.”¹⁷⁶

However, the Union’s use of male pronouns throughout the majority of the by-laws, constitution and policy documents indicate that it is believed that only men would be the ones seeking ministerial recognition.¹⁷⁷

The Executive's proposal found support from the Beulah Baptist Church, who also put forward a proposal supporting the idea that individual churches should be allowed to appoint whomever they saw as fit into leadership positions.¹⁷⁸ Beulah Baptist held the opinion that the Executive of the Union should refrain from having an official position on women's ordination or their ability to function as elders. It also put forward that the Union’s Ministerial Committee should focus solely on an individual’s spiritual capacity to lead and pay no heed to their gender in their decision making as to whether an individual was fit to be a pastor.¹⁷⁹ These progressive proposals put forward by the Executive did not go unchallenged. Germiston Baptist Church called on the Executive and the Union assembly to affirm that it is unbiblical for a woman to be an elder or pastor within a church.¹⁸⁰ Germiston Baptist sought changes to be made to the Union’s by-laws,

¹⁷⁶Baptist Union of Southern Africa. "Constitution and By-Laws of The Baptist Union of Southern Africa". *Baptist Union of Southern Africa*, [Http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa](http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa). (Accessed July 10, 2019).

¹⁷⁷Hudson-Reed. *1877-1977 History of the Baptist Union of South Africa*. 00-101

¹⁷⁸South African Baptist Handbook (SABH), 1989-1990, BUSA, Johannesburg Handbook 1989/1990

¹⁷⁹South African Baptist Handbook (SABH), 1989-1990, BUSA, Johannesburg Handbook 1989/1990

¹⁸⁰South African Baptist Handbook (SABH), 1989-1990, BUSA, Johannesburg Handbook 1989/1990

so they specifically stated that God only calls men to undertake spiritual leadership positions within the Church and that ministerial recognition can only be given to men¹⁸¹.

It should be noted that while the Executive's proposal could be seen as a move towards gender equality within the Union, it did little to change the role of women within member churches and the Union. Toleration does not bring change, decisively committed backing of the marginalised does. Women were yearning to be part of the leadership within the BUSA churches as they believed strongly that they had the capacity to do so. When gender equality has been given support within the Union, it has often only been for specific circumstances. When a change has come, it has been artificial, meaning that little has changed on a social or cultural level.

A significant change in the representation of women within the Union emerged with the assurance of a woman as a permanent representative on the Union Executive Committee. A permanent representative on the Executive meant that women, who make up the majority of the Baptist church membership, finally had a representative in senior leadership.¹⁸² This change happened when the women's Union representative body changed from an association (SABWA) to a department (BWD). The change was carried out by a supervisory decision by the Union's Executive that stated: "It was confirmed that it would be expedient for the SABWA to become known as 'The Women's Department of the BU of Southern Africa' and the Executive (of SABWA) as a

¹⁸¹South African Baptist Handbook (SABH), 1989-1990, BUSA, Johannesburg Handbook 1989/1990

¹⁸²Benn, "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography"

Board.”¹⁸³ This was the means by which this permanent representative was allowed on to the Executive Committee, like all directors of the department within the Union sit on the Executive.¹⁸⁴

Other forms of marginalisation

The marginalisation of women within the Union is not the only instance in which the Union has failed to be inclusive. While the traditional history of the Church’s settler era history¹⁸⁵ would paint a romanticised version, Scheepers, in his work, points out the racial tensions that were present from the Union’s inception and the challenges this created in governance and outreach.¹⁸⁶ Within the histories written about the Union, there has been some misrepresentation of its colonial history, particularly a downplaying of the side-lining of women and people of colour within the Union’s history.¹⁸⁷ During the apartheid era, the Union spoke its condemnation of racist laws in South Africa, but it did little to implement these ideas in practice.¹⁸⁸ The Union spoke inclusion and equality but often looked down or victimised those who spoke out against the apartheid, as seen in Rev Hoffmeister words to the Truth and Reconciliation committee:

"You can rather send a man to heaven hungry than to send him to hell with a full stomach.

Students at college – you know institutions, were victimised for taking part in simple

¹⁸³Baptist Union of Southern Africa. “*Executive Meeting held over Lunch on Wednesday, 10 May 1995, During the 1995 SABWA Training Seminar at Aventura Midwater Gariep Dam.*” Baptist Union of Southern Africa, 10 May 1995.

¹⁸⁴ Benn, “Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography”

¹⁸⁵Hudson-Reed, S. & Holmes, R. *21 years of service*. Cape Town: SA Baptist Historical Society. 1955.

¹⁸⁶Scheepers, “A Critical Analysis of the Structural Dynamics Operative within the Baptist Union of Southern Africa (BUSA) from 1960-2005 and an Evaluation of these Dynamics in the Light of BUSA Ecclesiology”

¹⁸⁷Rodney Ragwan. “The narrative of the Baptist Association of South Africa and its significance for the Indian Baptist Church in KwaZulu-Natal.” (Palmer Theological Seminary, Wynnewood, USA). Available at: <http://uir.unisa.ac.za/bitstream/handle/10500/4627/Ragwan.pdf?sequence=1> (accessed: 2 August 2019)

¹⁸⁸Truth and Reconciliation Commission. “Baptist Union and Baptist Fellowship. Testimony before the Truth and Reconciliation Commission”. East London: The Truth and Reconciliation Commission, 1999.

marches like Pollsmoor, to call for the freedom of our President today, as well as also observing alternative holidays in those days like June the 16th. This was a dichotomy – it was also a dichotomy; it was also a theology that made Black Baptist to embrace the fears of Whites”.¹⁸⁹

By the 1950s, South African Baptist churches justified inaction by asserting that they avoid taking positions on public issues (this idea is justified by the Baptist belief in the separation of Church and State) and not follow in the ways of other politicised churches in South Africa.¹⁹⁰ Baptist criticism on the apartheid state did occur; still, the Union saw it as an issue that should be dealt with on an individual congregation level instead of something tackled by the Union. This could be connected to a growing fear of communism taking hold in Africa and the fear that communism would take away religious freedom.¹⁹¹ This pattern of statement-making but little or no action could be seen within the Union in terms of its representation.¹⁹² In 1969, the Union reduced its position within the South African Council of Churches to observer status.¹⁹³ This was due to the Council’s disputed ‘Message People of South’, in which it ‘argued that apartheid itself...ran counter to the Gospel of Jesus Christ and was "truly host to Christian.”¹⁹⁴ This action can be seen as the Union’s failure to take a stand for the marginalised in order to try to enact social and cultural change. The Union supported the concept of splitting the pastors who serve within the Union

¹⁸⁹Truth and Reconciliation Commission. "Baptist Union and Baptist Fellowship. Testimony before the Truth and Reconciliation Commission". East London: The Truth and Reconciliation Commission, 1999.

¹⁹⁰Fredrick Hale. "The Baptist Union of Southern Africa and Apartheid". *Journal of Church and State*. (Autumn 2006, 48:4) 755

¹⁹¹Hale, "The Baptist Union of Southern Africa and Apartheid", 763-764

¹⁹²Benn "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography"

¹⁹³Hale, "The Baptist Union of Southern Africa and Apartheid", 2006.

¹⁹⁴Hale, "The Baptist Union of Southern Africa and Apartheid", 2006.

churches into racial categories (European, Coloured, Chinese, Indian and Bantu) in the Union's handbooks (up until the 1970s).¹⁹⁵ Until 1963, the Union's Executive had been made up entirely of white men, despite no official rule or by-law stating that only white men could only be voted in.¹⁹⁶ At the Union's 1975 Annual Assembly, it was declared and accepted that "the Baptist Union is already multi-racial" and that its member churches seek to have multiracial churches.¹⁹⁷ However, as of 1977, it is noted that no 'African' church was in full membership within the Union.¹⁹⁸

It needs to be understood that Baptist churches' segregated nature and the idea of 'African' Baptist churches not being allowed to be full members did not have its origins within Apartheid only. The segregation of Baptist churches within South Africa came out of the segregated nature of British colonial rule and Afrikaans segregation policies.¹⁹⁹ Due to this segregated nature of South Africa, these churches would have been located within the areas 'given' to the black population, namely rural (Bantustans) and township area. Some of these churches grew out of mission stations were set up in the colonial area of South Africa, and these churches would have had the leagues of being set up to 'save' and 'educate' the Black population.²⁰⁰ Like with the rest of South African demographics, Black Baptists were never in the minority within the Union, and by 1977 the Black population of the Union made up 55,7% of the Union's entire membership.²⁰¹

¹⁹⁵Scheepers, "A Critical Analysis of the Structural Dynamics Operative within the Baptist Union of Southern Africa (BUSA) from 1960-2005 and an Evaluation of these Dynamics in the Light of BUSA Ecclesiology".

¹⁹⁶Hudson-Reed. *1877-1977 History of the Baptist Union of South Africa*. 1997. 135

¹⁹⁷Hudson-Reed. *1877-1977 History of the Baptist Union of South Africa*. 1997. 135

¹⁹⁸Hudson-Reed. *1877-1977 History of the Baptist Union of South Africa*. 1997. 135

¹⁹⁹Batts H. J. *The history of the Baptist Church in South Africa 1820-1920*. (Maskew Miller: Cape Town)

²⁰⁰Hudson-Reed. *1877-1977 History of the Baptist Union of South Africa*, 1997. pp.135

Batt, *The history of the Baptist Church in South Africa 1820-1920*

²⁰¹ Hudson-Reed, *1877-1977 History of the Baptist Union of South Africa*, 24-25

Moments of racial tension characterise the lifespan of the Union. For example, leading up to the Annual Assembly of the Union held in George in 1985, the Black churches within the Union threatened to boycott the Assembly and the Union itself.²⁰² Black churches sought to cause disruption and bring attention to their grievances by sending busses of church members to toyi-toyi at the Assembly.²⁰³ The significant issues were the inclusion and representation of marginalised groups, not just within the Union's leadership but within member churches, as segregation of congregations and structures was an ongoing issue for the Union and its member churches.²⁰⁴ The demanded from Black churches within the Union for proper representation came out of their marginalisation but not out of their minority.²⁰⁵

This chapter has highlighted the early history of BUSA. Together with its theological beliefs and governing structures, this historical context reveals how women's status was shaped and defined in the Church.

²⁰²Benn, "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography"

²⁰³Benn, "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography"

²⁰⁴Benn, "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography")

²⁰⁵Truth and Reconciliation Commission. "Baptist Union and Baptist Fellowship. Testimony before the Truth and Reconciliation Commission". East London: The Truth and Reconciliation Commission, 1999.

Chapter 3

Theological Beliefs and Governing Structures of the BUSA and BUSA churches in eThekweni Municipality

Theology of BUSA

In this chapter, the theological beliefs and governing structures of BUSA and its member churches will be examined and critically analysed. It will foreground the nuances in church beliefs and practices and how these shape and inform gender roles within BUSA and its member churches. This chapter also seeks to examine if BUSA can maintain theological neutrality and adhere to the Baptist principle of the local church's autonomy.

Within BUSA, there is no one theological leaning. The churches may hold similar theological views, but there is diversity in the collective.²⁰⁶ Theologically, Union churches are allied to one another through the Union's Statement of Belief', passed in September 1924²⁰⁷, and the Union's Declaration of Principles'.²⁰⁸ The 'Statement of Belief' and the 'Declaration of Principles' illustrates the core doctrine that all churches within the Union profess to believe. In summary, the 'Statement of Belief' states that²⁰⁹:

“The Bible is fully inspired of God and accepted as the final authority. There is one God, existing in three persons - Father, Son and Holy Spirit. Jesus was born of the Virgin Mary,

²⁰⁶Benn, Rebecca Joy. “Interview Rev. John Benn.” Durban North, 23 Oct. 2019.

²⁰⁷South African Baptist Handbook (SABH), 2016-2017, BUSA, Johannesburg

²⁰⁸Baptist Union of Southern Africa. "Constitution and By-Laws of The Baptist Union of Southern Africa". *Baptist Union of Southern Africa*, <http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa>. (Accessed July 10, 2019).

²⁰⁹ The full 'Statement of Belief' can be found in the Appendix

and is true God and true man. God created man in His own image; man sinned and incurred the penalty of death, physical and spiritual; that all human beings inherit a sinful nature. Jesus died for our sins and all who believe in Him are justified. The resurrection of the Jesus, His ascension into heaven, and His present life as our High Priest and Advocate. We believe in the return of Jesus. All who receive Jesus by faith are born again of the Holy Spirit. We believe in the resurrection both of the just and the unjust, the eternal blessedness of the redeemed and the eternal banishment of those who rejected salvation. The Church is the whole company of those redeemed by Jesus and the new birth and personal confession of Jesus are essentials of Church membership. Jesus appointed two ordinances - Baptism and the Lord's Supper - to be observed as acts of obedience. God has ordained marriage as a heterosexual relationship between a natural man and a natural woman".²¹⁰

This last point referenced above was added to the 1924 'Statement of Belief' in 2002.

In summary, the 'Declaration of Principles' for the basis of the Union states²¹¹:

"Jesus is the absolute authority in all matters of the faith and practice, as revealed in the Bible, and that each Church has liberty to interpret and administer His Laws. That Baptism is immersion in water into the names of the Father, the Son and the Holy Ghost, of those who have professed repentance towards God and faith in our Lord Jesus Christ. That it is

²¹⁰South African Baptist Handbook (SABH), 2016-2017, BUSA, Johannesburg

²¹¹ The full 'Declaration of Principles' can be found in the Appendix

the duty of every disciple to bear witness to the Gospel, and to take part in the evangelisation of the world”.²¹²

The member churches of BUSA have varied understanding and interpretations of ‘Statement of Belief’ and the ‘Declaration of Principles’. Subsequently, the BUSA Executive recognises the need to stand as an intermediary.²¹³ The Executive does not take a theological side within a debate, as long as there is no contradiction to the statements within the ‘Statement of Belief’ or a by-law of the constitution.²¹⁴ The Executive needs to remain impartial to effectively examine matters of differences between churches that could potentially lead to a division between member churches or members within one church.²¹⁵ While this ability to stand as an impartial intermediary is not often needed, it allows for the Union to side-step significant issues, and neutrality in times of conflict when one is having their rights limited is not ethical. The Union is reluctant to decide on controversial issues, using the ‘independence of local church’ as a reason not to do so.²¹⁶ For example, in 1989, the ordination of pastors was decentralised, allowing the individual churches to ordain ministers as they deemed suitable. This decision was reached because there were theological debates among some members within BUSA of the suitability of women serving as pastors. The Union stated that “as there was no restraint upon a church’s right to appoint its leaders,

²¹²Baptist Union of Southern Africa. "Constitution and By-Laws of The Baptist Union of Southern Africa". *Baptist Union of Southern Africa*, [Http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa](http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa). (Accessed July 10, 2019).

²¹³Interview with Rev. Stuart Cranna. Skype, 23 October 2019.

²¹⁴Baptist Union of Southern Africa. "Constitution and By-Laws of The Baptist Union of Southern Africa". *Baptist Union of Southern Africa*, [Http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa](http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa). (Accessed 10 July 2019).

²¹⁵Baptist Union of Southern Africa. "Constitution and By-Laws of The Baptist Union of Southern Africa". *Baptist Union of Southern Africa*, [Http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa](http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa). (Accessed 10 July 2019).

²¹⁶ Interview with Rev. John Benn. Durban North, 23 October 2019.

women's ordination became a matter of toleration within the BUSA".²¹⁷ While on the face of it, this may seem like a move towards gender equality with "women ordination becoming a matter of toleration within the BUSA", it is merely the Union choosing tolerance over equality. It is a half-hearted commitment to change; there was no sincere effort by the Union to make a bold decision regarding gender equality.

The need for the Union to stand as an intermediary for member churches in theological disagreements arises for the divisions that come from churches falling into various theological categories. These theological categories are not fixed, and one church can hold some beliefs associated with more than one category. Churches can also move closer to one category as their congregation or staff changes over the years.²¹⁸ For example, in the Kloof Baptist, theological categories were fluid as conservative congregational ideas were challenged under one pastor but reaffirmed when the new pastoral staff came.²¹⁹

The three most dominant theological categories within the Union can roughly be defined as Reformed/Calvinist, Arminian, and Charismatic. The beliefs of each theological category are outlined below.

Reformed/Calvinist:

- Believe in the total depravity: people are bound to sin and are not inclined to love God.
- Unconditional election: God has chosen those who will be in eternity.

²¹⁷Aucamp, "A Historical and Theological Survey of the Relationship between the Principle of Liberty of Conscience and the Doctrine of Scripture in the Baptist Union of South Africa from 1930 to 2005".

²¹⁸Interview with Rev. Jason Currie. Skype, 29 October 2019.

²¹⁹Interview with Mrs. Paula Barret. Kloof, 21 October 2019.

- Limited atonement: only the sins of the elect were atoned for.
- Irresistible grace: God's grace overcomes people's resistance to obeying the gospel.
- Perseverance of the saints: God's will cannot be disturbed by anything.²²⁰

Arminian:

- Believe in partial depravity: humanity is depraved but still seeks God.
- Conditional election: there is no predetermination for either eternity.
- Unlimited atonement: Jesus died for all people.
- Resistible grace: people can refuse God's salvation.
- Conditional salvation: salvation can be lost, if an individual actively rejects it.²²¹

Charismatic:

- Believe that the manifestations of the Holy Spirit seen in the first century church are available to present-day.
- The presence of God can be experienced supernaturally.
- The Baptism of the Holy Spirit is separate from salvation and water baptism.²²²

It is apparent from the simple breakdown of these three theological viewpoints that there are not, at their core, any beliefs that would appear to be gendered or lead themselves to men being given dominance. Given the apparent gender-neutral nature of the different theological viewpoints,

²²⁰Christianity.com. "What is Calvinism? - Understanding the History and Denominational Doctrine". Christianity.com 2015. <https://www.christianity.com/church/denominations/what-is-calvinism.html> (accessed 27 November 19).

²²¹Got Questions.org "What is Arminianism and is it biblical". Got Questions.org 2015. <https://www.gotquestions.org/arminianism.html> (accessed 27 November 2019).

²²²Theopidia "Charismatic". Theopidia 2015. <https://www.theopidia.com/charismatic> (accessed 27 November 2019).

beliefs around gender roles come not out of the theology itself but its interpretation. The cultural influences inform these interpretations of the societies that people live in and interact with.

With the understanding that the Union is made up of various churches with often varying theological views and that the theological beliefs that govern the Union need to accommodate this, a controversial move was made by BUSA in 2016. At the Union's Assembly, the Executive presented a proposed new 'Statement of Belief'. The Statements of Belief, which will be addressed in more depth in later chapters, caused immediate tension between churches within the Union as it contained a gender equality limiting point.²²³ The statement put forward caused theological issues on two major fronts, the inclusion in the 'Statement of a Belief' of the belief that the earth was created in six 24 hour periods and statements on the headship of men.²²⁴ The Claremont Baptist Church challenged the new/revised Statement in 2017, arguing that it was a unilateral decision taken by the Union. Their objections are as follows: "There has never been any debate at an Assembly that a new Statement of Belief was needed. The group who drew up this new statement was not asked to do so by an Assembly. In our opinion, they were not a body representative of the wider Baptist body".²²⁵

Claremont Baptist Church's contestation of the new/revised statement indicates the friction that existed within the member's churches and the Union in terms of theological beliefs and practices. Despite calls that the process of looking at a new 'Statement of Belief' not take place until it was

²²³Claremont Baptist Church. *"Proposal from Claremont Baptist Church concerning changing the BU Statement of Faith "*. Claremont Baptist Church, July 2017

²²⁴Claremont Baptist Church. *"Proposal from Claremont Baptist Church concerning changing the BU Statement of Faith "*. Claremont Baptist Church, July 2017

²²⁵Claremont Baptist Church Leadership. *"Proposal from Claremont Baptist Church concerning changing the BU Statement of Faith"*. Claremont Baptist Church, 2016.

agreed upon by the majority of the Union that one was needed, the Executive again presented a new proposed ‘Statement of Belief’ at the 2017 assembly.²²⁶ This statement removed references to the belief in a six-day creation but retained its theological views on the need for male headship.²²⁷ The new proposed ‘Statement of Belief’ presented by the Executive is worrying because if either statement were to be adopted, it would call into question the theological neutrality of the Union and challenge the independence of member churches.

Theology of the eThekweni churches

The churches within the Union are theologically diverse.²²⁸ This dissertation will examine how theological diversity amongst the churches has affected gender relations within the different churches. Any official restrictions placed on men and women’s roles within the churches would usually be found within each church’s constitutions. The churches that were looked at for this study include Hillcrest Baptist and Westville Baptist. Hillcrest Baptist, a reformed conservative church (who are no longer members of BUSA), does not allow women to hold any form of leadership, except for the schooling of children and ministering to other women.²²⁹ Westville Baptist Church, as of 2011, has no constitutional limits placed upon women’s ability to lead.²³⁰ In the interviews, however, it came out that some of the congregation may be hesitant to call a female senior pastor.²³¹ This hesitation in calling a female senior ‘pastor’ can still exist within a church

²²⁷ Baptist Union Executive. “2017 Executive Report and Proposals for A New Statement of Faith for The Baptist Union of Southern Africa Assembly”. Baptist Union of Southern Africa, October 2017.

²²⁸ Interview with Mr. John Lansdale. Durban North, 23 October 2019.

²²⁹ Interview with Mrs. Amy Martin. Shongweni, 24 October 2019

²³⁰ Westville Baptist Church. "Constitution (revised 2011)". *Westville Baptist Church*, February 2011

²³¹ Interview with Rev. Richard Erasmus. Westville, 22 October 2019.

whose leadership is more liberal. This is due to the fact that Baptist churches' congregation can and sometimes do have a different theological viewpoint around its leadership. Issues can arise when pastors or other leadership within the church try to bring change to a church, and they are then met with congregational resistance. Transformation is not easily met when conservative members still abide by what they see as 'biblical'/traditional gender norms.²³² An example of the traditional gender norms held on to by some conservative member can be seen in this excerpt from "Leadership in the Home".

"His love for his wife leads to her fulfilling her duty of subjection. Ephesians 5:22-23 says; "Wives, submit to your husbands as to the Lord. For the husband is the head of his wife, as Christ is the head of the church, His body, of which He is the Saviour." Some women are quick to make an objection to subjection. They feel that Paul is a male-chauvinist or woman-hater. It is not Paul that says that the man is the head of his wife, but it is God who says so. The subordination of the wife to her husband is to be patterned after that of Christ and the church. Any wife will win her husband by her behaviour. (1Peter 3:1-8) When he comes home after a difficult meeting, she will ask him, 'how did it go. Can I make you a cup of tea? Or he will notice that she looks extremely tired and he says to her; "I'll run the bath water for you my love"."²³³

"He must understand me as a woman someone said; "Don't try to understand a woman, just love her." Most men have no idea how a woman functions. I want my husband to understand a few things about me. God created us differently, male and female, according to Genesis 2:22-24. The man's brain and the woman's brain don't work the same. As a woman, I am more an emotional

²³²Interview with Mr. John Lansdale. Durban North, 23 October 2019.

²³³Ray September. "Leadership in the Home". Baptist Union, 24 February 2014.

person while my husband is more rational. The wife wants her husband to treat her as an intelligent person. The man is logical in his thinking while a woman wants to talk about things. In this workshop, he will watch the time, and I will want to express my feelings. Let me compare some other distinct differences between a man and a woman: The man is more a leader while the woman more a follower. The man is physically strong and the woman can endure more pain. The man finds it difficult to express his feelings and the woman finds it easy to let out her emotions. A man is bolder while a woman is more cautious.”²³⁴

The theological belief structure that individuals are exposed to within the churches they attend has enduring outcomes. Amy Martin, who attended Hillcrest Baptist Church as a child and teenager, and who now attends Westville Baptist Church, still holds on to many of the teachings she was exposed to growing up, despite them being different from the theological belief structures of her current church.²³⁵ Her views on women in leadership are still aligned to that of Hillcrest Baptist Church, seeing church leadership's roles as belonging to men.²³⁶ Martin's ability to attend a church that allows for female leadership is an example of living out the principle of interpreting of scripture in the light of one's conscience.²³⁷ Martin's beliefs highlight that each church comprises individuals who, despite their personal beliefs, will, in the interest of the greater good of their church, not speak out against theological beliefs that they disagree on.²³⁸ Amy does not believe in female leadership, but she is willing and able to attend a church that allows and supports it.

²³⁴Ray September. “Leadership in the Home”. Baptist Union, 24 February 2014.

²³⁵Interview with Mrs. Amy Martin. Shongweni, 24 October 2019

²³⁶Interview with Mrs. Amy Martin. Shongweni, 24 October 2019

²³⁷Interview with Mrs. Amy Martin. Shongweni, 24 October 2019

²³⁸Interview with Mr. Sean Tucker. Skype, 23 October 2019

We must ask ourselves how far can and should this practice of keeping one's opinion to oneself for the greater good go? While not speaking out may lead to greater church cohesion, it can also lead to issues, such as the lack of female representation in leadership structures, gender discrimination going unaddressed, and women continuing to be underrepresented and underutilised.

When one looks through this study's time period, one will see that critical theological changes towards allowing for more women in leadership have occurred within three churches in eThekweni: Westville Baptist, Durban North Community Church, and Glenwood Community Church.²³⁹ There was no official theological engagement between the various church's staff or congregations on whether actions should be taken to move towards a more gender-inclusive leadership structure. These changes have occurred independent of each other, primarily due to the autonomous status of these churches. These constitutional changes regarding the incorporation of women's leadership were not made public. Even the article written by Westville Baptist and published within the *Baptist Today* was done not to persuade others to conform to Westville Baptist's theological thinking but rather as a means guarding against push back:

“This is a very old debate: Should women be allowed to be elders or not? Sadly, the debate has often led to hot feeling, mud-slinging and accusations among church members. Especially hurtful has been the accusations that those who hold a different opinion from me are not truly committed to the authority of scripture. The truth is: there are two opinions.

²³⁹Interview with Subject A. Westville, 22 October 2019.; Interview with Mr. John Lansdale. Durban North, 23 October 2019.; Interview with Rev. Dean Meistre. Glenwood, 29 October 2019

Both held by people equally honest and deeply committed to the authority of scripture. Both passionate about their belief. But the two interpret scripture differently”.²⁴⁰

Within this same magazine publication, there was a rebuttal of Westville Baptist’s decision regarding women in eldership, coming from the Union members who were more conservative and wanted the Union and its churches to practise a patriarchal leadership structure.²⁴¹ Jonathan Holdt expressed his view towards Westville Baptist’s decision as such, “How then can both views regarding women in eldership be valid? Either one or the other must stand. Taking the position that Andrew Luke does leads to confusion as to what the Bible actually teaches on the subject”.²⁴²

One theological belief that often restricts equal gender representation within churches within the eThekweni churches studied (barring Westville Baptist, who consistently allow for female elders and a senior pastor) is the belief in the need for male headship.²⁴³ This perceived need for male headship is grounded in their belief that it is not biblically correct for women to have ultimate spiritual control over a congregation of believers.²⁴⁴ One interviewee stated that this is especially the case for congregations consisting of men and indicated that it might be different if the congregation was all female.²⁴⁵ An example of the fear of having women control men can be seen in Hillcrest Baptist’s guidelines for deaconship in their church in “Timothy 3:11” This is best translated as “women likewise” (referring to women appointed servants) rather than “their

²⁴⁰Andrew Luke. "Women in Eldership". *Baptist Today*, Feb 2003.

²⁴¹Interview with Rev. John Benn." Durban North, 23 October 2019.

²⁴²Jonathan Holdt. "*Letter to the Editor Women in Eldership*". *Baptist Today*, Feb 2003

²⁴³Interview with Mr. John Lansdale." Durban North, 23 October 2019.

²⁴⁴Interview with Rev. Dean Meistre." Glenwood, 29 October 2019.

²⁴⁵Interview with Rev. Stuart Cranna." Skype, 23 October 2019.

wives”.²⁴⁶ Hence both biblically qualified men and women can be appointed as servants. In the case of women appointed servants, consideration must be given to the reporting structure in which the intended woman appointed servant will function to ensure that she will not have men reporting to her.

Often, within BUSA churches, the need for male headship is not called on by the pastoral staff or eldership but by the congregation.²⁴⁷ This view that headship should be male prevents women within BUSA churches, like Jeneain Wiun Mare, who are on staff and who hold theological degrees, from being called a pastor or to take up the role of elder.²⁴⁸

The Governing Structures of BUSA

The current constitution and by-laws of BUSA were approved and adopted by the Union in 1933.²⁴⁹ From this document, one can understand the basic structure of the Union from 1933 to the present day. The Union practices congregational government.²⁵⁰ Congregational government means that while the Union has an Executive and different departments, sub-committees and Boards dedicated to serving the member churches, the power of decision making ultimately resides with the member churches and is exercised at the annual assembly.²⁵¹

²⁴⁶Hillcrest Baptist Church. ‘*Trust Deed and Constitution of Hillcrest Baptist Church*, Hillcrest Baptist Church. May 2018

²⁴⁷Interview with Mr. John Lansdale.” Durban North, 23 October 2019.

²⁴⁸Interview with Mrs. Jeneain Wiun Mare.” Durban North, 24 October 2019

²⁴⁹Baptist Union of Southern Africa. "Constitution and By-Laws of The Baptist Union of Southern Africa". *Baptist Union of Southern Africa*, [Http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa](http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa). (Accessed July 10, 2019).

²⁵⁰Hudson-Reed. *1877-1977 History of the Baptist Union of South Africa*. 1997.pp.76

²⁵¹Baptist Union of Southern Africa. "Constitution and By-Laws of The Baptist Union of Southern Africa". *Baptist Union of Southern Africa*, [Http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa](http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa). (Accessed 10 July 2019).

Due to the nature of BUSA's governing structures and adherence to Baptist principles, especially the concept of 'The principle of Religious Liberty' and the 'Interpretation of Scripture in Light of One's Own Conscience'²⁵² change is not widespread, which is at its very nature Baptist.²⁵³ This means that since 1994, the movement of women into leadership roles in the Union's governing structures, especially the Executive, has been slow and isolated.²⁵⁴

Movement for more female leadership was gained momentum in the late 1980s early 1990s as some within SABWA (now BWD) and a cohort of men²⁵⁵ campaigned for elected women to be on the Executive.²⁵⁶ This changed when the SABWA became a department of the Union, meaning that the SABWA Director would have a permanent seat on the Executive, like the other departments.²⁵⁷ Since 1996 there has been at least one woman on the Executive at all times. She has occasionally been joined by another woman representative from territorial associations (a collection of the Baptist churches within each province).²⁵⁸ Many interviews questioned why there is most often only one woman on the Executive.²⁵⁹ Stuart Cranna, who served as the interim National Administrator from the beginning of 2019 until November 2019, stated that he thought

²⁵²Aziz, "A practical theological reflection on the office of the career youth pastor", 49-51

²⁵³Interview with Rev. John Benn." Durban North, 23 October 2019.

²⁵⁴Benn, "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography")

²⁵⁵Jeffrey, "The case for the Direct representation of the B.W.A on the executive committee of the Baptist Union of Southern Africa". Baptist Union of South Africa, September 1990.

²⁵⁶Interview with Mrs. Janice Aucamp. Durban, 23 October 2019

²⁵⁷South African Baptist Women's Association "Executive Meeting Held Over Lunch on Wednesday 10 May. 1995 During the 1995 SABWA Training Seminar". South African Baptist Women's Association, 10 May 1995

²⁵⁸South African Baptist Women's Association "Executive Meeting Held Over Lunch on Wednesday 10 May. 1995 During the 1995 SABWA Training Seminar". South African Baptist Women's Association, 10 May 1995; Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.

²⁵⁹Interview with Rev. John Benn." Durban North, 23 October 2019.; Interview with Rev. Richard Erasmus." Westville, 22 October 2019.

there should be more women on the Executive as he has seen how effective Patricia Ihlenfeldt (serving on the Executive committee since 2006) has been.²⁶⁰

The Executive, which fulfils both a spiritual and administrative role in the Union, is made up of department Directors, president of Union, the past president of the Union, the General Secretary, and the Union's treasurer.²⁶¹ While there is nothing within the constitution and by-laws that explicitly bars a woman from being voted onto the Executive, two essential facts should be noted.²⁶² First, a woman has never been elected from the Assembly's floor, even though this gender balance was broached.²⁶³ Second, while not explicitly barring a woman from being elected, the Union's language style uses the male pronoun throughout its documents when referring to elected Executive representatives.²⁶⁴ The use of the male pronoun implies that the role should and will be filled by a man. The power of language in underpinning socially held beliefs is such that even if statements are made to show that there is nothing barring women from achieving an elected Executive position.²⁶⁵ The use of the male pronouns indicates the Union's understanding that a man should fill the role.²⁶⁶ Language holds power, it reveals insight into the social and cultural worlds that people have constructed, and it is an indicator of a community's internalised bias.

²⁶⁰Interview with Rev. Stuart Cranna. Skype, 23 October 2019.

²⁶¹Baptist Union of Southern Africa. "Constitution and By-Laws of The Baptist Union of Southern Africa". *Baptist Union of Southern Africa*, [Http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa](http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa). (Accessed 10 July 2019).

²⁶²Interview with Mrs. Patricia Ihlenfeldt." Skype, 31 October 2019.

²⁶³Interview with Mrs. Patricia Ihlenfeldt." Skype, 31 October 2019.

²⁶⁴Baptist Union of Southern Africa. "Constitution and By-Laws of The Baptist Union of Southern Africa". *Baptist Union of Southern Africa*, [Http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa](http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa). (Accessed 10 July 2019).

²⁶⁵Jeffrey, "The case for the Direct representation of the B.W.A on the executive committee of the Baptist Union of Southern Africa".

²⁶⁶Interview with Mr. John Lansdale. Durban North, 23 October 2019.

It must be noted that the President of the BWD does not sit on the Executive even though her role is similar to the President of the Union.²⁶⁷ The justification for this is that the BWD is represented by their Director, and another representative is not needed.²⁶⁸ The BWD President is also not on the Executive as people think it would not be effective as she has a spiritual role and not an administrative one in the BWD.²⁶⁹ This decision not to have the BWD President sit on the Executive seems unreasonable. As shown through the eThekweni interviews, the Union and its member churches are aware that the under-representation of women on the Executive is an issue that people seemingly want to address.²⁷⁰ This being said, any apparent means of rectifying this issue have been ignored.

On the 21st of July 2017, the Executive drew up a proposal for the restructuring of the governing structures of the Union.²⁷¹ At the 2017 Union Assembly held in October, the proposal was put to the Assembly delegates and then debated.²⁷² The proposal was adopted as the preferred governing structure for the Union; however, as of the 11th of November 2019, the new structure has yet to be implemented due to financial constraints.²⁷³

The new structure of the Union would see the Executive committee's removal and the implementation of the National Leadership Council, which the President of the Union would

²⁶⁷Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.

²⁶⁸Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.

²⁶⁹Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.

²⁷⁰Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.; Interview with Mr. John Lansdale. Durban North, 23 October 2019.; Interview with Rev. John Benn. Durban North, 23 October 2019.

²⁷¹Baptist Union Executive, "*Proposed restructure of the Baptist Union of Southern Africa*". Baptist Union of Southern Africa", July 2017. See full document in the Appendix

²⁷²Cranna, Stuart. 'BU Structure'. Email, 11 November 2019.

²⁷³Cranna, Stuart. 'BU Structure'. Email, 11 November 2019.

lead.²⁷⁴ The different departments within the Union would then be restructured into formalised networks. An example of how these networks would function as the following

“National Women’s Ministry Network: The Baptist Women’s Department will also transition to a formal network, falling under the oversight of the National Network Developer. Churches participating in women’s ministry networks are free to finance staff and ministries, but only beyond their commitment to fund the Core Services of the Baptist Union”.²⁷⁵

This restructuring would mean that each department does not have a representative on the Executive. The National Network Developer would sit on the National Leadership Council, the rest of the National Leadership Council would be made up of the following individuals: President; National Pastoral Support Developer; National Administrator; Ministry Board Chairman; and seven non-paid church representatives.²⁷⁶ Just as documentation on the Executive, there is no categorical statement barring these roles from being fulfilled by a woman. However, like the constitution, the new proposal uses male pronouns when referring to those taking up positions on the National Leadership Council (barring one use of the phrase ‘he or she’ when referring to the National Networks Developer). Thus, it is implied that a male will fulfil the posts²⁷⁷. Taking into account the historical precedent of women not being elected from the assembly floor or sent to

²⁷⁴Baptist Union Executive, “Proposed restructure of the Baptist Union of Southern Africa”. Baptist Union of Southern Africa”, July 2017

²⁷⁵Baptist Union Executive, “Proposed restructure of the Baptist Union of Southern Africa”. Baptist Union of Southern Africa, July 2017

²⁷⁶Baptist Union Executive, “Proposed restructure of the Baptist Union of Southern Africa”. Baptist Union of Southern Africa, July 2017

²⁷⁷ Baptist Union Executive, “Proposed restructure of the Baptist Union of Southern Africa”. Baptist Union of Southern Africa, July 2017

represent territories to the position of leadership in the Union, it can be assumed that when the new structure is adopted, women within the Union may lose the limited representative they have in the Union's senior leadership as department heads do not sit on the National leadership Council.²⁷⁸

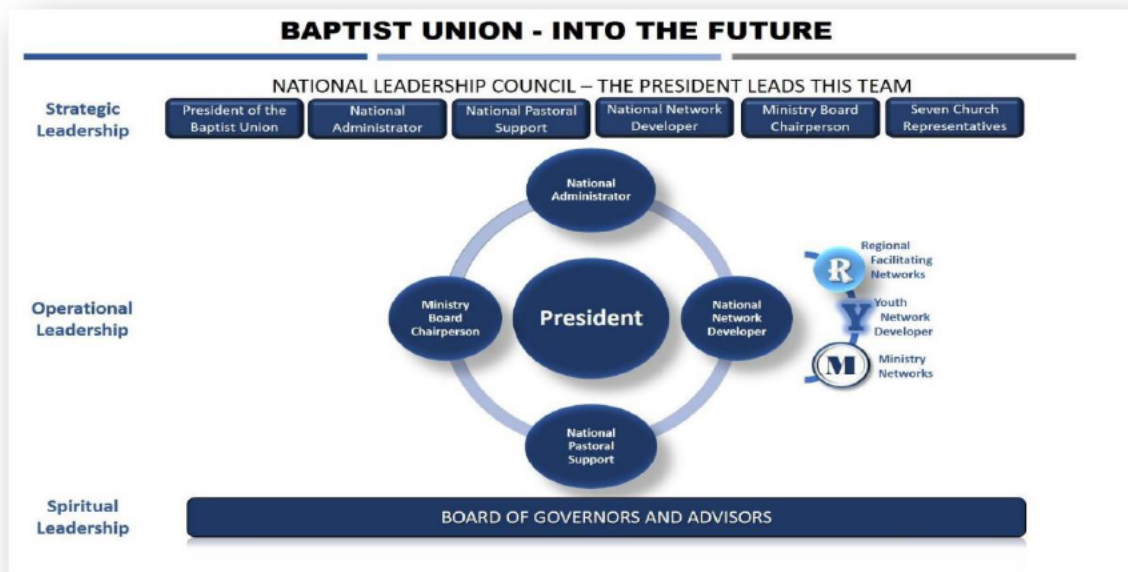


Figure 1 New proposed BUSA structure

Baptist Union Executive, "Proposed restructure of the Baptist Union of Southern Africa". Baptist Union of Southern Africa", July 2017.

The Governing structures of eThekweni churches

The governing structure of the eThekweni churches that I have looked at within the study varies due to church size and demographic. At their core, however, they have the same four branches of

²⁷⁸Baptist Union Executive, "Proposed restructure of the Baptist Union of Southern Africa". Baptist Union of Southern Africa, July 2017.

leadership: the congregation, the diaconate, the eldership and the pastoral staff within them. These will be discussed below. Each of these branches serves a specific function in the life of the church.

The congregation have voluntarily signed up as members of a local church, and these members need to understand the constitution and statement of faith of their chosen church and adhere to it.²⁷⁹ The church members hold voting over decisions that eldership (generally including the pastoral staff) and the diaconate wish to make concerning the church.²⁸⁰ What is interesting to note about Baptist church congregations in South Africa is that historically they have been made up primarily of women.²⁸¹ Rev. Ivan Haylock, the senior pastor at Amanzimtoti Baptist Church, also commented on the fact that within his church and many other eThekweni churches, the congregations are often dominated by women.²⁸² The question must be asked, if women attend the majority of churches within BUSA, why are they so underrepresented in leadership at both eThekweni and the national level? A study undertaken by The Commission of Inquiry into Women in Leadership in 1994 gives us a glimpse into the mind-sets of South African congregations at the beginning of this study's time period.²⁸³ The study found that church congregation's members seemed to fulfil roles seen as gender normative for South African culture (with women tending to fulfil caring, administrative and catering roles). Simultaneously, men took up the leadership and up-front positions despite there being fewer men to choose from to fulfil those positions. What this study shows is the internalised patriarchal nature of these congregations. Even if the congregation

²⁷⁹Porter, Jacob. "Church Governance and Authority", Master's, (Southwestern Baptist Theological Seminary Harvard School of Theology, 2005)

²⁸⁰Porter, "Church Governance and Authority"

²⁸¹Benn, "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography"

²⁸²Interview with Rev. Ivan Haylock. Durban North, 19 November. 2019.

²⁸³The Commission of Inquiry into Women in Leadership. "Findings of the Commission of Inquiry into Women in Leadership in the Baptist Union of Southern Africa".

is primarily women, they will most likely adhere to patriarchal gender norms and not seek to place more women in roles of spiritual or practical leadership.²⁸⁴

The diaconate is a group of individuals elected by the church congregation to help meet and facilitate the church's physical and material needs (the congregants and the actual church structure).²⁸⁵ A deacon does not serve for a lifetime but is elected to serves a duration laid out in each church's constitution.²⁸⁶ The diaconate is generally the area within the senior leadership in churches. Women are most often allowed to serve because the individuals on the diaconate do not technically fulfil a spiritual role. In the study completed by The Commission of Inquiry into Women in Leadership, out of all the BUSA churches found that the percentage of women who served on the diaconate was only 9.9%. The main reason for women not being able to serve on the diaconate was theological.²⁸⁷ The finding is unexpected as many of those interviewed for my study and the eThekweni churches they come from have no theological barrier to women serving on the diaconate.²⁸⁸ This finding shows that what is preventing women from being allowed to, seeking out and being elected to the role of deacon within a church is not a theological issue but a cultural gender norm masquerading as a theological issue. Congregants within Baptist churches are unwilling to place women in roles that would have them be put in charge of men, regardless of whether the position holds spiritual authority.²⁸⁹ This unwillingness can be openly expressed, as

²⁸⁴The Commission of Inquiry into Women in Leadership. "Findings of the Commission of Inquiry into Women in Leadership in the Baptist Union of Southern Africa"

²⁸⁵Porter, "Church Governance and Authority"

²⁸⁶Porter, "Church Governance and Authority"

²⁸⁷The Commission of Inquiry into Women in Leadership. "Findings of the Commission of Inquiry into Women in Leadership in the Baptist Union of Southern Africa".

²⁸⁸Interview with Rev. Stuart Cranna. Skype, 23 October 2019.; Interview with Rev. Ivan Haylock. Durban North, 19 November. 2019.; Interview with Rev. Dean Meistre. Glenwood, 29 October 2019.

²⁸⁹Hillcrest Baptist Church. *Trust Deed and Constitution of Hillcrest Baptist Church*, Hillcrest Baptist Church. May 2018

in the case of Hillcrest Baptist Church, which clearly states the limitation around women serving in their constitution.²⁹⁰ It can also be an unspoken belief that prevents women within churches that encourage female leadership, such as Westville Baptist Church, to accept the call to leadership as they do not want to be seen as being overbearing or overshadowing the men within their church.²⁹¹ The power of internalised patriarchy cannot be overlooked within the Baptist churches of eThekweni and South Africa, and it is so often through internalised patriarchal beliefs that women subjugate themselves as well as other women.²⁹²

The eldership is a body of individuals elected to provide spiritual oversight to the congregation and church staff.²⁹³ The eldership can be made up of both pastoral staff and lay-people.²⁹⁴ Like deacons, elders do not serve for life but are elected to serve a duration laid out in each church's constitution.²⁹⁵ Historically within BUSA churches, women have been barred from taking up the position of an elder as it is seen as one of the most senior leadership positions within the Christian faith.²⁹⁶ Within the eThekweni Baptist churches, only Westville Baptist Church allows women to serve on their eldership, and all other churches have restricted this position as a specifically male position.²⁹⁷ Restricting this position to only be filled by the male pastoral staff and church

²⁹⁰Hillcrest Baptist Church. '*Trust Deed and Constitution of Hillcrest Baptist Church*'

²⁹¹ Interview with Rev. Moria Longe. Kloof, 21 October 2019.; Interview with Rev. Richard Erasmus. Westville, 22 October 2019.; Interview with Rev. Subject A. Westville, 21 October 2019.

²⁹²Interview with Mrs. Janice Aucamp." Durban, 23 October 2019

Benn, Rebecca. 'Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography' Hons diss., (University of KwaZulu-Natal, 2018)

²⁹³Porter, "Church Governance and Authority"

²⁹⁴Porter, "Church Governance and Authority"

²⁹⁵Porter, "Church Governance and Authority"

²⁹⁶The Commission of Inquiry into Women in Leadership. "Findings of the Commission of Inquiry into Women in Leadership in the Baptist Union of Southern Africa"

²⁹⁷Interview with Rev. Ivan Haylock. Durban North, 19 November 2019.; Interview with Mrs. Jeneain Wiun Mare. Durban North, 24 October 2019; Interview with Rev. Dean Meistre. Glenwood, 29 October 2019.; Interview Mrs. Amy Martin. Shongweni, 24 October 2019

members' limits the number of spiritually mature people who will be able to take up the position. It also means that the insights, opinions, and understanding will be limited to the male narrative, thus, creating churches that will continue to ingrain patriarchal viewpoints into their spiritual understanding of God and the Christian faith.

The pastoral staff are individuals employed by the church as spiritual leaders and teachers; these individuals generally have some form of theological training and often have ministerial recognition from the Baptist Union.²⁹⁸ Depending on the church's size and demographics, churches will have varying numbers of pastoral staff fulfilling different roles or serving different age groups (Amanzimtoti Baptist employs only one pastor.²⁹⁹ While Westville Baptist has seven³⁰⁰). The pastor's position is a role that is easily defined but often within churches; individuals who fulfil the role of the pastor are not given the title. Not using the title pastor for an individual who performs the role of one in a churches staff can be done for various reasons. In the case of Subject A, it was done to help along with Subjects A's employment process and avoid the time used up using a call committee (a group of individuals within a church who are tasked with selecting a potential pastor). Which is generally required within most Baptist churches when recruiting a pastor, as opposed to employing a 'regular' staff member.³⁰¹ Unfortunately, in the case of women within Baptist churches, the title of pastor is sometimes withheld from them for the simple reason of their gender. They may meet the requirements of a pastor as laid out by their churches constitution but are

²⁹⁸Baptist Union of Southern Africa. "Constitution and By-Laws of The Baptist Union of Southern Africa". *Baptist Union of Southern Africa*, [Http://www.baptistunion.org.za/index.php/bus-a-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa](http://www.baptistunion.org.za/index.php/bus-a-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa). (Accessed 10 July 2019).

²⁹⁹ Interview with Rev. Ivan Haylock. Durban North, 19 November. 2019.

³⁰⁰ Interview Rev. Moria Longe. Kloof, 21 October 2019.; "Interview with Rev. Richard Erasmus." Westville, 22 October 2019

³⁰¹Interview with Rev. Subject A. Westville, 21 October 2019.

unable to be called pastor because they are not male; this withholding of the title ‘pastor’ for this reason can be seen at Durban North Community Church.³⁰² In the following excerpt from Durban North Community Church’s constitution, the language used makes it clear that a pastor will be male.

“12.1.3 A call shall be extended provided at least seventy-five per cent (75%) of the members present and entitled to vote, vote in favour. This vote shall be by ballot. The prospective Pastor’s appointment is contingent upon his affirming in writing his full agreement with the Declaration of Belief and his acceptance of the Trust Deed and Constitution of *The Church*. On commencement of his ministry he becomes a member of *The Church* but members of his family wishing to join *The Church* must make application in the manner set out in Article 7”.³⁰³

Depending on a church’s size, mission, congregational involvement and financial ability, the departments or ministries within different churches will vary. Staff members and sometimes unpaid congregation members will run some ministries.³⁰⁴ For this study, I examine gendered departments or ministries within eThekweni. We know from the history of BUSA, engaged within Chapter 2 that gendered departments or ministries are a historical feature of Baptist churches.³⁰⁵ Interestingly, the majority of the women interviewed agreed that there was a place and even a need

³⁰²Interview with Mrs. Jeneain Wiun Mare. Durban North, 24 October 2019.; Interview with Mrs. Heather Neary.” Skype, 23 October 2019

³⁰³Durban North Baptist Church. "Durban North Baptist Church Trust Deed and Constitution". *Durban North Baptist Church*.

³⁰⁴Interview with Rev. Ivan Haylock. Durban North, 19 Nov. 2019.

³⁰⁵Hudson-Reed. *1877-1977 History of the Baptist Union of South Africa*.

for gendered ministries or departments within a church³⁰⁶. Still, many of those same women did not partake in women's ministries offered as they did not feel as if the groups catered to the needs they had in their lives.³⁰⁷ We need to ask ourselves if people see a need for gendered ministries in a church, why the ministries are seemingly missing out on reaching groups of women within the church. One of the fundamental reasons for gendered ministries in churches is that they are meant to create safe spaces. Spaces where it is easier for people to have hard and potentially awkward conversations because they are doing it with a group of people who would generally have similar life experiences.³⁰⁸ However, out of gendered ministries comes the concern that having gender-specific ministries divides churches unnecessarily and creates groups of people who cannot connect effectively.³⁰⁹ One needs to question the need for gendered ministries. Is their existence merely a want to hold on to the Union's traditions? Can they be useful in BUSA's current churches? If so, many do not feel comfortable within them? Do they create open spaces of sharing, or are they helping to solidify gender norms?

³⁰⁶Interview with Rev. Catharine Boucher . Westville, 23 October 2019.; Interview with Rev. Moria Longe. Kloof, 21 October 2019.; Interview with Mrs. Jeneain Wiun Mare. Durban North, 24 October 2019

³⁰⁷ Interview Mrs. Jeneain Wiun Mare. Durban North, 24 October 2019

³⁰⁸Interview with Rev. Richard Erasmus. Westville, 22 October 2019; Interview with Mr. Sean Tucker." Skype, 23 October 2019.; Interview with Rev. Catharine Boucher .Westville, 23 October 2019

³⁰⁹Interview with Mr. Sean Tucker. Skype, 23 October 2019.; Interview with Mrs. Heather Neary." Skype, 23 October 2019.



Figure 3 Facebook advert for a Women's event at Hillcrest Baptist Church. Accessed 22/10/20. <https://www.facebook.com/hillcrestbaptistchurchkzn/photos/993830117317507>



Figure 4 Facebook advert for a men's event at Hillcrest Baptist Church. Accessed 22/10/20. <https://www.facebook.com/hillcrestbaptistchurchkzn/photos/1114258685274649>

Baptist churches and BUSA's theological beliefs and the organisations of their governing structures directly impact the status women hold within them. The roles women can take up are entirely controlled by the theological and cultural viewpoints of a church's leadership or congregation.

Chapter 4

The status and role of women within BUSA and its satellite churches

In this Chapter, the masculine nature of South African Baptist Church's social structures and their theological beliefs are examined to illustrate how women's status and roles within BUSA are gendered. This research has found that these roles are an extension of their traditional 'household' roles in many ways. This Chapter examines how lip service is often paid to women within Baptist churches and BUSA, praising their accomplishments but doing little to support them.

From the outset, one must understand that the historical narrative around the status of women within the Union is a cyclical issue – the Union and its member churches, throughout my study's period, and before, have gone back and forth on this issue.³¹⁰ The championing of women's roles within the Union and the fight for more female leadership is ongoing. It relies on the intermitted and veering attempts of individuals and does not seem to be a pressing or an urgent issue for the general body of the Union. This can be illustrated through Janice Aucamp and René Stander's narratives, who stepped down from leadership positions in the Executive and the Women's Department.³¹¹ The women I interviewed, who hold leadership positions, understand that their positions are always up for dispute. Their positions can be called into question by their church members, their church leadership or from other member churches on the Union assembly floor.³¹²

³¹⁰Interview with Mr. John Benn. Durban North, 23 October 2019.

³¹¹Benn, "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography"

³¹²Baptist Union Executive. "2017 Executive Report and Proposals for A New Statement of Faith for The Baptist Union of Southern Africa Assembly". Baptist Union of Southern Africa, October 2017.

While there is no urgency to promote women's leadership within the churches, the subject is always an open and public debate within the Union.³¹³ This can be illustrated in the four following incidents that occurred throughout the period of this study. In 1994, after the actions of individuals like Aucamp and Jeffrees and the women within SABWA/BWD, the Commission of Inquiry into Women in Leadership was set up to undertake a full statistical analysis of Union member church's positions.³¹⁴ This Inquiry took up a purely quantitative study of the Union's member church's statistics of women in leadership.³¹⁵ The commission concluded that although there were a few member churches favouring women in leadership, the majority supported the traditional (patriarchal) state quo.³¹⁶ The commission did not look into the context around why the churches held a more traditional view. This research assists to give insight into this issue.

Assigning women to positions within Baptist churches is always a contentious issue. For example, in 2003, the Westville Baptist had to publicly defend its decision to allow female elders in the *'Baptist Today'* magazine.³¹⁷ The Durban North Community Church's investigation into the theological acceptance of female deacons was not an issue discussed further than the church congregation. However, it does give us a glimpse into how decisions are formulated with regards to female leadership. The Durban North Community Church took over ten years to decide on this issue.³¹⁸ Most recently (as discussed in chapter 3), it has been a central part of the debate around

³¹³Luke, "Women in Eldership".

³¹⁴The Commission of Inquiry into Women in Leadership. "Findings of the Commission of Inquiry into Women in Leadership in the Baptist Union of Southern Africa".

³¹⁵ The Commission of Inquiry into Women in Leadership. "Findings of the Commission of Inquiry into Women in Leadership in the Baptist Union of Southern Africa".

³¹⁶The Commission of inquiry into Women in Leadership. "Findings of the Commission of Inquiry into Women in Leadership in the Baptist Union of Southern Africa".

³¹⁷Luke, "Women in Eldership".

³¹⁸ Interview with Mr. John Lansdale. Durban North, 23 October 2019.

whether the Union should adopt a new ‘Statement of Belief’ (one that would restrict the role of pastor and elder exclusively to men).³¹⁹ Catharine Boucher (former Children’s Ministry Pastor at Westville Baptist) mentioned, she was surprised when the new proposed ‘Statement of Belief’ was presented because she had not heard anything about it, despite it directly affecting her work. As a female pastor within the Union, she did not understand why her opinion on this matter was not sought out.³²⁰ She found this telling of the Union’s attitude towards women that she (and no other female pastors that she knows of) was consulted about something that would directly affect them and their ability to serve as they felt God had called them.³²¹

The above examples reveal the contestations regarding women’s leadership within religious institutions. While it is understood that within religious groups and organisations, there is going to be the need for theological and doctrinal discussions, these examples reveal that to be a woman in leadership; you will have to accept that your position is always going to be questioned. Thus, a women’s gender will always be a subject of contestation and conflict when it comes to leadership.³²² The questioning of women in leadership is not new.³²³ It has roots deep within the narrative of the bible.³²⁴ When questioned about the women within the bible who took up leadership roles, all those I interviewed understood that they are to be respected and acknowledged for their courage. These women are an example to us that women are capable of spiritual leadership.³²⁵ However, it was also pointed out by some individuals interviewed that these women

³¹⁹Interview with Rev. Catharine Boucher. Westville, 21 October 2019.

³²⁰Interview with Rev. Catharine Boucher. Westville, 21 October 2019.

³²¹Interview with Rev. Catharine Boucher. Westville, 21 October 2019.

³²²Interview with Mrs. Janice Aucamp. Durban, 23 October 2019

³²³Benn, “Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography”

³²⁴Interview with Mrs. Janice Aucamp. Durban, 23 October 2019; Interview with Mrs. Terri Clapperton. Westville, 23 October 2019

³²⁵Interview with Mr. Donovan Holmes. Skype, 22 October 2019

many only have taken up the mantle of a pastor, elder or deacon because there were no men who adequately fulfilled the role of leader. This can partially be explained in that the men were spiritually naïve or were against the laws and teachings of the times.³²⁶ Hence, circumstances “facilitated women’s entry into the Church”.³²⁷ This perspective of what the bible teaches helps to back up the theological belief that male headship is the norm and female leadership should only be undertaken in particular contexts. Thus, often when women are assigned leadership roles, it is, in essence, given in a superficial sense. When women are assigned leadership, albeit momentarily, in the approved context (with men giving the approval), it creates an image of false female empowerment. The idea that the women who lead within the bible were merely fulfilling a leadership role as there was no man adequate for the job³²⁸ perpetuates the notion currently that it needs to be the ‘right time’ and the ‘right context’ for it to be appropriate for women to be allowed to lead.³²⁹ The question then is who knows when the ‘right time’ or ‘right context’ is and who is qualified to make the call?

The individuals who know when the ‘right time’ is will be men. They are the individuals who hold the authority to do so in a church structure set up on masculinity authority. The masculinised nature of church ideology can be discerned from Stuart Cranna (a member of the Executive, as president in 2011, and as the Interim National Administrator from the start of 2019 to November 2019) interview. He believes that the bible teaches that men hold headship and that they then must lead women spiritually.³³⁰ This headship should only be given up in one of those ‘right time’ moments,

³²⁶Interview with Rev. Stuart Cranna. Skype, 23 October 2019

³²⁷ Interview with Mrs. Amy Martin. Shongweni, 24 October 2019

³²⁸Interview with Mrs. Amy Martin. Shongweni, 24 October 2019

³²⁹Interview with Mrs. Paula Barret. Kloof, 21 October 2019

³³⁰Interview with Rev. Stuart Cranna. Skype, 23 October 2019.

as he says, “I do not have a problem when women take on the authority of men when there are no men in the local church that could play the role of being the leader”.³³¹ The phrase “women take on the authority of men”³³² is a perfect encapsulation of how women who are ‘allowed’ the chance to lead are seen as placeholders for men. Many believe that they have no biblical claim for having their spiritual authority. Cranna also refers to women who are leading the church, “sometimes in a subtle way”.³³³ He states, it “is just as serious as a problem as I would have with a woman being a permanent senior pastor in a local church”.³³⁴ Thus this statement reveals how one perspective from leaderships within the Union reflects that there is no space for women to be anything other than subservient to male leadership. An example of how women are normalised into a submissive role within the church and be seen in the following excerpt from ‘Women in Leadership’ ‘Let’s Go Girls’

“**SUBMISSION.** The dictionary states that submission is the act of yielding to the power, control or authority of another. I think women know a lot about submission.

- **As Christians,** we must be living a life in absolute submission to the authority of **God in every area of our lives.** In Philippians 2:5-11 as Jesus yielded to the will of His Father. All Christians **MUST SUBMIT/YIELD TO HIS POWER, CONTROL & AUTHORITY IS A MUST FOR EVERY WOMAN, AND MAN AS WELL.** The leading ladies in your churches must be living in such place that they are totally committed to God in **every area** of her life.

³³¹Interview with Rev. Stuart Cranna. Skype, 23 October 2019.

³³²Interview with Rev. Stuart Cranna. Skype, 23 October 2019.

³³³Interview with Rev. Stuart Cranna. Skype, 23 October 2019.

³³⁴Interview with Rev. Stuart Cranna. Skype, 23 October 2019

- **As a married Christian woman** – the ladies who are leaders must live in submission to her husband. If the lady is not honouring God in this aspect of her life, she will not be able to show how people need to be submissive to God. Also if she does not submit to her husband she will not be honouring God – because the Lady Spiritual Leader must honour and serve God in **EVERY ASPECT OF HER LIFE – WITH GOD THERE ARE NO GREY AREAS – IT IS ALL OR NOTHING.**
- **The next part of her submission is towards the family God gave her.** She must love and respect them and not allow her service for God to cause her to neglect her children.
- **Submission to the leadership of her church** and respect the leadership of the church she is a member of. The ownership for this works both ways. As the leading lady does not submit to the church leadership AND the church leadership also does not have a **dictatorial leadership – Hebrews 13:17**".³³⁵

Boucher makes an interesting observation that often when women “accidentally ended up in leadership,”. An issue that arises as the “congregations get shocked by their ability to lead and then they do not know what to do because it does not tie up with their [theological and cultural] beliefs”.³³⁶ Unfortunately for those women who take up leadership positions in the absence of males, once they are no longer needed, they are expected to step down, regardless of their efficient leadership.

³³⁵Pearl Grunewald. Workshop BU Assembly October 2011 ‘Women in Leadership’ ‘Let’s Go Girls’.

³³⁶Interview with Rev. Catharine Boucher. Westville, 21 October 2019

Those women who do not “accidentally end up in leadership”, for those who actively pursue leadership within Union churches, need to be publicly approved before they are allowed to lead.³³⁷ They are evaluated to see if they are spiritually capable and whether they are not in conflict by taking the rightful place of a man. The women are vetted an additional step based on their gender rather than their spiritual and personal capabilities. This often causes issues within the Union when women seek to gain ministerial recognition from the Union. Ministerial recognition is not necessarily needed to be a Baptist church pastor, but it does help when looking for a job within a Union member church.³³⁸ Issues have arisen in the past where women have been unfairly questioned and interviewed within the process.³³⁹ Women who apply for the position are not just questioned on their theological and person beliefs but are asked to justify why, as women, they should be allowed to serve as a pastor.³⁴⁰ The theological belief in the spiritual headship of men creates the expectation that women must submit to the expectations of the men they work with, even when those women are not fulfilling a spiritual role. In other words, men lead, and women occupy a subordinate role. When Paula Barret served in an administrative position at Kloof Baptist, she was seen to have overstepped her role by taking work from a male co-worker.³⁴¹

Understanding that Baptist theology and social structures are, by nature, masculinised is made easier with examining some of the literature that has come out of Union-affiliated organisations. Looking at these examples also helps one understand the intersections of theological understanding

³³⁷Interview with Rev. Catharine Boucher. Westville, 21 October 2019.

³³⁸South African Baptist Handbook (SABH), 2010-2011, BUSA, Johannesburg

³³⁹Benn, “Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography”

³⁴⁰Interview with Rev. Catharine Boucher . Westville, 23 October 2019

³⁴¹ Interview with Mrs. Paula Barret. Kloof, 21 October 2019

and cultural belief and how these two social organisation systems directly inform each other.³⁴² An example of this can be seen in how it is assumed that the spouses of pastors will be women.³⁴³ In Booysen's article in the *Baptist Women Magazine*, we see not just the assumption that a pastor is male being normalised but also the portrait of a godly woman (especially a pastors wife) being an individual who is submissive and subordinate to her husband.³⁴⁴ This article also insinuates that women who have a call of leadership upon them must use it just to lead other women.³⁴⁵ In Darryl Petersen's article in the 2000 July/August issue of *Baptist Today*, 'What does your pastor mean to your church?', the pronouns used about a pastor are male. Articles like the above show us that leadership is inherently male within the social understanding of the Union.

Similarly, in a message about Dr Brain Jennings and his address to the Union assembly, the assumption that a pastor is male is created through the use of the male pronoun, "Some of the greatest needs in the churches are the pastoral families – the pastor, his wife and his children".³⁴⁶ These articles show us the masculinised nature of the church and how it is communicated subconsciously. These articles help to perpetuate the idea that female pastors are non-entities.

The assumption of the role of a pastor being one that is exclusively male has a significant implication on those women within Baptist churches who have potential leadership qualities. This can be illustrated through the following examples. Jeneain Wium Maré currently serves at Durban North Community Church as the Children's Worker. For all intents and purposes, Wium Maré

³⁴² Heaton and Cornwall. "Religious Group Variation in the Socioeconomic Status and Family Behaviour of Women".

³⁴³ Baptist Today. "Pastors' Wives 'How can I be of Service and still be myself'". *Baptist Today*.

³⁴⁴ O, Booysen. "What does your pastor mean to your church". *Baptist Women's Magazine*, 1993-1994.

³⁴⁵ Booysen. "What does your pastor mean to your church".

³⁴⁶ Baptist Today. "Pastoral Families". *Baptist Today*, July/August 2000.

fulfils the role of pastor, as she has formal theological training, cares for people's spiritual wellbeing, educates people about the bible, about God, and serves as a Sunday school teacher.³⁴⁷ However, she is not currently recognised as a pastor at her church because they do not allow for female elders, and to be a pastor; you need to be an elder in the church.³⁴⁸ This means that when Wium Maré addresses the church on a Sunday, it would be in the context of a children's address or as a talk and not as a formal sermon.³⁴⁹ This attitude reveals the belief held by many in the Union that women's role as a pastor should be concentrated on serving women and children in an extension of her traditional role. The example reinforces the beliefs of the Baptist church that spiritual leadership is the domain of men and not women.³⁵⁰

However, some within the Church hold progressive views – albeit limited – on women's leadership in the Church. Pastor John Lansdale served as senior pastor at Durban North Community Church between 2012 and 2019. He stated that he does not see an issue in women being pastors as long as there is male headship. He also indicated that the congregation at large within his Church is not ready for women to be elders.³⁵¹ While John was instrumental in the process of getting female deacons into the Church, my feeling from his interview was that he would be reluctant to push for more than female deacons. Although it is understood that Baptist churches' congregational church governance system makes it difficult for radical change, it took seven years for Lansdale to help facilitate change within Durban North Community Church.³⁵² According to Dean Meistre, women

³⁴⁷Interview with Mrs. Jeneain Wiun Mare." Durban North, 24 October 2019

³⁴⁸Interview with Mrs. Jeneain Wiun Mare." Durban North, 24 October 2019

³⁴⁹Interview with Mrs. Jeneain Wiun Mare." Durban North, 24 October 2019

³⁵⁰Interview with Mrs. Jeneain Wiun Mare." Durban North, 13 November. 2019; Interview with Rev. Catharine Boucher. Westville, 23 October 2019; Interview Mrs. Amy Martin. Shongweni, 24 October 2019; Booysen. "What does your pastor mean to your church".

³⁵¹Interview with Mr. John Lansdale. Durban North, 23 October 2019.

³⁵²Interview with Mr. John Lansdale. Durban North 23 October 2019.

should not push too hard to be recognised. When they do, it can be “the very thing that killed her ministry” and that we need to “let it [female leadership] happen naturally”.³⁵³ These examples raise specific questions: how would these men react if they were women? Would they have challenged the Church? All the men interviewed have acknowledged that they have never felt that their gender has barred them from serving. However, if their roles were reversed, would they accept the status quo?

While this may be the norm among many churches within both eThekweni and the other Union churches, there are churches within the Union and eThekweni that allow women to serve on the eldership³⁵⁴ and deliver sermons on a Sunday.³⁵⁵ The two churches located in eThekweni that allow women to preach at any Sunday service or any formal religious event are Westville Baptist and Glenwood Community.³⁵⁶ Women may be able to preach at Kloof, but currently, Jason Currie (who served as pastor at the Church between 2007 and 2012) cannot recall women preaching at the Church.³⁵⁷ Donovan Holmes (who was a pastor between January and August 2015) does remember women preaching but only at the evening services.³⁵⁸ Amanzimtoti Baptist would allow for women to preach on a Sunday evening but not in the morning services.³⁵⁹ This reason for Sunday evenings being acceptable for women to preach because they are more laid back and cater to younger, stereotypically less-conservative congregations. Of these three churches, Westville is

³⁵³Interview with Rev. Dean Meistre. Glenwood, 29 October 2019.

³⁵⁴Interview Rev. Richard Erasmus. Westville, 22 October 2019.; Interview with Rev. Moria Longe. Kloof, 21 October 2019.

³⁵⁵Interview with Rev. Catharine Boucher. Westville, 23 October 2019; Interview with Rev. Dean Meistre. Glenwood, 29 October 2019.; Interview with Mr. John Benn. Durban North, 23 October 2019.

³⁵⁶Interview with Mr. John Benn. Durban North, 23 Oct. 2019.; Interview with Rev. Dean Meistre.” Glenwood, 29 October 2019.; Interview with Mrs. Janice Aucamp. Durban, 23 October 2019.

³⁵⁷Jason, Currie. WhatsApp message to Rebecca Benn. 03 December 2019.

³⁵⁸Donovan, Holmes. WhatsApp message to Rebecca Benn. 03 December 2019.

³⁵⁹Interview Rev. Ivan Haylock. Amanzimtoti, 19 November 2019.

the only one that allows women to serve as elders. Their policy states: “Westville Baptist Church accepts both men and women in positions of church leadership. Both men and women may preach, teach and hold the office of pastor, elder or deacon”.³⁶⁰

There are currently three women on the church’s eldership³⁶¹ (two are lay elders, and one is a female staff member).³⁶² However, overall, women on the Westville Baptist leadership as a whole make up less than half.³⁶³ Westville’s congregation, while still having a few members that hold to a more conservative view of female leadership, such as Martin, would struggle to see women take up the most senior positions in a church. The majority see no problem with their being women in all levels of leadership.³⁶⁴ It is interesting to note that the church has two publicly held documents that state its views on women in leadership in general³⁶⁵ and on women serving as Elders.³⁶⁶ These documents create two interesting trends: first, the Westville church supporting the women in leadership in their congregation; and second biblical support through documentation should their positions be questioned. Public acknowledgement of women in leadership was also forthcoming, “Women are better positioned than men to understand the life experiences and thinking of other women”.³⁶⁷ One could also see the documents as another example of the need to justify women’s

³⁶⁰Westville Baptist Church. “Westville Baptist Church Policy on Women in Leadership”. *Westville Baptist Church*, No date available

³⁶¹Interview with Mrs. Terri Clapton. Westville, 22 October 2019.

³⁶²Interview with Mr. John Benn. Durban North, 23 October 2019.

³⁶³Interview with Mr. John Benn. Durban North, 23 October 2019.

³⁶⁴Interview Mrs. with Terri Clapton.” Westville, 22 October 2019.; Interview with Rev. Richard Erasmus. Westville, 22 October 2019.

³⁶⁵Westville Baptist Church. “Westville Baptist Church Policy on Women in Leadership”. *Westville Baptist Church*, No date available

³⁶⁶Westville Baptist Church. “Is it acceptable for Women to be Church Elders? Some Thoughts from J-R”. *Westville Baptist Church*, No date available

³⁶⁷Westville Baptist Church. “Westville Baptist Church Policy on Women in Leadership”. *Westville Baptist Church*, No date available

leadership. There are no documents that explain why men should be allowed to be in leadership and serve on the eldership.

Glenwood Community church does not believe that women should serve on the eldership. However, the wives of elders hold informal positions of power and have a significant influence.³⁶⁸ Mestre pointed out that when it comes to elders' wives, "they are leadership... they give guidance to the ladies in the church".³⁶⁹ These women holding informal power positions because of their husbands' roles as an elder is extremely interesting. It shows how the worth and spiritual capability of women is linked to her husband and refocus the masculine nature of the Church. These women being seen as leaders for the women in the church also show how women can lead but only within the precincts of traditional roles.

During Jason Currie's (currently the senior pastor at Richards Bay Baptist church and previously a pastor at Kloof Baptist church) position as a pastor at Kloof Baptist, no women were recognised as either an elder or a pastor, though there were female deacons.³⁷⁰ From the Church's leadership structures currently, women are barred from serving on the church's eldership, noticeable by the following statement,

"The Eldership is a plurality of godly men consisting of the Pastor(s) and such men appointed by the members to the role of Elder, who are gifted by the Holy Spirit for this role and who meet the requirements of 1 Timothy 3: 2-7 and Titus 1: 6-9."³⁷¹

³⁶⁸Interview with Rev. Dean Mestre. Glenwood, 29 October 2019.

³⁶⁹Interview with Rev. Dean Mestre. Glenwood, 29 October 2019.

³⁷⁰Interview with Rev. Jason Currie." Skype, 29 October 2019.

³⁷¹Kloof Baptist Church. '*Kloof Baptist church constitution*, Kloof Baptist Church.

There is nothing barring women from serving as deacons.³⁷² The language used within the constitution regarding pastors would indicate that while a women pastor is technically allowed, it is most likely that men will always fill the role.³⁷³ While access to the churches' current constitution is helpful, it is hard to put this information into context without an oral interview with current staff. Not having the context creates uncertainty within my research and contributes to the struggle of trying to write the history of the marginalised.

Female deaconship is accepted within the majority of the churches that have been looked at within this study. While female deaconship is currently a position of leadership available to the women in the churches studied, it has not always been so. When Glenwood Baptist went through a process of allowing women to serve as deacons, Aucamp's name was put forward to the church, but she was faced with many objections from the church's congregation. However, in 2002 she was elected and served on the church's deaconate. Lisa Bell (a former pastor at Glenwood Baptist) also recalls that from the start of her time serving as a full-time staff member from 2008, the church welcomed and elected women to the deaconate.³⁷⁴ The most recent change to allow for female deaconship is at Durban North Community Church, in 2019, after a process of looking into women in leadership and deaconship began in 2002, 10 years before John Lansdale took up the role of pastor.³⁷⁵ Hillcrest Baptist (who used to be a member of the Union but now operates independently) appears

³⁷²Kloof Baptist Church. '*Kloof Baptist church constitution*', Kloof Baptist Church.

³⁷³Kloof Baptist Church. '*Kloof Baptist church constitution*', Kloof Baptist Church.

³⁷⁴Interview with Mrs. Janice Aucamp. Durban, 23 October 2019.; Interview with Rev. Lisa Bell. Skype, 22 Oct. 2019.

³⁷⁵Interview with Mr. John Lansdale. Durban North, 23 October 2019.; Interview with Mrs. Jeneain Wiun Mare. Durban North, 13 November. 2019

to put a stipulation on how a female deacon can serve within the church. Their constitution states that

“Timothy 3:11 is best translated as ‘women likewise’ (referring to women appointed servants) rather than ‘their wives’ thus both biblically qualified men and women can be appointed as servants. In the case of women appointed servants, consideration must be given to the reporting structure in which the intended woman appointed servant will function to ensure that she will not have men reporting to her.”³⁷⁶

This statement means that women within Hillcrest Baptist can serve but only after ensuring that they do not hold a position of power over any men within the congregation.³⁷⁷ The reason that many Union churches and the churches in eThekweni place restrictions on women leading in other areas but allow for female deaconship is that deacons do not have a spiritual role but instead have a practical role, meaning that female deacons do not threaten male headship. Within the Union and its member churches in eThekweni, we see that women can teach and spiritually lead where they are gifted as long as it does not create tension³⁷⁸ and greatly challenge the firmly held theological and cultural beliefs³⁷⁹ of male headship. In other words, they must then fulfil their traditional gendered roles.

³⁷⁶Hillcrest Baptist Church. ‘Trust Deed and Constitution of Hillcrest Baptist Church, Hillcrest Baptist Church. May 2018

³⁷⁷Hillcrest Baptist Church. ‘Trust Deed and Constitution of Hillcrest Baptist Church, Hillcrest Baptist Church. May 2018

³⁷⁸Interview with Rev. Stuart Cranna. Skype, 23 October 2019.

³⁷⁹Interview with Mrs. Amy Martin. Shongweni, 24 October 2019

Following my interviews, what emerged was the notion that churches and congregations who might find it hard to accept a female pastor might be more willing to do so if they already had a personal relationship with the individual.³⁸⁰ This is problematic, as it is indicative that there is the possibility of women taking up leadership roles, but it also reveals a double standard, that women have to be well known, and socially acceptable before they are even considered to be eligible to take up the position of pastor. On the other hand, men can come in from the outside with no connection to the congregation or community and fulfil the same role because they have the theological and culturally ‘correct’ gender.³⁸¹ Hence gender is a gateway into leadership within Baptist churches: if you are a male there, this facilitates entry. During the interviews conducted with male interviewees, the fact was acknowledged that their gender has never barred them from serving in leadership.³⁸² This reiterates the masculine nature of the Union.

One of the issues that emerged from the interviews was that while women are often not allowed to serve in senior leadership, the voices of women were/are never silenced within the church.³⁸³ Due to congregational church governance, in theory, women can voice their opinions and then have their issues addressed.³⁸⁴ However, women’s concerns are raised by men in church leadership, which further marginalises women. The perception given off is that the opinions of women do not

³⁸⁰Interview with Rev. Subject A. Westville, 21 October 2019; Interview with Mrs. Paula Barret. Kloof, 21 October 2019

³⁸¹Interview with Rev. Catharine Boucher. Westville, 23 Oct. 2019; Interview with Rev. Subject A. Westville, 21 October 2019

³⁸²Interview with Rev. Dean Mestre. Glenwood, 29 October 2019; Interview with Mr. Donovan Holmes Skype, 22 October 2019; Interview with Mr. Sean Tucker. Skype, 23 October 2019; Interview with Rev. Jason Currie. Skype, 29 October 2019; Interview with Rev. John Benn. Durban North, 23 October 2019.; Interview with Rev. Ivan Haylock. Amanzimtoti, 19 November 2019; Interview with Rev. Stuart Cranna. Skype, 23 October 2019; Interview with Rev. Richard Erasmus. Westville, 22 October 2019.

³⁸³Interview with Rev. Dean Mestre. Glenwood, 29 October 2019.

³⁸⁴Interview with Mrs. Amy Martin.” Shongweni, 24 October 2019

need to be heard past the first levels of church governance. This perspective is entrenched by the degree of representation held by women on the Union's Executive. While we know that there have, in the past, been more than one woman on the Executive at a time, the majority of the executive has been male.³⁸⁵ Women have only been on the Executive as the Women's Department head³⁸⁶ or as an Area Representative.³⁸⁷ There is currently only one female representative: Patricia Ihlenfeldt, who has served on the Union's Executive for 13 years.³⁸⁸ During the 13 years that Ihlenfeldt has served, many different men have taken up seats on the Union's Executive.³⁸⁹ This means that while the women of the Union have had the same representative for more than a decade, there has been a selection of different men on the executive.³⁹⁰

While Ihlenfeldt is praised for the work she has done on the Executive³⁹¹, many have noted that she, as one woman, cannot adequately represent the women of the Union.³⁹² The lack of formal female representation in the leadership structures within eThekweni churches (Westville Baptist, arguably the most pro-female leadership church, has less than 50% female leadership)³⁹³ and the Union³⁹⁴ indicates that the opinion of women is only valued to a certain extent. Women within the

³⁸⁵Interview with Rev. Stuart Cranna. Skype, 23 October 2019.; Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.

³⁸⁶ Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.

³⁸⁷Benn, "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography"

³⁸⁸Interview with Mrs. Patricia Ihlenfeldt." Skype, 31 October 2019.

³⁸⁹Interview with Rev. Ivan Haylock. Amanzimtoti, 19 November 2019.; Interview with Rev. Stuart Cranna." Skype, 23 October 2019.

³⁹⁰Interview with Rev. Ivan Haylock. Amanzimtoti, 19 November 2019.; Interview with Rev. Stuart Cranna. Skype, 23 October 2019.

³⁹¹Interview with Rev. Stuart Cranna. Skype, 23 October 2019.; Interview with Rev. Moria Longe Kloof, 21 October 2019.

³⁹²Interview with Rev. Catharine Boucher . Westville, 23 October 2019; Interview with Rev. Moria Longe. Kloof, 21 October 2019.; Interview with Mr. Donovan Holmes Skype, 22 October 2019

³⁹³ Interview with Rev. John Benn. Durban North, 23 October 2019.; Interview Rev. Richard Erasmus. Westville, 22 Oct. 2019.

³⁹⁴Interview with Rev. Ivan Haylock. Amanzimtoti, 19 November. 2019.; Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.

Union and its member churches are respected as long as they do not seek to disturb the status quo.³⁹⁵ If they do so, they could be seen as creating dissolution and dissent.³⁹⁶ These attitudes further subjugate women, and many are reluctant or unwilling to seek out leadership positions as they do not believe it is biblically correct for women to lead spiritually. Some women do not want to challenge the status quo: in other words, they do not desire to fulfil roles that many believe should 'rightfully' be fulfilled by men. This thinking helps to strengthen internalised patriarchal beliefs and the idea of the Christian faith's masculinised nature. The lack of representation also brings into question how much the voices of women are being heard. If there are few to no women in eldership meetings, how are the women of church congregations to know that their concerns are being discussed and understood?

³⁹⁵Interview with Rev. Stuart Cranna. Skype, 23 October 2019.; Interview Rev. Catharine Boucher . Westville, 23 October 2019

³⁹⁶Interview with Rev. Stuart Cranna. Skype, 23 October 2019.

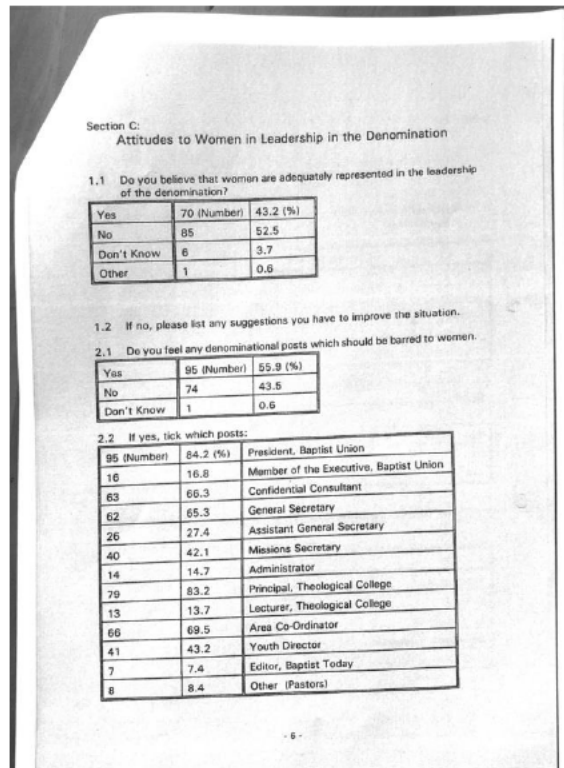


Figure 5 Attitudes towards women in leadership in the denomination

The Commission of inquiry into Women in Leadership. *"Findings of the Commission of Inquiry into Women in Leadership in the Baptist Union of Southern Africa.* The Commission of inquiry into Women in Leadership,

What has emerged from the interviews is that women coming into non-female designated leadership roles are often an afterthought.³⁹⁷ Women are often given responsibilities that their churches theologically would view as a role for men.³⁹⁸ When there is no male to take up the role,³⁹⁹ they are given these roles as a last resort.⁴⁰⁰ Despite these attitudes, women undertake these roles because they are committed to the church.⁴⁰¹ Within my study, there are two cases of women

³⁹⁷Interview with Rev. Catharine Boucher. Westville, 23 October 2019

³⁹⁸ Interview with Rev. Catharine Boucher. Westville, 23 October 2019

³⁹⁹ Interview with Mr. John Lansdale." Durban North, 23 October 2019.

⁴⁰⁰ Interview with Rev. Catharine Boucher Westville, 23 October 2019

⁴⁰¹ Interview with Rev. Catharine Boucher Westville, 23 October 2019

who found themselves taking up traditionally male leadership roles within their churches. Then their churches reacted differently once there was a man to fulfil the role the women had taken up. The first church (who is a Union member but not in eThekweni) asked Catharine Boucher (who was a staff member) to preach as there was no male pastor.⁴⁰² Boucher fulfilled the role until there was an ‘appropriate male’ to take over from her. She was acknowledged for her service to the church, but it was then made clear to her by the church's leadership that they did not fully believe that she should be allowed to preach as a woman.⁴⁰³ Often those within churches, especially those on the staff, understand the unspoken rule that they need to tow the church's line – too much questioning of norms is not a good thing.⁴⁰⁴

Similarly, Aucamp and Bell were replaced in the same manner.⁴⁰⁵ Once Glenwood Community Church appointed a new pastor, Bell and Aucamp were thanked for their serves and not barred from preaching within the church.⁴⁰⁶ Other women were also welcomed to preach in the church as the church leadership recognised that these women have the gift of preaching.⁴⁰⁷ During the interviews, Rev Meister commented on the ‘abnormal’ practise of allowing women to preach, for example, in Glenwood and Westville churches. To his knowledge, they are the only churches that allow women to preach regularly and without restriction.⁴⁰⁸ While there may be other Union churches within eThekweni who have not been covered within this study which permit women to

⁴⁰²Interview with Rev. Catharine Boucher . Westville, 23 October 2019

⁴⁰³Interview with Rev. Catharine Boucher . Westville, 23 October 2019

⁴⁰⁴Interview with Rev. Catharine Boucher . Westville, 23 October 2019; Interview with Rev. Jason Currie.” Skype, 29 October 2019; Interview Mr. Sean Tucker.” Skype, 23 October 2019

⁴⁰⁵Bell Lisa. WhatsApp message to Rebecca Benn. 14 November 2019; Aucamp Janice. WhatsApp message to Rebecca Benn. 14 November 2019

⁴⁰⁶Interview with Mrs. Janice Aucamp. Durban, 23 October 2019.

⁴⁰⁷Interview with Rev. Dean Mestre. Glenwood, 29 October 2019.

⁴⁰⁸Interview with Rev. Dean Mestre. Glenwood, 29 October 2019.

preach, Meister's statement provides insight into the general understanding of how women are and their roles are viewed within Baptist churches and the Union.

It would appear that for some women, the lack of female representation in the church would not result in them leaving the Church.⁴⁰⁹ While on the face of it, this seems like an encouraging statement, as it highlights that within the Union and its member churches, female leadership is not significant enough to cause mass upheaval. Women who seek out leadership positions and seek to challenge the status quo often feel isolated and as if they will need to fight the battle of representation on their own.⁴¹⁰ Women are also encouraged not to seek out rightful recognition for their contributions, as to seek recognition is to take away the glory from God.⁴¹¹ However, this often means that women who do succeed or challenge their church's views and then bring change cannot inspire other women within different churches. There is this notion that there is a God-given time when the change will come, and it is not our place to urge it on or seek it out. This means that often the work is done to further the status of women in leadership in the Union loses its momentum and effectiveness.⁴¹² By closely examining women's status in Baptist churches and BUSA, we gain a greater understanding of the roles they are permitted to take up. This reveals the challenge women face when seeking out, fighting for, or attempting to for full leadership positions.

⁴⁰⁹ Interview with Mrs. Amy Martin. Shongweni, 24 October 2019

⁴¹⁰ Interview with Rev. Catharine Boucher. Westville, 23 October 2019; Benn, Rebecca. 'Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography' Hons diss., (University of KwaZulu-Natal, 2018)

⁴¹¹ Interview with Rev. Dean Meistre. Glenwood, 29 October 2019.

⁴¹² Benn, Rebecca. "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography"

Chapter 5

The Challenges to Women's leadership within the Church and BUSA

This chapter takes an in-depth look into the cultural and theological challenges women face when taking up leadership positions within Baptist churches and BUSA. It also highlights how such positions can also silence women, preventing them from speaking out and making constructive changes within the Church. This chapter also discusses unwillingness of men in power, to actively help bring about change to gender equality.

The challenges to female leadership within the Union and its member churches stem from the issue that there exists an explicit limitation on how far women are permitted to go.⁴¹³ In the Findings on the Commission of Inquiry into Women in Leadership in the Baptist Union of Southern Africa, the conclusion was drawn that gender will almost always prevent women from being elected into power within the Union and its churches. While their original hypothesis was 'Gender is an irrelevant factor in the appointment to leaders in Baptist Churches', their results were as follows:

“We can conclude that thus hypothesis has been disproved. It has been determined that gender plays a significant role in the appointment of leaders. It has been shown that it would be almost impossible for a woman to be voted to a position of senior leadership in the denomination as a high percentage of respondents would vote against any female candidates in the basis of gender alone.”⁴¹⁴

⁴¹³Interview was Mr. Sean Tucker. Skype, 23 October 2019.

⁴¹⁴The Commission of Inquiry into Women in Leadership. "Findings of the Commission of Inquiry into Women in Leadership in the Baptist Union of Southern Africa".

We have seen from the previous chapters that within the Union, women, for the most part, fulfil roles deemed ‘appropriate’ for them by theological beliefs. These ‘appropriate roles’ guided by cultural norms are merely extensions of the traditional roles they perform. As soon as women seek to shift traditional boundaries, most often, one of two things happen. Either they are vilified (by congregational members, church leadership or both)⁴¹⁵, seen as troublemakers who cause dissent⁴¹⁶, or they are labelled as mavericks who are to be admired but not followed.⁴¹⁷ These can be discerned from the narrative of Cheryl Allen. She took up the role of senior pastor at Berea Baptist Church in the centre of Johannesburg because no one else would take up the role⁴¹⁸. Allen was not only a rarity being a female senior pastor, but she was also instrumental in setting up ‘Door of Hope’, an organisation that took in and cared for abandoned babies.⁴¹⁹ Allen has been praised, but her position is understood to be the exception and not the rule. One respondent states that “some of our best pastors...I would not agree [with them being a senior pastor]. Cheryl did a fantastic work in the middle of Hillbrow”.⁴²⁰ This quote from Dean Meistre, the current senior pastor of Glenwood Community Church, highlights a frustrating reality that women have to deal with. When they are seen to be influential leaders within the church, their work is praised, but at the same time, their position is viewed as unsuitable and not something to be emulated.

The Union has a conservative attitude toward female leadership. According to Longe, speaking about female leadership, “I get the feeling that they [the Union] are not keen on it, but they allow

⁴¹⁵Interview with Rev. Catharine Boucher. Westville, 21 October 2019.

⁴¹⁶Benn, “Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography”.

⁴¹⁷Benn, “Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography”.

⁴¹⁸Baptist on Mission “*Door of Hope- South Africa*”.1996-2020 North Carolina Baptist men. <https://baptistsonmission.org/Donate/Door-of-Hope-South-Africa> (Accessed 29 March 2020)

⁴¹⁹SA News.gov.za. “Giving hope where there is despair”. <https://www.sanews.gov.za/features/giving-hope-where-there%E2%80%99s-despair> (Accessed 29 March 2020)

⁴²⁰Interview with Rev. Dean Meistre. Glenwood, 29 October 2019.

it”.⁴²¹ According to Boucher, a children’s pastor at Westville Baptist, this attitude is “sad that it is limiting so many people that have such incredible gifting and leadership ability and it makes them doubt themselves”.⁴²² Boucher spoke about her reluctance to challenge the Union on its stance on female leadership openly. When she brought up issues or tried to change the status quo, she felt that no results came from her actions other than frustration for herself.⁴²³ These interviews allude to the frustrations women experience within the BUSA member churches in their fight for gender recognition and equality.

From the interviews, it has become increasingly evident that there were/are cases (although they are few and far between) of women taking up leadership positions within the Church. This was noticeable within two churches: Glenwood Community and Westville Baptist.⁴²⁴ As mentioned previously, these churches are more visible and progressive in terms of allowing women to be more active within their church’s leadership structures. However, at the same time, they have not become gender equality advocates within the Union.⁴²⁵ The lack of willingness to promote and push for the recognition of women as equal spiritual leaders compounds the issue of women who are already in leadership positions.

This lack of advocacy stems from two main issues. Firstly, the limited communication between some churches and the Union means that many do not think voicing their views or concerns will bring about any change. Westville Baptist, Glenwood Community and Durban North Community

⁴²¹Interview with Rev. Moria Longe. Kloof, 21 October 2019.

⁴²²Interview with Rev. Catharine Boucher. Westville, 21 October 2019.

⁴²³Interview with Rev. Catharine Boucher. Westville, 21 October 2019.

⁴²⁴Interview with Rev. Subject A. Westville, 21 October 2019.

⁴²⁵Interview with Rev. Dean Mestre. Glenwood, 29 October 2019.

currently have minimal communication with the Union, as they do not find it necessary to maintain this link to run successfully.⁴²⁶ The response highlights this lack of communication between the Union and the Durban North Community Church: “The BU [Baptist Union] has such limited influence in our church as to be almost insignificant”.⁴²⁷ These churches still hold to the Union’s core beliefs, attend the annual assembly and pay membership fees. Still, the lack of communication between the churches and the Union⁴²⁸ is perceived as “almost irrelevant in the day to day running of our church”.⁴²⁹ They do not necessarily, want a more involved connection with the Union, as that comes with added commitments and admin. The second issue is borne out of the Baptist principle of the autonomy of the local church; each church has the authority and right to interpret scripture in the manner that they see as being the most biblically correct (this principle was addressed in Chapter 2).⁴³⁰ Within the South African Baptist Union and unions across the globe, there is a decentralisation of power.

One of the key problems is the Union’s policy on the status of women in the Churches. It is vague, ambiguous and elusive. At best, it can be described as non-existent. This fact is reinforced by Rev Stuart Cranna, who says, “I couldn’t give you the Baptist Union’s view of women [in leadership];

⁴²⁶Interview with Mr. John Lansdale. Durban North, 23 October 2019.; Interview with Rev. Dean Meistre. Glenwood, 29 October 2019; Interview with Rev. John Benn. Durban North, 23 Oct. 2019; Interview with Rev. Richard Erasmus. Westville, 22 October 2019.

⁴²⁷Interview with Mr. John Lansdale. Durban North, 23 October 2019.

⁴²⁸ Interview with Mr. John Lansdale. Durban North, 23 October 2019.; Interview with Rev. Dean Meistre. Glenwood, 29 October 2019; Interview with Rev. John Benn. Durban North, 23 October 2019.; Interview with Rev. Richard Erasmus. Westville, 22 October 2019

⁴²⁹Interview with Mr. John Lansdale. Durban North, 23 October 2019.

⁴³⁰Interview with Mr. John Lansdale. Durban North, 23 October 2019.
Interview with Rev. John Benn Durban North, 23 Oct. 2019.

we don't have one".⁴³¹ According to Mrs Patricia Ihlenfeldt, the Union remains neutral.⁴³² She states that "The current position is that it is up to the individual and the local church to decide whether they are comfortable with that [women in leadership], and so they leave it up to the local church...they do not have a pro or against position".⁴³³ It should be considered that while all three of these churches have varying degrees of female leadership, none currently have, or have ever had, a woman fulfil the head leadership position within the church (senior pastor). Westville Baptist is the only church that would allow this role to be filled by a woman as stipulated by its constitution: "Upon indication, a pastor shall become a member of the church, and in the case of the Senior Pastor and Executive Pastor he/she shall become an elder".⁴³⁴

How differently would churches react if there was a sudden aggressive move to disempower men. The men in power are complacent regarding female leadership because it protects their authority. Whilst some member churches are far more liberal and progressive in their attitudes towards women than others, they are less than eager to challenge the Union. This is primarily due to the fact that member churches do not want to challenge the Union openly and, in many ways, would like to keep the current status quo.⁴³⁵ In addition, member churches do not wish to cause potential dissent in the Union over the issue. Within the Union, the more conservative churches aggressively resist structural change that provides female leadership opportunities, even going so far as leaving

⁴³¹Interview with Rev. Stuart Cranna. Skype, 23 October 2019.

⁴³²Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 Oct. 2019; Interview with Mr. Sean Tucker. Skype, 23 October 2019.; Interview with Rev. Stuart Cranna. Skype, 23 October 2019.

⁴³³Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.

⁴³⁴Westville Baptist Church. "Constitution (revised 2011)". *Westville Baptist Church*, February 2011

⁴³⁵Interview with Rev. John Benn. Durban North, 23 October 2019.; Interview with Mr. John Lansdale. Durban North, 23 October 2019.; Interview with Rev. Dean Meistre. Glenwood, 29 October 2019.

the Union when “too much female leadership is allowed”.⁴³⁶ Churches are far more concerned with maintaining the status quo than advocating progressive changes. Thus female leadership is not only overlooked or cast aside, but women are expected to yield to male headship.⁴³⁷ These women are told that change will come when the Union is ready for it.⁴³⁸ Women have to wait for an endorsement that permits them to lead, but there is no clear path for bringing about progressive change.⁴³⁹ It could not be women as she is perceived as incapable of interpreting spiritual matters because she is not spiritually significant, thus presumably, it must be a man who brings about change.

Another factor hindering progressive attitudes towards gender equality within the church is the complacent attitudes of women. The lack of religious will to challenge and shift attitudes is pervasive.⁴⁴⁰ Women, in most instances, are reluctant to challenge the church status quo, including “very strong women”⁴⁴¹ with influence.⁴⁴² The question of women’s leadership is a non-issue to Amy Martin. Martin, a congregant at Hillcrest Baptist and Westville Baptist (theologically the most different churches from each other within the study), stated that lack of progressive attitudes towards women’s leadership in the church was insufficient for her to leave the church. She states, “I think there are other more important things about a church that would define whether I stayed

⁴³⁶Aucamp, “A Historical and Theological Survey of the Relationship between the Principle of Liberty of Conscience and the Doctrine of Scripture in the Baptist Union of South Africa from 1930 to 2005”.

⁴³⁷Interview with Mr. Sean Tucker. Skype, 23 October 2019.

⁴³⁸Interview with Mr. Sean Tucker. Skype, 23 October 2019.; Interview with Rev. Dean Meistre.” Glenwood, 29 October 2019

⁴³⁹Interview with Rev. Dean Meistre. Glenwood, 29 Oct. 2019; Interview Rev. Stuart Cranna. Skype, 23 October 2019.

⁴⁴⁰ Interview with Mrs. Amy Martin. Shongweni, 24 October 2019.

⁴⁴¹ Interview with Mrs. Janice Aucamp. Durban, 23 October 2019

⁴⁴²Benn, “Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography”.

there or not”.⁴⁴³ This statement highlights that whilst there are often collective protests by women of their marginalisation within the church, simultaneously, there is also complacency around it, which helps slow down any potential change. When women do not speak out, or have their voices silenced by the structures, men or other women, a large percentage of the congregation never have their issues addressed or their opinions taken into account. Thus, the congregation loses out as “women have a different perspective and different insight into many issues that arise in the churches”.⁴⁴⁴

As stated in Chapter 4, one of the significant barriers to women having the ability to gain leadership positions in churches is women who are actively seeking to limit female leadership.⁴⁴⁵ Historically, we have seen that other women are often the creators of the strongest resistance to women taking up places of leadership.⁴⁴⁶ One response stated that “There have always been people, who are in opposition, and you will always find people in the congregation and sadly it’s often very strong women who are in opposition to other women being in leadership”.⁴⁴⁷ Elements of this can be seen in Pearl Grunewald’s address “Women in Leadership, Let’s Go Girls”, given at the 2011 Baptist Union Assembly.⁴⁴⁸ Much of the language within this document supports the idea that women can only serve under male leadership. It promotes traditional gender norms and stereotypes that can be

⁴⁴³Interview with Mrs. Amy Martin. Shongweni, 24 October 2019.

⁴⁴⁴ Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.

⁴⁴⁵Interview with Mrs. Janice Aucamp. Durban, 23 October 2019. Interview with Mr. John Lansdale. Durban North, 23 October 2019.

Benn, “Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography”.

⁴⁴⁶Benn, “Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography”.

⁴⁴⁷Interview with Mrs. Janice Aucamp. Durban, 23 October 2019

⁴⁴⁸Full document can be found in the appendix

seen as subjugating women. The opening statement of the address helps to refocus the idea that the roles of pastor, elder and deacon should be male ones:

“This workshop involves Leading Ladies. Yes, it is for ladies, but you will see as we move on, ‘Leading Ladies’ cannot carry on without the support of her pastor, elders and deacons. Maybe you as a pastor, elder or deacon will look at the leadership role your ladies play in your church in a different light”.⁴⁴⁹

As these women come into power, they are reluctant to cause disturbances against a system in which they have finally gained some privilege after years of struggling to be heard. These women feel that one of the main ways they have earned the right to their agency is through complacency and being complicit. They are complicit in perpetuating traditional roles and are complacent in not challenging this status quo. For many women in church leadership, this is disheartening. Another response to this lack of access is, “Can't they see that a woman needs to be allowed to use her gifts?”⁴⁵⁰ Hence one can conclude that, at times, progressive women within the church are seeking not to empower women but rather to perpetuate the status quo – male hegemonic leadership in the church.

If women within the church think female leadership is a non-issue and not something worth fighting for, how is a transformation going to happen? How likely is it that men will be willing to take a stand for an issue that does not directly affect them? As shown by Holmes, who admitted to not seeking to challenge his church's (Kloof Baptist) position on female leadership as he was not

⁴⁴⁹Pearl Grunewald. Workshop Bu Assembly October 2011 ‘Women in Leadership’, ‘Let's Go Girls’. Workshop Baptist Union Assembly, October 2011.

⁴⁵⁰Interview with Mrs. Janice Aucamp. Durban, 23 October 2019.

willing to jeopardise his employment at the church, saying “to my shame I stayed”.⁴⁵¹ Another respondent said, “There are many people who don’t want to rock the boat because their careers are a stake”.⁴⁵² Like Holmes, it seems that people are scared to take a stand in support of female leadership, both male and female, fearing that it may cost them their jobs or cause them to lose their ability to pursue their ministerial purpose, or fear being ostracised and isolated. They were not willing to be associated with an ‘ungodly’ cause.⁴⁵³

Despite the many challenges facing women seeking out female leadership, we know that there are women within the Union’s leadership structures and the member churches who hold varying positions of authority.⁴⁵⁴ Women in leadership have to contend with the dichotomy of always having their position questioned but not having any concern given to their position and not being offered any backing of any kind. It has been 26 years since a full statistical analysis of the Union church’s opinions towards women in leadership has been undertaken.⁴⁵⁵ This 26 year period is an indication of BUSA’s unwillingness to alter the status quo regarding male leadership in the church.

A significant challenge to females in leadership positions is that they have to work in a male-centred structural environment.⁴⁵⁶ According to rev Jason Currie, “I don’t think they [women] are represented in a leadership perspective, and the reason I make that distinction is that a lot of the

⁴⁵¹Interview with Mr. Donovan Holmes. Skype, 22 October 2019.

⁴⁵²Interview with Mr. Sean Tucker. Skype, 23 October 2019.

⁴⁵³Interview with Rev. Dean Meistre. Glenwood, 29 October 2019.

⁴⁵⁴Interview with Rev. Catharine Boucher. Westville, 21 October 2019.; Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.; Interview with Rev. Lisa Bell.” Skype, 22 October 2019.; Interview with Mrs. Jeneain Wiun Mare. Durban North, 24 October 2019

⁴⁵⁵ The Commission of Inquiry into Women in Leadership. "Findings of the Commission of Inquiry into Women in Leadership in the Baptist Union of Southern Africa"

⁴⁵⁶Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.; Interview Mrs. Heather Neary. Skype, 23 October 2019.; Interview with Rev. Ivan Haylock. Durban North, 19 November 2019.

women do the actual work in the BU... they don't get the recognition and leadership roles in the BU as a whole".⁴⁵⁷ This means that men control churches and the Union as a whole, and it is these men who will be making practical and spiritual decisions that directly impact the lives of women without understanding the struggles faced by women or their views on issues.⁴⁵⁸ Boucher, throughout her interview, spoke on how often she felt that there was no reason for her to speak up and out because no one in power was listening to her as a woman.⁴⁵⁹ She says, "If they really wanted me there, they [the Union] would want me to come and speak and vote and be present".⁴⁶⁰ Subject A expressed frustration that often when attending meetings around being a pastor and serving the community, the language used made it clear that men are the only ones seen as true spiritual leaders, for example, "Brothers when you minister".⁴⁶¹ By doing this, the Union and its churches reinforce traditional gender roles that underpin structural patriarchy. This undoubtedly, in my mind, facilitates and maintains a system of structural patriarchy within the Union and its churches. Heather Neary, trained in Baptist theology and has served within several Baptist churches, when asked if she felt there was a system of structural patriarchy within the Union, answered, "Yes, exclamation mark, exclamation mark, exclamation mark".⁴⁶² Barret speaks around generational influences within churches, with older men and women instilling patriarchal values on to a younger generation in the church⁴⁶³ and how they help to solidify the structure of patriarchy within the Union, saying, "I think it's a mind-set were women pour the tea and make

⁴⁵⁷Interview with Rev. Jason Currie. Skype, 29 October 2019.

⁴⁵⁸Interview with Rev. Lisa Bell. Skype, 22 October.2019.

⁴⁵⁹Interview with Rev. Catharine Boucher. Westville, 21 October 2019.

⁴⁶⁰Interview with Rev. Catharine Boucher. Westville, 21 October 2019.

⁴⁶¹Interview with Rev. Subject A. Westville, 21 October 2019.

⁴⁶²Interview with Mrs. Heather Neary. Skype, 23 October 2019.

⁴⁶³Interview with Mrs. Paula Barret. Kloof, 21 October 2019.

the cakes and the men lead the group”.⁴⁶⁴ Patricia Ihlenfeldt, who serves as the director of the BWD, states that the system of structural patriarchy within the Union and its churches is “not stated, but I think unintentionally in practice it's [the Union] far more patriarchal. I do not think it's an intentional strategy, but I just think that's the way it works”.⁴⁶⁵ Within the Union's leadership structures, Ihlenfeldt makes the underrepresentation of women clear when she highlights that “...I am often the only woman serving on any of those [Union leadership structure] boards”.⁴⁶⁶ Ihlenfeldt also emphasises the issue of the underrepresentation of women within the Union and its churches as a result of female leadership not being something actively supported and prioritised, saying, “if there is a woman elected, its fine, but it's not an intentional process of making sure there is a woman there”.⁴⁶⁷ It needs to be noted that Moria Longe, a staff member at Westville Baptist, implied that the system of patriarchy in the Union is supported and maintained by bodies like the BWD, saying “it feels as if they [the BWD] support it [patriarchal system]”.⁴⁶⁸ Longe spoke about a women's camp she attended hosted by the BWD. She mentioned her discomfort at being at the camp, as she was a woman in ministry and not a pastor's wife. Longe applauds BWD in supporting women whose husbands are in ministry and who fit traditional gender roles. She said, “I'm a female in ministry, and I wanted to meet other women in ministry and to just hear from them”.⁴⁶⁹

⁴⁶⁴Interview with Mrs. Paula Barret. Kloof, 21 October 2019

⁴⁶⁵Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.

⁴⁶⁶Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.

⁴⁶⁷Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.

⁴⁶⁸Interview with Rev. Moria Longe. Kloof, 21 October 2019.

⁴⁶⁹Interview with Rev. Moria Longe. Kloof, 21 October 2019.

This system of structural patriarchy can sustain itself because there is a denial of responsibility and a wish to place the blame for gender inequality on other groups and other cultures or even inherited traditions that are too ingrained to throw off. When Cranna was asked if there was a system of structural patriarchy within the Union, he said, “I think in certain cultures in our country that might be true”.⁴⁷⁰ Lansdale states, “I think there is huge cultural baggage that people bring which would make it, like systemic. In fact, they are on a hiding to nothing”.⁴⁷¹ Bell also points out, “South Africa is still in many cultures patriarchal, and you have to take that into account”.⁴⁷² Ihlenfeldt pushes aside the idea that the system of structural patriarchy is only there because of certain cultural beliefs. She argues it is systemic within the church, saying, “I think it’s more of a theological issue than a cultural issue”.⁴⁷³ Tucker points out that it appears to be an old guard, holding onto power and theological beliefs that hinder progress, saying, “I think it’s partly to do with, to be frank, some very bigoted older men who have some very old ideas about the way things should be done and some very out of context literal readings of scripture which in my view are wrong”.⁴⁷⁴

The underrepresentation of women in Baptist church leadership structures is made evident through the eThekweni churches; even within the most progressive of churches within the study (Westville Baptist), women ‘constitutes less than 50% of their senior leadership’. While we do not have current statistics of women in leadership within all the Union churches because the last statistical

⁴⁷⁰Interview with Rev. Stuart Cranna. Skype, 23 October.2019.

⁴⁷¹Interview with Mr. John Lansdale. Durban North, 23 October.2019.

⁴⁷²Interview with Rev. Lisa Bell. Skype, 22 October.2019.

⁴⁷³Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October.2019.

⁴⁷⁴Interview with Mr. Sean Tucker. Skype, 23 October 2019.

analysis was done in 1994⁴⁷⁵. One can make an educated assumption that very little change has occurred within the majority of Union churches regarding female's leadership since 1994.⁴⁷⁶

What is interesting is that the challenge of underrepresentation is believed to stem from theological beliefs. Still, as we have seen, there is nothing explicit within Baptist Principles that speaks about the spiritual headship of men. One participant says, "[The concept of women in leadership] does not go against Baptist principles at all, but it would go against some teachings of some Baptists".⁴⁷⁷

Ivan Haylock points out that there may be some nit-picking on how far women will be allowed to lead in a Baptist church. Haylock argues that it is clear that "the principles promote women leadership" when looking at Baptist principles.⁴⁷⁸ He then goes on to add

"Unfortunately, there seems to be a misunderstanding around what it means to be Baptist and what being Baptist allows individuals and churches to believe and practice theologically. There are subgroups, made up of predominantly males... these subgroups have cultural and historical and religious reasons for wanting to project on to Baptist principles and beliefs a patriarchal point of view... that shuts women out"⁴⁷⁹

Currie agrees with the idea of two different belief systems saying "I don't think it [female leadership] goes against Baptist principles, but there is always your formal curriculum and your

⁴⁷⁵The Commission of Inquiry into Women in Leadership. "Findings of the Commission of Inquiry into Women in Leadership in the Baptist Union of Southern Africa".

⁴⁷⁶The Commission of Inquiry into Women in Leadership. "Findings of the Commission of Inquiry into Women in Leadership in the Baptist Union of Southern Africa"; Interview with Rev. John Benn. Durban North, 23 October 2019; Interview with Rev. Dean Mestre. Glenwood, 29 October 2019; Interview with Mr. John Lansdale. Durban North, 23 October 2019; Interview with Rev. Jason Currie. Skype, 29 October 2019; Interview with Rev. Ivan Haylock. Durban North, 19 November 2019.

⁴⁷⁷Interview with Rev. John Benn. Durban North, 23 October 2019.

⁴⁷⁸ Interview with Rev. Ivan Haylock." Durban North, 19 November 2019.

⁴⁷⁹ Interview with Mr. Donovan Holmes." Skype, 22 October 2019

informal curriculum”.⁴⁸⁰ In other words, there are unstated beliefs within the Union that individuals and church are expected to adhere to – women not being allowed in senior leadership would be one of them. Due to this underrepresentation of women, spiritual and practical decisions in churches are made without women having extensive involvement.

An extremely troubling example of this is the Union’s Executive putting forward the proposed new ‘Statement of Belief’. This ‘Statement of Belief’ would infer that any church which allowed women to serve as an elder or a pastor, was breaking the constitution of the Union. The proposed ‘Statement of Belief’ states:

“We believe (1) that the Church is the whole company of those who have been redeemed by Jesus Christ, regenerated by the Holy Spirit, reconciled to the Father, and thereby to each other; (2) that this Church is the people of God, the body of Christ and the temple of the Holy Spirit, through whom God’s purpose in history is made known; (3) that the local church, as a manifestation of the universal Church, is a community of believers in a particular place where God’s Word is preached and practiced, the two ordinances are observed, and church discipline is exercised; (4) that in the local church both men and women are called to serve equally, and male headship should be evidenced; and (5) that each local church is ruled by Jesus Christ, governed by its members, led by its shepherds, and served by its deacons”.⁴⁸¹

⁴⁸⁰Interview with Rev. Jason Currie.” Skype, 29 October.2019.

⁴⁸¹Baptist Union Executive "*Proposed Unabridged Statement of Faith with Scripture References 2017 Assembly*". Baptist Union of Southern Africa, October 2017

Subject A expressed a clear opinion saying “I feel the Baptist Union would really be going backwards with that call”.⁴⁸² Boucher believes that it is unlikely that any women except Ihlenfeldt, who sits on the Union Executive, would have the ability to have some input into the content of the new Statement saying, “I just find it interesting that they have made no contacted to let us [females in ministry] know that they are going to vote on whether women were allowed to stay in ministry”.⁴⁸³ It should be noted that while the proposed new ‘Statement of Belief’ was put forward by the Executive, it was drawn up by a subcommittee of the Union’s Theological Forum. It is doubtful that Ihlenfeldt actually had any ability to influence what was put in the proposed New Statement of Belief.

A closer examination of the signatories of the document entitled *Baptist Union Of Southern Africa A Proposed Statement Of Belief Revised at Florida Baptist Church* shows that of the eighteen people involved, two were women. In other words, the women made up 11.1% of the whole group.⁴⁸⁴

“Acknowledgements

Task Team:

Rev. Peter Cornelius, Rev. Karneels Diutlwileng, Rev. Vuli Dlodla, Rev. Trent Eayrs,
Rev. Trevor Eayrs, Dr. Paul Hartwig, Rev. Lance Laughton, Rev. Mike Leripa, Rev.

⁴⁸²Interview with Rev. Subject A. Westville, 21 October 2019

⁴⁸³Interview with Rev. Catharine Boucher. Westville, 21 October 2019.

⁴⁸⁴Theological Forum. “Baptist Union of Southern Africa a Proposed Statement of Belief Revised at Florida Baptist Church”. Baptist Union of Southern Africa, June 2017.

Angus McKee, Dr. Piff Pereira, Rev. Mohau Radebe, Rev. Peter Sammons, Rev. Rocky Stevenson, Rev. Bradley Trout, Rev. Paul Witter, Rev. Thanduxolo Yoyo.

In Consultation with: Dr. Annelien Rabie-Boshoff.

Editor:

Shirley Gevers, BA Language Practitioner, Hon. (English).⁴⁸⁵

The two women involved did not sit on the Theological Forum subcommittee but were consulted.⁴⁸⁶ Dr Annelien Rabie-Boshoff is mentioned in the acknowledgements as being consulted, although it is not stated explicitly what she consulted on. Dr Annelien Rabie-Boshoff serves as the dean of academics at the Cape Town Baptist Seminary. Her PhD is in *Dogmatics & Christian Ethics*.⁴⁸⁷ She is the only women in the Seminary's senior academic leadership.⁴⁸⁸ The second woman involved was Shirely Gevers, who served as the editor for the Forum. While it is commendable that these women were consulted and their knowledge used, one must ask, is it really enough? As stated above, these women did not sit on the Forum, so how likely is it that their opinions would make a massive impact when there are only two of them, and they are outsiders to the Forum. If the Union were truly serious about the issue of equality and women in leadership, they would have made sure that the subcommittee was made up of a much more gender representative group and that individuals such as Rev Boucher, Subject A and other female pastors

⁴⁸⁵Theological Forum. "Baptist Union of Southern Africa a Proposed Statement of Belief Revised at Florida Baptist Church". Baptist Union of Southern Africa, June 2017.

⁴⁸⁶Theological Forum. "Baptist Union of Southern Africa a Proposed Statement of Belief Revised at Florida Baptist Church". Baptist Union of Southern Africa, June 2017.

⁴⁸⁷LinkedIn "Rev. Dr. Annelien Rabie-Boshoff." <https://za.linkedin.com/in/rev-dr-annelien-rabie-boshoff-9114187> (Accessed 12 April 2020).

⁴⁸⁸Cape Town Baptist Seminary "Faculty.". <https://www.ctbs.org.za/index.php/about-us/faculty> (Accessed 12 April 2020).

would have either sat on the committee or have been consulted. The underrepresentation of women within the Union will continue to be a fundamental stumbling block to equality within the Union because women's voices cannot be heard.

Putting forward of the proposed new 'Statement of Belief' highlights a seeming resurgence of theologically narrow, conservative viewpoints in the Union, which has seen much growth since around 2010.⁴⁸⁹ This resurgence of conservatism within the Union has many theological consequences, such as the exclusion of more liberal churches from the Union if theological policies are shifted. This would go against Baptist principles, as it is one group trying to impose a new set of beliefs on other churches.⁴⁹⁰ This imposition of beliefs is denounced in the Seven Baptist Principles,

"The principle of RELIGIOUS LIBERTY, namely that no individual should be coerced either by the State or by any secular, ecclesiastical or religious group in matters of faith. The right of private conscience is to be respected. For each believer, this means the right to interpret the Scriptures responsibly and to act in the light of his conscience".⁴⁹¹

One of the main issues that this study has highlighted is that the resurgence of conservatism hindering women from leading is not just within individual churches but within the Union itself.⁴⁹² This resurgence is not unprecedented. Churches and religious organisations are not stagnant; they

⁴⁸⁹Interview with Rev. John Benn. Durban North, 23 October 2019; Interview with Rev. Jason Currie." Skype, 29 Oct. 2019; Interview with Mr. Sean Tucker. Skype, 23 October 2019.

⁴⁹⁰John, Benn. WhatsApp message to Rebecca Benn. 14 April 2020.

⁴⁹¹ Aziz. "A practical theological reflection on the office of the career youth pastor" 49-51

⁴⁹²Interview with Rev. John Benn. Durban North, 23 October 2019.; Baptist Union Executive "*Proposed Unabridged Statement of Faith with Scripture References 2017 Assembly*". Baptist Union of Southern Africa, October 2017; Baptist Union Executive. "*Proposed restructure of the Baptist Union of Southern Africa*".; Baptist Union of Southern Africa, 21 July 2017

are influenced by both individual viewpoints and social and cultural changes in the greater society. Meistre gives a great church-level analysis of how theological leanings are always fluctuating, “A church will make great progress (or change), and then a pastor leaves...the church direction can change so the church is constantly in flux”.⁴⁹³

A practical realisation of these conservative viewpoints is that there are limited to no space within the Union’s churches for women who study theological degrees to become pastors.⁴⁹⁴ While some of these women may find work within Union churches, we know from the eThekweni churches who participated that these women are not always recognised as pastors because of the church’s theological viewpoint. Meistre highlights how these women are often stopped from being pastors because “there was an expectation in the role that went with it”.⁴⁹⁵ Ultimately, the expectation is that to claim headship, candidates need to be male. Unfortunately, it was made apparent through the interviews that many women who go through theological training are not able to find work within Baptist churches, whether as pastors or as other kinds of pastoral staff members.⁴⁹⁶ The women who graduate from the various Baptist theological colleges in South Africa “have changed denominations to more open denominations” as other denominations are willing to have women preach, lead and be pastors.⁴⁹⁷ For example, Anne Fulton went to the Methodist church because she was not able to preach or lead in a Baptist church.⁴⁹⁸

⁴⁹³ Interview with Rev. Dean Meistre. Glenwood, 29 October 2019

⁴⁹⁴ Interview with Mr. Sean Tucker. Skype, 23 October 2019; Interview with Rev. Subject A. Westville, 21 October 2019.

⁴⁹⁵ Interview with Rev. Dean Meistre. Glenwood, 29 October 2019

⁴⁹⁶ Interview with Mr. Sean Tucker. Skype, 23 Oct. 2019; Interview with Rev. Subject A. Westville, 21 October 2019.

⁴⁹⁷ Interview with Mr. Sean Tucker. Skype, 23 October 2019.

⁴⁹⁸ Interview with Rev. Subject A.” Westville, 21 October 2019.

As women contend with theological issues limiting their ability to lead, they have to deal with the practical and social situation of raising children.⁴⁹⁹ Women deal with the choices of motherhood, family and career. These are complex issues; however, for the church, there is no complexity, as women are expected to accept that their primary role is that of a nurturer.

The challenges women face within South African Baptist circles to the leadership are numerous and most often interconnected. There will not be a straight forward solution to these challenges. A lot of long-term progressive work is required to meet gender equality.

⁴⁹⁹Interview with Rev. Catharine Boucher. Westville, 21 October 2019.; Benn, “Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography”

Chapter 6

Summary and Conclusion

In this dissertation, I set out to examine the gendered aspects of the governance and theological structures of BUSA and, more significantly, its member churches in the eThekweni Municipality. The study seeks to understand how gender and religion intersect and how the intersection shapes and defines women within the Union churches. Through oral interviews and archival sources, I have been able to identify and analyse both the challenges and constraints encountered by women within the Union.

The process of selecting individuals and churches for this study was done through a snowballing sample method, which meant that not all possible churches within the eThekweni municipality made it into the study. I chose to focus on churches with similar regional, historical, and demographical makeup (historically white suburban churches). Face-to-face, as well as video calls were conducted to construct critical narratives for this study. These allowed me to gain insight into the theological beliefs of both women and men connected to the Union and its member churches. These interviews were invaluable in considering how religious belief and cultural traditions intersect. The oral interviews were vital in giving context to archival documents that lacked depth and background.

Using the member churches within eThekweni, this study detailed the diversity that exists within the Union and the complex attitudes surrounding gender issues. Through the interviews, I came to the understanding that the level of connection and communication between the Union and churches is not consistent across the board. The interviews highlighted the Union's unwillingness to make

clear decisions around women in leadership and how this has created uncertainty at religious and individual levels.

This dissertation examined both the theological beliefs and governing structures of the Union of specific member churches within eThekweni. By reviewing these sites, it was clear that religious beliefs directly influence how local churches and the Union set up their governing structures. It highlights clearly that both the Union and some of its member churches share common attitudes regarding beliefs around leadership: leadership is for men. Thus, these church spaces are inherently masculine. The severe absence of female representation within all eThekweni churches, even those which are open to all forms of female leadership, helps perpetuate the masculinisation of governing structures and prevents meaningful change from occurring. Theological beliefs are masculinised through the incorporation of cultural and social norms into religious views. In other words, women are held to a theological standard that is grounded in a biblical context and rooted in the cultural contexts of South Africa. Due to the masculinisation of both the governing structures and theological beliefs, the only real way you are guaranteed to succeed in the structure of the church is by being male. The masculine nature of the Union means that women are perceived as subordinates to men.

One of the most significant issues for women who seek to lead within the Union and its churches is that there is no clear policy guideline on women's role and representation within the organisation. According to Stuart Cranna, "I couldn't give you the Baptist Union's view of women [in leadership]; we don't have one".⁵⁰⁰ As seen in the previous chapters, this position has been to

⁵⁰⁰ Interview with Rev. Stuart Cranna. Skype, 23 October 2019.

help maintain the autonomy of the local church, letting them decide whether they are “comfortable with [women in leadership]”.⁵⁰¹ The lack of a clear, singular theological viewpoint on women in leadership within the Union may allow for religious diversity. Still, it also enables the continued existence of a patriarchal system that precludes women from having a meaningful contribution to its leadership, equal to that of men. Women will never fully contribute to the Church and Union’s structures as long as this ambiguity exists. This ambiguity enables complacency when it comes to equal representation of women leadership structures within the Union and churches; as one interviewee said: “if there is a woman elected, its fine, but it’s not an intentional process of making sure there is a woman there”.⁵⁰² When it comes to women in leadership, the Union is trying to accommodate so many different theological viewpoints by being deliberately vague. However, this results in maintaining the status quo and for those who feel marginalised to continue to be marginalised.

In essence, the Baptist belief in the autonomy of the local Church is not, at its core, a bad practice. It is imperative in helping maintain a healthy church-Union relationship, meaning that the Union does not hand-down doctrinal and theological regulations that need to be followed by the local church.⁵⁰³ The belief in the autonomy of the local church also helps to strengthen the Baptist belief in the priesthood of all believers, which states that all believers have direct access to Christ and can interpret scripture in the light of their conscience. It is the autonomous nature of the local church that has allowed some Baptist church within eThekweni, such as Westville Baptist,

⁵⁰¹Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.

⁵⁰²Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.

⁵⁰³Interview with Rev. John Benn. Durban North, 23 October 2019.

Glenwood Community Church and Durban North Church, as well as other churches in other parts of South Africa to be able to have women in ‘non-traditional’ leadership roles.

There are proclamations in the Union's Statement of Belief”, which do not fall within the framework of the original Baptist principles, but the vast majority, if not all, Union churches agree on. These are world views that have ‘biblical standing’ and are not in the part of the Seven Baptist Principles. An example of this is the belief that “God has ordained marriage as a heterosexual relationship between a natural man and a natural woman”.⁵⁰⁴ This add on the clause within the Statement of Belief was passed in 2000 at the Krugersdorp Assembly.⁵⁰⁵ This clause indicates that the Union’s leadership and its member churches can agree on ‘world view’ issues that have ‘biblical standing’ (to them) despite the vast theological differences that we know are present in the Union.⁵⁰⁶ The Union argues that they cannot decide on women in leadership because they do not want to dictate beliefs to churches. The interviews conducted during this research reveal that they are actively choosing not to confront the issue of women in leadership and then use the obscurity of the local church as an excuse. The lack of those willing to openly support and promote women in leadership by the Union’s leadership is mentioned by Boucher, “What are the chances ever getting on the Executive... it's crazy just to say that women are allowed to be on the Executive, you really have to push for it”.⁵⁰⁷ This quote helps illustrate a feeling from women within the Union and church structure that any attempt to bring about constructive changes to gender representation is futile.

⁵⁰⁴South African Baptist Handbook (SABH), 2016-2017, BUSA, Johannesburg

⁵⁰⁵South African Baptist Handbook (SABH), 2016-2017, BUSA, Johannesburg

⁵⁰⁶Interview with Rev. John Benn. Durban North, 23 October 2019.

⁵⁰⁷Interview with Rev. Catharine Boucher. Westville, 21 October 2019.

This dissertation has also examined the historical role of women within the Union and its churches, exploring how women have sought ways to lead, despite the patriarchal restrictions placed upon them, the status of women and the value placed on them as leaders and even as simple church members. This dissertation also examined factors that shape the lives of women who seek out leadership roles such as culture, family dynamics, social traditions and social standing.

One of the critical issues that emerge from this dissertation is the challenges that women encountered in their attempts to fill leadership positions. The dissertation also looked at how very often it is not just men who participate in keeping women out of leadership but how other women actively work to hinder their entry. The study shows that all individuals who desire to take up some form of leadership within the Church will all face various criteria and conditions that must be met. These may be obtaining a theological degree, being elected by a church congregation or Union assembly or passing the ministerial board. However, the study reveals that on top of these criteria, women are faced with social circumstances that make it particularly hard for them to obtain leadership positions as quickly and as often as their male counterparts. The challenges women face do not just emerge out of religious beliefs but also social norms, and cultural traditions, meaning that to dismantle or challenge the unfair criteria placed on the women, three belief structures have to be dismantled, not just one.

Another key theme that emerges is the masculinised nature of the Church. Sexist attitudes are displayed by many men within the Union and its churches. Chapters three, four and five discuss how views on gender and religious beliefs shape each other and how within the South African Baptist circle; one's gender directly impacts potential roles they will be able to hold within the Church. We know from the men interviewed that they have never felt that their gender has

prevented them from being allowed to lead.⁵⁰⁸ This is in stark contrast to the female participants interviewed, who all felt that their gender either has or would bar them from seeking leadership positions.⁵⁰⁹ Through this study, we have also seen that men often will choose complacency over speaking out for more gender equality within their churches.⁵¹⁰ We have actively seen that some men encourage women to have patience and wait quietly for change, not wanting them to push for it and cause friction for the local church and the Union.⁵¹¹ Men like this are supportive of female leadership, but when vocal and active support is required, they are often silent, choosing to sit on the fence and remain neutral.⁵¹² There are also progressive activists who actively push back on sexist structures and policies within their local churches and the Union.⁵¹³ These men are apparent allies to women fighting for equal representation and the right to lead. However, it's nothing but a mechanism, a strategy to prove their relevance.⁵¹⁴ The paper also examined how religious and theological beliefs have reinforced traditional gender roles that seek to keep women domesticated

⁵⁰⁸Interview with Rev. Dean Meistre. Glenwood, 29 October 2019; Interview with Mr. Donovan Holmes. Skype, 22 October 2019; Interview with Rev. Ivan Haylock. Durban North, 19 November 2019; Interview with Rev. Jason Currie. Skype, 29 October 2019; Interview with Rev. John Benn. Durban North, 23 October 2019; Interview with Mr. John Lansdale. Durban North, 23 October 2019; Interview with Rev. Richard Erasmus. Westville, 22 October 2019.; Interview with Mr. Sean Tucker. Skype, 23 October 2019; Interview with Rev. Stuart Cranna. Skype, 23 October 2019.

⁵⁰⁹Interview with Mrs. Amy Martin. Shongweni, 24 October 2019; Interview with Rev. Catharine Boucher. Westville, 21 October 2019; Interview with Mrs. Heather Neary. Skype, 23 October 2019; Interview with Mrs. Janice Aucamp. Durban, 23 October 2019; Interview with Mrs. Jeneain Wiun Mare. Durban North, 24 October 2019; Interview with Rev. Lisa Bell. Skype, 22 October 2019.; Interview with Rev. Moria Longe. Kloof, 21 October 2019.; Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019; Interview with Mrs. Paula Barret. Kloof, 21 October 2019.; Interview with Mrs. Terri Clapperton. Westville, 23 October 2019; Interview with Rev. Subject A. Westville, 21 October 2019.

⁵¹⁰Interview with Mr. Donovan Holmes. Skype, 22 October 2019

⁵¹¹Interview with Rev. Dean Meistre." Glenwood, 29 October 2019

⁵¹²Interview with Rev. Dean Meistre. Glenwood, 29 October 2019; Interview with Rev. Stuart Cranna. Skype, 23 October 2019

⁵¹³Jeffree, "The case for the Direct representation of the B.W.A on the executive committee of the Baptist Union of Southern Africa"; Interview with Mr. Sean Tucker. Skype, 23 October 2019.; Interview with Rev. Jason Currie. Skype, 29 October 2019.; Interview with Rev. John Benn. Durban North, 23 October 2019.

⁵¹⁴Jeffree. "The case for the Direct representation of the B.W.A on the executive committee of the Baptist Union of Southern Africa". Interview with Mr. Sean Tucker. Skype, 23 October 2019. Interview with Rev. Jason Currie. Skype, 29 Oct. 2019; Interview with Rev. John Benn. Durban North, 23 October 2019.

and promote men as the head of the household. The observance of traditional roles means that the senior pastor and other senior leadership positions will always be held by a man within most Union churches. The presidency of the Union itself will most likely, in years to come, still be occupied by a man. The adherence to traditional gender roles helps to keep the Executive almost wholly male. The idea that this is achieved by adherence to traditional gender roles is reinforced by the knowledge that there is nothing currently in the documentation of the Union barring women from being voted on to the Executive or the Union presidency.⁵¹⁵

Chapter two of this dissertation examined the history of the Union and how its early focuses of gendering ministries and following traditional gender norms laid a foundation for the growth of rigidly patriarchal leadership structures.⁵¹⁶ This dissertation highlights how the creation of the SABWA, later becoming BWD, was a fundamental step in giving women a place and opportunity to lead in what was/is considered a social and biblically acceptable way. We also see in Chapter one; two and three how such theological diversity can exist within a Union of churches that adhere to the same basic principles. These chapters were also instrumental in highlighting how few churches, not just eThekweni, but the Union at large, have sufficient women in positions of leadership to provide female members with equal representation. We also see that this lack of representation by women in churches is modelled in the Union's leadership structure itself. This is perhaps one of the many reasons that churches are reluctant to allow for more female leadership.

⁵¹⁵Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October . 2019.; Interview with Rev. Stuart Cranna. Skype, 23 October 2019; South African Baptist Handbook (SABH), 2016-2017, BUSA, Johannesburg

⁵¹⁶Hudson-Reed, Ed. *By Taking Heed...The history of Baptists in Southern Africa 1820-1977*. 195; Hudson-Reed, *1877-1977 History of the Baptist Union of South Africa*, 9-25

Another significant theme to emerge is women's struggles for acceptance within the Church. Women have had to struggle against entrenched gender bias. As mentioned above, the ingrained sexism and gender bias within the Church have created several women's challenges. When occupying leadership spaces within the Union and its churches, some women feel as if they are threatening the 'biblically correct' status quo. When the status quo is challenged, many men (the traditional holders of power) within churches and the Union, by and large, feel unsettled and can begin to resent those they feel are challenging their God-given positions of power and control.⁵¹⁷ Cranna provided a glimpse of this when he said, "I believe God has given men a role to lead, it is not an exclusive role, there are some situations where women can lead, but at the end of the day men are answerable to the Lord as the head".⁵¹⁸ Such attitudes highlight the pervasive sexism that women within the Baptist Church endure. Women who challenge the status quo and are not willing to accept the limited position where women are able to lead are unable to practise their calling without male approval and permission and are then seen as troublemakers. According to Catharine Boucher, these women are seen to seek to fulfil the roles 'rightfully' reserved for men.⁵¹⁹ Stuart gives us an example of these 'rightfully' reserved roles that women are not allowed to perform, saying, "I don't have a problem with women preaching, but I do have a problem when a woman takes on the authority of men when there are men in a local church who could play the role of being the leaders generally speaking".⁵²⁰ Throughout this study, we have seen that women who wish to lead are so often forced to contend with the idea of male headship and the 'biblically

⁵¹⁷Interview with Rev. Stuart Cranna. Skype, 23 October 2019.

⁵¹⁸Interview with Rev. Stuart Cranna. Skype, 23 October 2019.

⁵¹⁹Interview with Rev. Catharine Boucher. Westville, 21 October 2019.; Benn, "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography"

⁵²⁰Interview Rev. Stuart Cranna. Skype, 23 October 2019.

correct' creation order of men having the role of head of the family and church. Holding on to this belief by so many within eThekweni and other Union church is a fundamental barrier to women being entirely accepted as Christian leaders.

What is important to note is that all women who were interviewed acknowledged that they had faced challenges within their seeking out of leadership positions, despite them all being involved within churches of varying degrees of conservatism. This shows us that the experiences of women within the Union and its churches are almost always one of struggle and underrepresentation. Hence, under these circumstances, women have been forced to negotiate for their positions and to be accepted within leadership positions.

However, there is clear evidence that women's agency within the Church has not diminished despite the context. From the work of Janice Aucamp in the late 1980 and 1990s, we see her pushing for better representation within her local church, her Union's provincial board and the Union's national structures, as well as seeking to empower women to be bold and willing to lead.⁵²¹ We see it in Terri Clapperton, leaving her church to find a more liberally theological one in which her leadership skills would be fostered and celebrated. We see it in Boucher's willingness to serve as a preaching pastor because there was no one to fill that role in her Church, even when she knew that she did not have the support of the senior leadership.⁵²² We see it in Cheryl Allen's willingness to be a frontrunner and pioneer for female Baptist pastors in South Africa by serving as a Union

⁵²¹Benn, "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography"; Interview with Mrs. Janice Aucamp. Durban, 23 October 2019

⁵²²Interview with Rev. Catharine Boucher. Westville, 21 October 2019.

church's senior pastor. Ihlenfeldt has remained dedicated and strong-willed in serving in the National Union's leadership structures even though she was often the only women in the room.

This study was also able to highlight that the objections to female leadership are not just limited to coming from men but can be instigated by women as well. Some women within the South African Baptist church community people are willing to suppress their personal beliefs on the issue of women in leadership for what they see as the 'greater good' of their faith community. When asked if she would urge her Church to leave the Union if its views on women were different to that of her church, Ihlenfeldt (the only women currently on the Union's Executive) stated, "No, no I think there is more to being a Baptist than just that".⁵²³ Having a mind-set like this allows for ambiguity to grow and shows women struggling for representation and recognition that their cause is not essential. Subject A expressed that she would be reluctant to advocate for her Church to leave the Union if its decision to bar women from leadership only called her role into question, "If it just impacts me personally, why must the whole church loss an umbrella of support, why must the Baptist Union lose our support just because of me".⁵²⁴

There is also an absence of support from men who would be willing to challenge the status quo with regards to female leadership openly. There is a sense of fear, I feel, that hinders those in standing up for more than just themselves. They are scared to take on the responsibility of challenging their church and faith community. According to Sean Tucker, "to pull a whole other group of people from something would be a much bigger thing to do, and I'm not sure what I

⁵²³Interview with Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019.

⁵²⁴Interview with Rev. Subject A. Westville, 21 October 2019.

would do in that situation.”⁵²⁵ I find it distressing that the patriarchal structure has created an environment where people have seen the issue of the equality of women in leadership as something not of fundamental importance.

We have seen in this study that fostering progressive attitudes towards women leadership within churches is not just something men struggle with; many women are unable to comprehend the idea of equal leadership between men and women within the church structures. We must begin to rethink gender residence within the Church; by doing so, we will be able to better push for gender equality in the Church. The study highlighted the idea on a surface level; it is understood that all women must be fighting towards gender equality. However, we have seen in the study that patriarchy has created reasons for some women to actively resistant calls for gender equality within the Church as a way of preserving their patriarchal condoned limited surface level power.

When looking at the history of gender relations and women in leadership within the Union, one might want to assert that women who wish to lead need to be more proactive in their want for equal representation in leadership structures within the Union and its churches. Stuart states, “I have been pleading for years that more women serve in the Baptist Union Executive...we still have only one woman out of whatever”.⁵²⁶ Stuarts words would seem to indicate that lack of representation can be overcome by a woman’s simple declaration of will and women taking up their spiritual and ministerial God-given calling. Unfortunately, as seen in the previous chapters of this study, the process of gaining access to equality is not straight forward, and there are many roadblocks along the way that slow down or completely prevent women from accessing leadership

⁵²⁵Interview with Mr. Sean Tucker. Skype, 23 October 2019.

⁵²⁶Interview with Rev. Stuart Cranna. Skype, 23 October 2019

structures.⁵²⁷ In addition, the want for more women in leadership has been an ongoing issue for decades within the Union with only mixed results, which are, for the most part, short-lived or, when they are long-lasting are isolated and viewed as allowances, such as women elders at Westville Baptist or Cheryl Allen serving as the senior pastor at Berea Baptist Church.⁵²⁸

This study has highlighted that women fighting against the want for more female leadership are a fundamental reason why so often changes to allow more women in leadership are short-lived or isolated.⁵²⁹ Women within the Union not having a united view on women in leadership means that those women who wish to lead are less likely to be taken seriously. An issue that has an impact on female leadership that this study was unable to address was the impact of the different cultures and demographic groups found within South Africa on the likelihood of women being able to serve. The reason that this issue was not explored to the extent that it could have been was that to do so would widen the scope of the study beyond what could be sufficiently addressed in a master's dissertation. Looking into the effects that different cultures and demographic groups have on the ability for women to lead and gain access to leadership structures is a possible area of study that can be addressed in a PhD study.

⁵²⁷Benn, "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography"

⁵²⁸Interview with Mrs. Terri Clapperton. Westville, 23 October. 201

⁵²⁹Interview with Mrs. Janice Aucamp. Durban, 23 October 2019; Benn, "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography"

Bibliography

Primary sources

Baptist Union of Southern Africa. "Constitution and By-Laws of the Baptist Union of Southern Africa". *Baptist Union of Southern Africa*,
[Http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa](http://www.baptistunion.org.za/index.php/busa-express/129-constitution-and-by-laws-of-the-baptist-union-of-southern-africa). (Accessed July 10, 2019).

Baptist Union of Southern Africa. "*Baptist Union of Southern Africa 2016 Assembly Registration Rules*". Baptist Union of Southern Africa, 2016.

Baptist Union of Southern Africa Executive. "*Code of Pastoral Ethics*". Baptist Union of Southern Africa, 2013.

Baptist Union of Southern Africa Executive. "*2017 Executive Report and Proposals for a New Statement of Faith for The Baptist Union of Southern Africa Assembly*". Baptist Union of Southern Africa, October 2017.

Baptist Union of Southern Africa Executive. "*Proposed restructure of the Baptist Union of Southern Africa*". Baptist Union of Southern Africa, 21 July 2017.

Baptist Union of Southern Africa Executive "*Proposed Unabridged Statement of Faith with Scripture References 2017 Assembly*". Baptist Union of Southern Africa, October 2017

Benn, Rebecca Joy. Interview Mrs. Amy Martin. Shongweni, 24 October 2019

Benn, Rebecca Joy. Interview Rev. Catharine Boucher. Westville, 21 October 2019.

Benn, Rebecca Joy. Interview Rev. Dean Meistre. Glenwood, 29 October 2019

Benn, Rebecca Joy. Interview Mr. Donovan Holmes. Skype, 22 October 2019

Benn, Rebecca Joy. Interview Mrs. Heather Neary. Skype, 23 October 2019.

Benn, Rebecca Joy. Interview Rev. Ivan Haylock. Durban North, 19 November 2019.

Benn, Rebecca Joy. Interview Mrs. Janice Aucamp. Durban, 23 October 2019

Benn, Rebecca Joy. Interview Rev. Jason Currie. Skype, 29 October 2019.

Benn, Rebecca Joy. Interview Mrs. Jeneain Wiun Mare. Durban North, 24 October 2019

Benn, Rebecca Joy. Interview Rev. John Benn. Durban North, 23 October 2019.

Benn, Rebecca Joy. Interview Mr. John Lansdale. Durban North, 23 October 2019.

Benn, Rebecca Joy. Interview Rev. Lisa Bell. Skype, 22 October 2019.

Benn, Rebecca Joy. Interview Rev. Moria Longe. Kloof, 21 October 2019.

Benn, Rebecca Joy. Interview Mrs. Patricia Ihlenfeldt. Skype, 31 October 2019

Benn, Rebecca Joy. Interview Mrs. Paula Barret. Kloof, 21 October 2019.

Benn, Rebecca Joy. Interview Rev. Richard Erasmus. Westville, 22 October 2019.

Benn, Rebecca Joy. Interview Mr. Sean Tucker. Skype, 23 October 2019.

Benn, Rebecca Joy. Interview Rev. Stuart Cranna. Skype, 23 October 2019.

Benn, Rebecca Joy. Interview Rev. Subject A. Westville, 21 October 2019.

Benn, Rebecca Joy. Interview Mrs. Terri Clapperton. Westville, 23 October 2019

BUSA website: <https://www.baptistunion.org.za/index.php/fi/departments/baptist-union-standing-committees> 12 October 19

Claremont Baptist Church Leadership. *"Proposal from Claremont Baptist Church concerning changing the BU Statement of Faith"*. Claremont Baptist Church, 2016.

Cranna, Stuart. *"Effective Biblical Leadership"*. Baptist Union Assembly, 30 September 2011.

Grunewald, Pearl. *"Women in Leadership, Let's Go Girls"*. Baptist Union Assembly, October 2011.

Hillcrest Baptist Church. 'Trust Deed and Constitution of Hillcrest Baptist Church', Hillcrest Baptist Church. May 2018

Ihlenfeldt, Patricia. *"Ministries and Focus of the Women's Department of the Baptist Union"*. Women's Department of the Baptist Union, 2009.

Jeffrey J A H. "The case for the Direct representation of the B.W.A on the executive committee of the Baptist Union of Southern Africa". Baptist Union of South Africa, September, 1990.

Kloof Baptist Church. *Kloof Baptist church constitution*, Kloof Baptist Church.

Mathews, Jess. "The Role of Women Today". Christian Citizenship Committee. 1989.

September, Ray. "Leadership at home". Baptist Union of Southern Africa, 2014.

South African Baptist Handbook (SABH), 2016-2017, BUSA, Johannesburg

South African Baptist Women's Association "*Executive Meeting Held Over Lunch on Wednesday 10 May. 1995 During the 1995 SABWA Training Seminar*". South African Baptist Women's Association, 10 May 1995

The Commission of Inquiry into Women in Leadership. "Findings of the Commission of Inquiry into Women in Leadership in the Baptist Union of Southern Africa". The Commission of inquiry into Women in Leadership, September 1994.

Theological Forum. "Baptist Union of Southern Africa a Proposed Statement of Belief Revised at Florida Baptist Church". Baptist Union of Southern Africa, June 2017.

Truth and Reconciliation Commission. "Baptist Union and Baptist Fellowship. Testimony before the Truth and Reconciliation Commission". East London: The Truth and Reconciliation Commission, 1999.

Westville Baptist Church. "Constitution (revised 2011)". *Westville Baptist Church*, February 2011

Secondary Sources

Abrahams, Lutasha and Ernst, M Conradie. "Christian Ministry: Perspectives from African Women's Theology ". *The South African Baptist Journal of Theology*. (2005,14: January) 150-158.

Alistair Thomson, Michael Frisch and Paula Hamilton. Tilly. "The Memory and History Debates: Some International Perspectives " *Oral History* (Autumn 1994 22:2) 33-43

Andrew, Luke. "Women in Eldership". *Baptist Today*, February 2003.

Anne Karpf. "The human voice and the texture of experience " *Borders* (Autumn 2014 42:2) 50-55

Archivist, "Baptist Church in South Africa Archives". *The Archival Platform*,

[Http://www.archivalplatform.org/registry/entry/baptist_church_in_south_africa_archives/](http://www.archivalplatform.org/registry/entry/baptist_church_in_south_africa_archives/)

(Accessed August 13, 2018).

Avishai, Orit, Afshan, Jafar and Rinaldo, Rachel. "A Gender Lens on religion". *Gender and Society*. (February 2015, 29:1) 5-25.

Bandiera, Oriana and Natraj, Ashwini. "Does Gender Inequality Hinder Development and Economic Growth? Evidence and Policy Implications". *The World Bank Research Observer*. (February 2013, 28:1) 2-21.

Batts, H. J. *The history of the Baptist Church in South Africa 1820-1920*. Maskew Miller Cape Town.

Baptist Today. "Pastoral Families". *Baptist Today*, July/August 2000.

Baptist Today. "Pastors' Wives 'How can I be of Service and still be myself' ". *Baptist Today*, Summer, 2005.

Beiner, Guy, "Listening to the Past and Talking to each other: Problems and Possibilities Facing Oral History in Ireland". *Irish Economic and Social History*. (2003, 30) 71-78.

- Blatz, Perry K. "Craftsmanship and Flexibility in Oral History: A Pluralistic Approach to Methodology and Theory". *The Public Historian*. (Autumn 1990, 12:4) 7-22.
- Booyesen, O. "What does your pastor mean to your church". Baptist Women' Magazine, 1993-1994.
- Bradford H. "Women, Gender and Colonialism: Rethinking the History of the British Cape Colony and Its Frontier Zones, C. 1806-70". *The Journal of African History*. (1996, 37:3) 351-370.
- Brown, Audrey Lawson. "Afro-Baptist Women's Church and Family Roles: Transmitting Afrocentric Cultural Values ". *Anthropological Quarterly*. (October 1994, 67:4) 173-186.
- Brown, Kathleen M. "Brave New Worlds: Women's and Gender History". *The William and Mary Quarterly*. (April 1993) 311-328.
- Boyd Lydia. "Ugandan Born-Again Christians and the Moral Politics of Gender Equality". *Journal of Religion in Africa*. (2014, 44:3/4) 333-354.
- Burke, Peter, ed. *New Perspectives on Historical Writing*. 2nd ed. Oxford: Blackwell Publishers Ltd, 2001.
- Candace West and Don H. Zimmerman. "Doing Gender" *Gender and Society*. (January 1987, 1:2) 125-151
- Charlton, Joy. "Revisiting Gender and Religion". *Review of Religious Research*. 57, (September 2015, 57) 331-339.

Christianity.com. "What is Calvinism? - Understanding the History and Denominational Doctrine". *Chirtianity.com* 2015. Accessed 27/ November /19.

<https://www.christianity.com/church/denominations/what-is-calvinism.html>

Chowdhury, Frarah Deeba. "Theorising Patriarchy: The Bangladesh Context". *Asian Journal of Social Science*. (2009, 37:4) 599-622.

Denis, Philippe. *Oral History in a Wounded Country. Interactive Interviewing in South Africa*. (Pietermaritzburg: University of KwaZulu-Natal Press, 2008) 43-62

Devault Marjorie L. "Talking and Listening from Women's Standpoint: Feminist Strategies for Interviewing and Analysis". *Social Problems* (1990, 37:1) 96-116.

Donaldson, Mike. "What Is Hegemonic Masculinity?". *Theory and Society*. (October 1993,22:5) 643-657.

Dorius, Shawn and Firebaugh, Glenn. "Trends in Global Gender Inequality". *Social Forces*. (July 2010, 88:5) 1941-1968

Dove, Noh. "African Womanism: An Afrocentric Theory". *Journal of Black Studies*. (May 1998, 14: 5) 515-539.

Downs L L. *Writing Gender History*. 1st ed. (London: Hodder Arnold, 2004.)

Eric M Blanchard. "Gender, International Relations, and the Development of Feminist Security Theory" *Signs*. (Summer 2003, 28:4) 1289- 1312

Fiedler R N. "Against the Flow; Stories of Women Pastors in the Baptist Convention in Malawi".

Her-stories: Hidden Histories of Women of Faith in Africa. Ed. Phiri I A.
(Pietermaritzburg: Cluster Publication) 181-201.

Gaitskell Deborah. "Feminising Faith: A Reflection on Personal and Academic Journeys". *Journal for the Study of Religion*. (2010, 23: 1/2) 71-103.

Got Questions. Your questions. Biblical Answers "What is Arminianism and is it biblical".
Chirtianity.com 2015. <https://www.gotquestions.org/arminianism.html> (Accessed 27
November 2019).

Hale, Fredrick. "The Baptist Union of Southern Africa and Apartheid". *Journal of Church and State*. (Autumn 2006, 48:4) 753-777. pp.755

Harris, Brian. "Culture, Context and Women in Ministry: A Snapshot of South African Baptists at the End of the Apartheid Era". *The South African Baptist Journal of Theology*. (2005,14) 213-219.

Heaton, Tim B and Cornwall, Marie. "Religious Group Variation in the Socioeconomic Status and Family Behavior of Women". *Journal for the Scientific Study of Religion*. (September 1989, 28:3) 283-299.

Hetherington, Penelope. "Women in South Africa: The Historiography in English". *The International Journal of African Historical Studies* (1993, 26:2) 241-269.

- Heuser, Andrea, Peter, Körner, and Annette, Rosenfeld. "Gendered Leadership in South African Churches: Case Studies of African Instituted Churches and the Dutch Reformed Church". *Journal for the Study of Religion* (2004, 17:2) 67-101.
- Holdt, Jonathan. "Letter to the Editor Women in Eldership". *Baptist Today*, Feb 2003
- Hudson-Reed S. Ed. *By Taking Heed...The history of Baptists in Southern Africa 1820-1977*. 1983.
- Hudson-Reed S. *1877-1977 History of the Baptist Union of South Africa*. (Pietermaritzburg: S.A. Baptist Historical Society, 1997).
- Irfan Habib."A Social History" *Social Scientist*. (January-February 2015 43:1/2) 3-8
- Jacobs, Jerry A. "Gender Inequality and Higher Education". *Annual Review of Sociology*. (Autumn 1996, 22)
- Joseph Suad. "Patriarchy and Development in the Arab World". *Gender and Development* (June 1996,4:2) 14-19.
- King, Monica Dorothy. "The role of oral traditions in African history". *The Dyke*. (2006, 2: 2.2) 42-52.
- Kuper Ayelet, Lorelei Lingard, and Wendy Levinson. "Qualitative Research: Critically Appraising Qualitative Research". *BMJ: British Medical Journal*. (September 20, 2008, 337:7671): 687-689.

- Lusey et al. "Factors associated with gender equality among church-going young men in Kinshasa, Democratic Republic of Congo: a cross-sectional study" *International Journal for Equity in Health* (2017) 16:213 1-11
- Leslie McCall "The Complexity of Intersectionality" *Signs* (Spring 2005, 30:3) 1771-18000
- Louise A. Tilly." Gender, Women's History, and Social History" *Social Science History* (Winter 1989 13:4) 439-462
- Martin A Klein. "African Social History". *African Studies Review*. (April 1972, 15:1) 97-112.
- Mohanty C T. "'Under Western Eyes' Revisited: Feminist Solidarity through Anticapitalistic Struggles". *Signs*. (2003, 28:2) 499-535.
- Moore D and Roberts R. "Listening for Silence". *History in Africa* (1990, 17) 319-325.
- Morrell, Robert. "Of Boys and Men: Masculinity and Gender in Southern African Studies". *Journal of Southern African Studies*. (December 1998, 24:4 Special Issue on Masculinities in Southern Africa) 605-630.
- Naderifar, Mahin, Hamideh, Goli, and Fereshteh, Ghaljaie. "Snowball Sampling: A Purposeful Method of Sampling in Qualitative Research". *Journal of Medical Education Development Centre* (September 30, 2017, 14:3) 1-6.
- Ndlazi, Thulani. "Men in Church Institutions and Religious Organisations the Role of Christian Men in Transforming Gender Relations and Ensuring Gender Equality". *Agenda: Empowering Women for Gender Equity*. (2004, 61) 62-65.

Njoh, A J and Akinwunmi, F A. "The Empact of Religion on Women Empowerment and a Millennium Development Goal in Africa". *Social Indicators Research*. (May 2012, 107:1) 1-18.

Ntombana, Luvuyo and Perry, Adam. "Exploring the critical moments when the Baptist denomination divided: Does revisiting these moments give hope to reconciliation between the 'Union' and 'Convention'?" *HTS Theologise Studies/Theological Studies*. (2012, 68:1) 1-8.

Noriko Kawahashi and 川橋範子. "Feminist Buddhism as Praxis: Women in Traditional Buddhism". *Japanese Journal of Religious Studies*. (Fall 2003, 30:3/4) 291-313.

Osterud, Nancy Grey and Jones, Lu Ann ""If I Must Say So Myself": Oral Histories of Rural Women". *The Oral History Review* (Autumn 1989, 17:2) 1-23. pp. 2-4

Peter N. Stearns." Social History Present and Future" *Journal of Social History*. (Autumn 2003, 37:1) 9-19

Petersen, Darryl. "What does your pastor mean to your church". *Baptist Today*, July/August 2000.

Phiri, Isabel Apawo, Devakarsham, Betty Govinden and Nadar, Sarojini. eds. *Her-Stories: Hidden Histories of Women of Faith in Africa*. 1st ed. (Pietermaritzburg: Cluster Publication, 2002).

Prell Riv-Ellen. "The Vision of Woman in Classical Reform Judaism". *Journal of the American Academy of Religion*. (1982, 50:4) 575-589.

Pricket, Pamela. "Negotiating Gendered Religious Space: The Particularities of Patriarchy in an African American Mosque". *Gender and Society* (February 2015, 29:1) 51-72.

Rodger, Jessie. "God My Mother: Engaging with Metaphor in Psalm 131". *The South African Baptist Journal of Theology*. (1998, 7:1) 76-81.

Rodney Ragwan. "The narrative of the Baptist Association of South Africa and its significance for the Indian Baptist Church in KwaZulu-Natal." (Palmer Theological Seminary, Wynnewood, USA). Available at:
<http://uir.unisa.ac.za/bitstream/handle/10500/4627/Ragwan.pdf?sequence=1>. (accessed: 2 August 2019)

Scott, J W, ed. *Feminism and History*. (Oxford: Oxford University Press), 1996. 156-167.

Sigurdur Gylfi Magnússon "Social History as "Sites of Memory"? The Insitutionalization of History: Microhistory and the Grand Narrative" *Journal of Social History* (Spring 2006 39:3) 891-913

Sigurdur Gylfi Magnússon. "The Singularization of History": Social History and Microhistory within the Postmodern State of Knowledge" *Journal of Social History*. (Spring 2003, 28:4) 701-735

Simon Gunn. Tilly. "From Hegemony to Governmentality: Changing Conceptions of Power in Social History " *Journal of Social History* (Spring 2006 39:3) 705-720

- Siwila, Lilian. "2 Samuel 13: Incest, the Silent Word in Most African Societies. Re-reading the story of Tamar from an African Perspective.". *The South African Baptist Journal of Theology*. (2006, 15:1) 48-54.
- Smith, Mark M. "Making Sense of Social History". *Journal of Social History*. (Autumn 2003, 37:1) 165-186.
- Sommer, Barbra W and Quinlan, Mary Kay. "A Guide to Oral History Interviews". *History News*. (Summer 2000, 55:3) 1-8.
- Staughton Lynd. Tilly. "Oral History from below " *The Oral History Review* (Spring 1993 21:1) 1-8
- Stearns, Peter N. "Social History Present and Future". *Journal of Social History*. (2003, 73:1) 9-19.
- Sugirtharajah, Sharada. "Hinduism and Feminism: Some Concerns". *Journal of Feminist Studies in Religion*. (Fall 2002, 18:2) 97-104.
- Theopidia. "Charismatic". *Theopidia* 2015. Accessed 27/November/2019.
<https://www.theopidia.com/charismatic>
- Thomas, John V. "Baptist Leadership in the 21st Century". *The South African Baptist Journal of Theology*. (2003, 12:1) 112-119.
- Van Osnelen, C. "Peasants speak: The reconstruction of a rural life from oral testimony". *Journal of Peasant Studies*. (1993) 494-514.

Werner Conze and Charles A. Wright. "Social History" *Journal of Social History*. (Autumn 1967, 1:1) 7-16

Whitehead, Andrew L. "Gendered Organizations and Inequality Regimes: Gender, Homosexuality, and Inequality Within Religious Congregations". *Journal for the Scientific Study of Religion*. (September 2013, 53:3) 476-493.

Wiesner-Hanks, Merry E. "Women, Gender, and Church History". *Church History*. (September 2002, 71:3) 600-620.

Unpublished research (dissertations/ theses)

Aucamp, Andrew. "A Historical and Theological Survey of the Relationship between the Principle of Liberty of Conscience and the Doctrine of Scripture in the Baptist Union of South Africa from 1930 to 2005," MA diss., (South African Theology Seminary, 2008).

Aziz, Garth. "A practical theological reflection on the office of the career youth pastor," PhD diss., (University of Pretoria, August 2016).

Benn, Rebecca. "Challenging Gender Roles in the South African Baptist Union – Janice Aucamp a Biography", Hons diss., (University of KwaZulu-Natal, 2018)

Hale, "The Social Ethics of the Baptist Union of Southern Africa," MA diss., (University of Natal, 1992).

Porter, Jacob. '*Church Governance and Authority*' Master's, (Southwestern Baptist Theological Seminary Harvard School of Theology, 2005)

Scheepers, Angelo. "A Critical Analysis of the Structural Dynamics Operative within the Baptist Union of Southern Africa (BUSA) from 1960 - 2005 and an Evaluation of these Dynamics in the Light of BUSA Ecclesiology," MA diss., (University of Pretoria, 2008).

Stegmann, Robert. "Male Gender Construction and Representation in Paul: Reading 1 Thessalonians Through a Gender Critical, Postcolonial Optic," PhD diss., (University of Stellenbosch, 2018).

Appendix

Informed consent

Social Sciences, College of Humanities,
University of KwaZulu-Natal,
Pietermaritzburg Campus,

Dear Participant,

INFORMED CONSENT LETTER

My name is Rebecca Benn I am a History MA candidate studying at the University of KwaZulu-Natal, Pietermaritzburg campus, South Africa.

My research topic is: Religion and Gender Inequality: A Case Study of the Baptist Union of South Africa (BUSA) with particular reference to the eThekweni municipality.

To gather the information, I am interested in asking you some questions.

Please note that:

- Your confidentiality is guaranteed as your inputs will not be attributed to you in person, but reported only as a population member opinion.
- The interview may last for about 1 hour and may be split depending on your preference.
- Any information given by you cannot be used against you, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.
- You have a choice to participate, not participate or stop participating in the research. You will not be penalized for taking such an action.
- The research aims at knowing the challenges of your community relating to resource scarcity, peoples' movement, and effects on peace.

- Your involvement is purely for academic purposes only, and there are no financial benefits involved.
- If you are willing to be interviewed, please indicate (by ticking as applicable) whether or not you are willing to allow the interview to be recorded by the following equipment:

	willing	Not willing
Audio equipment		
Photographic equipment		
Video equipment		

I can be contacted at:

Email: beccabenn@gmail.com or 214527177@stu.ukzn.ac.za

Cell: 074 132 2942

My supervisor is Kalpana Hiralal located at the School of Social Sciences, Howard College campus of the University of KwaZulu-Natal.

Contact details: hiralalk@ukzn.ac.za

Phone number: +27312607536

You may also contact the Research Office through:

Humanities & Social Sciences Research Ethics Administration

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, South Africa

Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

P. Mohun

HSSREC Research Office,

Tel: 031 260 4557 E-mail: mohunp@ukzn.ac.za

Thank you for your contribution to this research.

DECLARATION

I..... (full names of participant)
hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

SIGNATURE OF PARTICIPANT DATE

.....

.....

Ethical Clearance



04 September 2019

Miss Rebecca Joy Benn (214527177)
School Of Social Sciences
Howard College

Dear Miss Benn,

Protocol reference number: HSSREC/00000302/2019

Project title: Religion and Gender Inequality: A Case Study of the Baptist Union of South Africa (BUSA) with particular reference to the eThekweni municipality

Full Approval – Expedited Application

This letter serves to notify you that your application received on 28 August 2019 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

This approval is valid for one year from 04 September 2019.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

Yours sincerely,

Dr Rosemary Sibanda (Chair)

/spm

Humanities & Social Sciences Research Ethics Committee
Dr Rosemary Sibanda (Chair)
UKZN Research Ethics Office Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Website: <http://research.ukzn.ac.za/Research-Ethics/>

Founding Campuses: Edgewood Howard College Medical School Pietermaritzburg Westville

INSPIRING GREATNESS

Proposed restructure of the Baptist Union of Southern Africa

DESCRIPTION & EXPLANATION

The Report that will be presented to the Baptist Union Assembly is contained in Document 1 together with the amendments to the Constitution required to implement the Proposal.

This Document contains fuller and more detailed descriptions and explanations of various aspects of the vision for the future, which is given to provide greater understanding and clarity.

A NEW WAY OF OPERATING

The proposed new way of operating can be described as “bottom up” as opposed to “top down”. A top down leadership style will see a strategy developed at the top level of a leadership hierarchy and communicated down the ranks to the lowest level, as something that needs to be executed. We believe that this approach has not worked in the Baptist Union, as very few churches, if any, have been influenced to change their priorities or activities, based on a strategy communicated downwards.

The strategy of the Baptist Union should rather be to build healthy local churches and to hold local churches accountable to drive the ministry of reaching and teaching. It is not possible to resource the BU sufficiently to be able to interact with over 600 churches to do that, so the ministry of nurture must be done church-to-church (stronger churches helping struggling churches) and church-with-church (local churches joining together to be more effective in reaching the community and providing ministry training). The role of the leadership of the Baptist Union must then be to facilitate this process of nurturing churches by churches.

The structure envisaged to deliver this church nurturing, and all aspects of our ministry together as Baptists, is ‘networks’ of churches and pastors.

NETWORKS

One of the many insights from the 2017 Regional Consultations was the almost universal agreement that every pastor and every church needs to be involved in ministry beyond the local church. For this to be effective it requires some level of co-ordination and leadership, which is exactly what the Network Developer role in the Working Group recommendation sets out to do.

Networks are defined as groups of Member Churches which meet for the purposes of ministry, training or relationship development; which adhere to the Baptist Union Statement of Faith, Purpose Statement and Baptist Principles; which align with the policy and ethos of the Baptist Union; and which are approved by the Baptist Union Assembly.

Networks can take several forms:

Formal Networks

Formal Networks are Networks of any number of Member Churches located anywhere in South Africa, united by way of a written constitution, including a statement of objectives, a structure for a frame of reference and an affiliation fee levied on its members. Examples of these Networks include national networks such as Missions, Deeds of Love, Men's Ministry, Women's Ministry, Youth Ministry, Sunday School Exams, etc.

Informal Networks

Informal Networks are Networks of three or more churches who come together for a specific time, task or purpose, and who complete a standard summary document outlining the nature and purpose of the Network.

Regional Networks

Regional Networks are the current Territorial Associations that will be encouraged to transition into Networks whose role will be to work with the National Network Developer to initiate, nurture and support ministry networks in that region. There would be only one formal regional network per distinct and separate geographic area, as approved by the BU Assembly.

All networks will report to the National Network Developer.

National Network Developer

The National Network Developer will facilitate and lead the establishment of ministry and relational networks across South Africa, helping churches connect at a ministry, training and relational level. His key roles are to establish a network of networkers across the country, oversee existing ministry leaders, and facilitating church-to-church and church-with-church networking and ministry.

The Regional Networks will be a permanent local presence to assist the National Network Developer in this exciting but enormous task in the various geographic regions.

As the ministry of Networks expands, it is quite possible that excellent practices and approaches may be developed in some areas. This good work must be multiplied to other parts of the country – the National Network Developer will be key to accomplishing this development of 'best practice'.

A non-negotiable requirement of the National Network Developer is that he or she must be able to demonstrate a passion for and involvement in missions, as the priority for church collaboration is seen in the Regional Consultations to be Missions, Evangelism, Outreach and Church Planting.

National Youth Network Developer

Given the population profile of South Africa at present, with 49% of the population being under the age of 24 (21% children, 19% teenagers and 10% young adults), we believe that a key priority in building ministry networks must be to facilitate outreach to children and young people, and the

establishment of strong church ministries to these age groups. We believe that the task is of such a magnitude, of such urgency, and of such a specialized nature, that it warrants co-ordination and facilitation at the highest level. Hence the creation of a National Youth Ministry Network Developer role.

National Missions Network

The Baptist Union Missions Board and Missions Department will transition to a formal network, falling under the oversight of the National Network Developer.

Churches participating in mission networks are free to finance full-time missions staff and missionaries, but only beyond their commitment to fund the Core Services of the Baptist Union.

National Women's Ministry Network

The Baptist Women's Department will also transition to a formal network, falling under the oversight of the National Network Developer.

Churches participating in women's ministry networks are free to finance staff and ministries, but only beyond their commitment to fund the Core Services of the Baptist Union.

National Deeds of Love Ministry Network

The DOLM Ministry will also transition to a formal network, falling under the oversight of the National Network Developer.

Churches participating in current and future DOLM ministries are free to finance staff and ministries, but only beyond their commitment to fund the Core Services of the Baptist Union.

PASTORAL SUPPORT AND DEVELOPMENT

The role of the pastor in the local church is fundamental to the health of the local church. It is therefore critical that the Baptist Union not only provides for excellent theological education and pastoral ministry training, but that ongoing support and development opportunities be provided for pastors serving in local churches.

The role of the Pastoral Support Developer is to develop pastoral support networks to support and care for pastors and pastors' families within the Baptist Family. This includes the implementation of systems of better care for the needs and challenges faced by pastors and their families. This role will include a cultural understanding of care required in the various cultural settings around the country, along with the ability to implement efficient and effective systems of support.

We believe that healthy churches will not be possible without healthy pastors and so we believe we should strive to encourage every pastor to be in fellowship in a pastor's fraternal, built around a meaningful, supportive and inspiring program.

A key network that must be established as soon as possible is a capability for pastoral support, care and development. Pastors' Fraternals are one element of such support but a far greater and deeper Pastoral Support Program is necessary. This is one of the strongest calls articulated in the Regional Consultations.

So, the National Pastoral Support Developer will be required to develop effective and inspiring Pastors Fraternals across the country, as well as ongoing encouragement and support for pastors and their families, providing a consistent and effective support and development ministry across the country.

This ministry will rely heavily on local pastoral support networks in each of the Regions.

NATIONAL LEADERSHIP COUNCIL

National Leadership Council

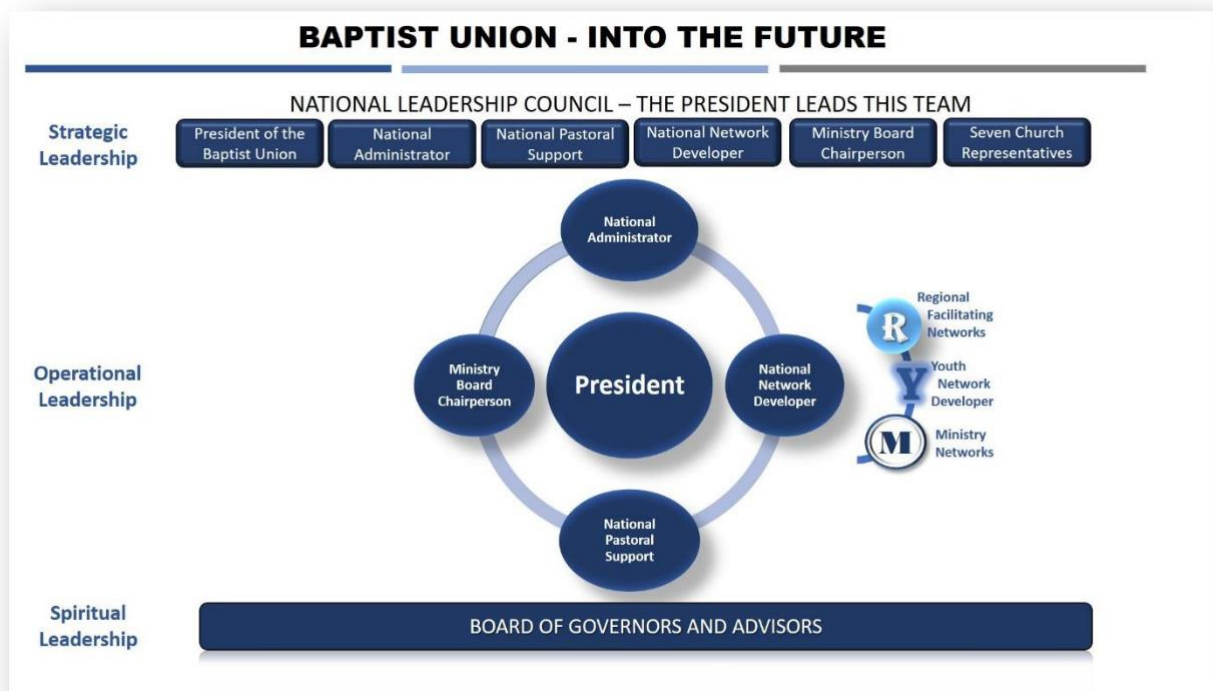
A National Leadership Council will be established, consisting of:

1. Four permanent full-time staff (President; National Pastoral Support Developer; National Network Developer; National Administrator)
2. One permanent part-time non-paid post (Ministry Board Chairman)
3. Seven non-paid church representatives.

This National Leadership Council will replace the current Baptist Union Executive.

The President, National Pastoral Support Developer, National Network Developer, National Administrator and Ministry Board Chairman will be known as the Operational Leaders.

All these posts will be subject to available funding.



Nomination and Election of Operational Leadership

All candidates, initially and in future, to fill these staff roles, whether full-time or part-time, will be nominated by a Search Committee appointed by the Baptist Union Assembly and called to those roles by the vote of the Assembly.

Nomination and Election of Church Representatives

Seven church representatives will be elected to serve on the National Leadership Council. A nominations committee will present qualified names to the Assembly who will elect these representatives.

The By-Laws of the Baptist Union will be adjusted to describe the nomination procedure, to ensure representation.

The costs of these representatives attending the National Leadership Council meetings will be borne by the Baptist Union.

President and National Administrator

At the moment, the leadership and administration of the Baptist Union vests in the role of the General Secretary. That may have been suitable when the Union was much smaller, but with member churches currently at the six hundred level, it is no longer possible to be effective with only one all-purpose role – the Union has grown but our infrastructure has not. We therefore see the requirements of spiritual and organizational leadership being addressed by a full time permanent role described as President. The demanding and varied administration support tasks will be the responsibility of a permanent, full-time National Administrator.

President

The President leads the National Leadership Council. He is accountable to the Board of Governors and Advisors. He is to be a leader of leaders and should inspire vision at the local church level. He is to be passionate in his vision and the communication of that vision for the local church. He will lead the various teams in a CEO role. He should inspire, energize, oversee, lead and have overall accountability of the Council.

National Administrator

The role of the National Administrator is the implementation and oversight of functional, efficient and effective administrative processes that enable local churches to be effective in carrying out their mission. His responsibility will include Ministry Lists, Trusts, Finance, Marriage Licenses, Communication, and the arranging of the Annual Baptist Union Assembly.

MINISTRY BOARD

The Ministry Board Chairman will serve on the National Leadership Council.

The Ministry Board will take oversight accountability for:

1. **Theological education:** The principals of the Theological Colleges will report into the National Leadership Council through the Ministry Board and the Ministry Board will provide input, church context and feedback on church needs to the theological colleges, making sure pastors are trained in areas that are relevant to the South African context.
2. **Ministry lists:** The Ministry Board will be accountable for the structures and processes for overseeing the register of accredited Baptist Pastors and related issues. The National Administrator will serve on the Ministry Board and take responsibility for the administration of the Ministry Lists.
3. **Citizenship Committee:** The Citizenship Committee Chairman will serve on the Ministry Board which will take accountability for the content and tone of any press releases published on behalf of the Baptist Union.
4. **Conflict resolution:** Where conflict arises within our churches the process as envisaged in the BU Constitution (current Section 10 – Submission of Differences) will be overseen by the Ministry Board.

The membership of the Ministry Board will be determined by the Assembly from time to time and voted on by the Assembly.

The position of Chairman of the Ministry Board is an unpaid position, and the incumbent will be elected from pastors on the Baptist Union Ministry Lists by others on the Ministry List, at the Annual BU Assembly.

Expenses associated with travel to National Leadership Council Meetings by the Ministry Board Chairperson will be paid for by the Baptist Union as part of Core Services.

The persons appointed by the Ministry Board to deal with any church conflict situations must be recompensed by the churches concerned for their services and travel.

BOARD OF GOVERNORS AND ADVISORS

The Board of Governors and Advisors is independent of the leadership structures of the Baptist Union, working together for the health of the Baptist Family. Their primary responsibilities would be that of guarding and providing accountability to Baptist Principles and our Statement of Faith; including rebuke, discipline or correction. The Board of Governors and Advisors will

also hold the President to account on behalf of the Assembly. The Board of Governors and Advisors must give account to the Baptist Union Assembly.

The Board of Governors and Advisors will consist of six senior leaders, committed to the ministry of the Baptist Union, experienced in ministry and organizational leadership, nominated by a Search Committee and called by the vote of the Assembly, for a period of three years, which period could be renewed upon satisfactory review.

These roles are voluntary.

The costs of travel to Board Meetings will be regarded as a Core Service and paid for by the Baptist Union.

FINANCIAL SUPPORT

Mandatory Support

Churches who wish to participate in the benefits of membership of the Baptist Union are required to contribute towards the cost of providing those benefits and to support the objectives of the Union, as God's provision enables.

Core Services

All Member Churches and Fellowships are obligated to contribute to the funding of the Core Services of the Baptist Union, according to their means, as their priority.

The scope of Core Services will be confirmed annually together with a budget at the Baptist Union Assembly, for acceptance and funding by Member Churches.

Non-contribution by any Member Church will invoke sanction, as determined by the Assembly from time to time.

Network Support

Once the obligation to fund Core Services has been met, churches are free to support other Network Ministries, national and local, with free-will offerings.

Basis of Giving

The opinion of churches was canvassed through the Regional Consultations on the best methods of financial support. There was considerable difference of opinion which prompted the Executive to conclude that multiple options should be provided to allow maximum flexibility to meet the needs of churches in different circumstances.

These are described in the Document: Financial Perspectives and Budget.

Baptist Union of Southern Africa Statement of Belief

Passed in Assembly at Durban in September, 1924

1. We believe in the Scriptures of the Old and New Testaments in their original writing as fully inspired of God and accept them as the supreme and final authority for faith and life.
2. We believe in one God, eternally existing in three persons - Father, Son and Holy Spirit.
3. We believe that Jesus Christ was begotten by the Holy Ghost, born of the Virgin Mary, and is true God and true man.
4. We believe that God created man in His own image; that man sinned and thereby incurred the penalty of death, physical and spiritual; that all human beings inherit a sinful nature which issues (in the case of those who reach moral responsibility) in actual transgression involving personal guilt.
5. We believe that the Lord Jesus Christ died for our sins, a substitutionary sacrifice, according to the Scriptures, and that all who believe in Him are justified on the ground of His shed blood.
6. We believe in the bodily resurrection of the Lord Jesus, His ascension into heaven, and His present life as our High Priest and Advocate.
7. We believe in the personal return of the Lord Jesus Christ.
8. We believe that all who receive the Lord Jesus Christ by faith are born again of the Holy Spirit and thereby become Children of God.
9. We believe in the resurrection both of the just and the unjust, the eternal blessedness of the redeemed and the eternal banishment of those who have rejected the offer of salvation.
10. We believe that the one true Church is the whole company of those who have been redeemed by Jesus Christ and regenerated by the Holy Spirit; that the local Church on

earth should take its character from this conception of the Church spiritual, and therefore that the new birth and personal confession of Christ are essentials of Church membership.

11. We believe that the Lord Jesus Christ appointed two ordinances - Baptism and the Lord's Supper - to be observed as acts of obedience and as perpetual witnesses to the cardinal facts of the Christian faith; that Baptism is the immersion of the believer in water as a confession of identification with Christ in burial and resurrection, and that the Lord's Supper is the partaking of bread and wine as symbolical of the Saviour's broken body and shed blood, in remembrance of His sacrificial death till He come.

The following statement was passed at the

Assembly in Krugersdorp in 2000:

12. We believe that God has ordained marriage as a heterosexual relationship between a natural man and a natural woman.

Proposed Unabridged Statement Of Faith With Scripture References 2017 Assembly

1. We believe (1) that the Holy Scriptures consist of the 66 books of the Old and New Testaments in their original writing; (2) that the Spirit of God so influenced the authors that these writings are the Word of God; (3) that because of the divine origin and inspiration of its words, the Scriptures are true in all that they affirm and are trustworthy and without error; (4) that these Scriptures are the complete and only written revelation of God to people; (5) that every translation that is faithful to the originals and responsibly interpreted clearly reveals those truths necessary for our salvation, godly living, and maturity in Christ; and (6) that Scripture alone is our sufficient and final authority in all matters of belief and practice.

- 1) Rom 3:2; Mt 5:18; Lk 24:27; Rev 22:18-19; Deut 4:1-2; Prov 30:5-6
- 2) 2Pet 1:19-21; Lk 1:70; Acts 1:16; Acts 3:18; Eph 6:17; Heb 3:7
- 3) Jn 10:35; Jn 17:17; 2Tim 3:16-17; Jn 14:26
- 4) Mt 24:35; Rom 3:2; Acts 7:38; 1Cor 9:8-10; 1Cor 4:6; Deut 4:1-2; Prov 30:5-6; Rev 22:18-19
- 5) 2Tim 2:15; 2Pet 3:16; Acts 17:11; 2Pet 1:3-4; Ps 19:7-14
- 6) Jude 1:3; Lk 16:29-31; Mt 4:1-4; Mk 7:9-13; Rom 15:4

2. We believe (1) in one God who eternally exists in three co-equal persons - the Father, the Son, and the Holy Spirit; (2) that though each divine person is fully and equally God, They differ in relationship towards each other and Their work in the world; (3) that this triune God is perfect and infinite in His being and attributes - an all-holy, all-loving, and all-wise Sovereign; (4) that from before creation, God determined to save sinners through the sacrifice of His Son, to govern all history according to His sovereign plan and to finally bring all things under one head, even Christ; and (5) that all things exist from Him, through Him, and for Him, and are created to display the glory of His wonderful Name.

- 1) Deut 6:4; Isa 46:9; 1Cor 8:6; 1Tim 2:5; Mt 3:16-17; Mt 28:19; Mt 14:16-17; 1Pet 1:1-2; Rev 1:4-6
- 2) Jn 1:1-3, Jn 3:16; 1Cor 8:6, 1Cor 12:4-5; Gal 4:4-6; Eph 1:3-14; 1Pet 1:1-2
- 3) 1Tim 6:15-16; Isa 6:3; 1Pet 1:15; Deut 7:9; Ps 86:15; Ps 89:14; Ps 117; Rom 8:37-39; 1Jn 4:16; Rom 11:33-36; 1Tim 1:17; Isa 55:9; Rom 16:27
- 4) Jn 3:16; Eph 1:4-5, 11, 13; 1Tim 1:15; 2Tim 1:9; Rev 13:8; Gen 50:20; Isa 9:7; Isa 46:8-11; Dan
- 5) Isa 48:11; Rom 11:36; Eph 1:5, 6, 14; Eph 2:7; Rev 5:13

2. We believe (1) that in the beginning God sovereignly created all things visible and invisible and took delight in it all; (2) that He created humankind male and female as His image bearers, endowing each with a dignity of equal worth and calling to govern and care for His creation; (3) that human life is sacred to God and begins at conception, and should not be unnecessarily terminated at any stage; (4) that God created marriage to be an exclusive and lifelong union between a natural man and a natural woman, giving the man

the responsibility of loving leadership and the woman the role of compatible support; and (5) that the first man Adam sinned and thereby incurred the penalty of death, physical and spiritual, for all people, and as a consequence of his sin, all humans inherit a sinful nature, which results in actual transgression and personal guilt.

- 1) Col 1:16; Rev 4:11; Gen 1:1, 31
- 2) Gen 1:26-31; Mk 10:6; James 3:9
- 3) Gen 9:6; Ps 119:73; Ps 139:13-16; Jer 1:5; Isa 42:5; Zech 12:1 Lk 1:41
- 4) Gen 2:24; Mal 2:15; Mt 19:5-6; Eph 5:22-24; Eph 5:25-31; Heb 13:4; Lev 18:22; Lev 20:13; Rom 1:26-27; 1Cor 6:9-11
- 5) Gen 3:6-8, 16-19; Gen 6:5; Rom 3:10-19, 23; Rom 5:12,17; Rom 7:9; 1Cor 15:22; Eph 2:3

3. We believe (1) that when the time was right, the eternal Son of God took on human nature, and was made like us in every way, yet without sin; (2) that, after being conceived by the Holy Spirit, He was born of the virgin Mary, was named Jesus (meaning ‘God saves’), and from conception was and always will be fully God and fully man in one person; and (3) that He is, therefore, the perfect and only mediator between God and people.

- 1) Jn 1:14; Gal 4:4; Phil 2:5-8; Heb 2:14; Heb 4:15
- 2) Lk 1:31, 35; Mt 1:21; Rom 1:3-4; 1Cor 15:47-48; Col 1:19; Col 2:9
- 3) Eph 2:18; 1Tim 2:5; Heb 9:15; Heb 12:24; 1Jn 2:1

4. We believe (1) that the Lord Jesus Christ lived a sinless life, was perfectly obedient to His Father in every way, and ushered in the promised Kingdom of God in all His words and deeds; (2) that, for the joy set before Him, He offered up Himself as the perfect substitutionary and atoning sacrifice for sinners, (3) triumphing over sin, death, and all the forces of evil, and purchasing for Himself a people out of every tribe, language, and nation; (4) that on the cross the Son of God received in His person the due penalty of God’s wrath against our sin, and (5) that His shed blood is the sole basis for our salvation and the greatest revelation of the glory of the grace of our God.

- 1) Isa 53:7-9; 2Cor 5:21; 1Pet 2:22; Heb 4:15; 1Jn 3:5
- 2) Isa 53:5-12; Rom 3:23-25; 2Cor 5:21; Heb 9:14; Heb 12:2; 1Pet 3:18; 1Jn 2:2
- 3) Jn 12:31; 1Cor 15:54-57; Heb 2:14; Heb 9:26; Eph 1:11-14; Col 2:14; 2Tim 1:10; 1 Jn 3:8; Rev 5:9; Rev 7:9
- 4) Isa 53:5-6; Mt 27:45-46; 2Cor 5:21; Gal 3:13; Rom 5:9; Heb 9:14, 22; 1Jn 4:10
- 5) Rom 8:32; Eph 1:5-7; Col 1:14, 20; Heb 9:22; Rev 5:9

5. We believe (1) that the Lord Jesus was crucified, buried, and on the third day was resurrected bodily from the dead and glorified as the first-fruits of God’s new creation; (2)

that He ascended into heaven, where He is seated at the right hand of the Father as ruler over all things; (3) that He presently intercedes as High Priest and Advocate for all who draw near to God through Him; and (4) that He will return personally, visibly, and gloriously to judge the living and the dead.

- 1) Acts 2:32; Lk 24:39; Jn 20:27; 1Cor 15:17, 23
- 2) 1Cor 15:20; Acts 1:9-11; Eph 1:20-22; 1Tim 3:16; 1Pet 3:22
- 3) Jn 14:16; 1Jn 2:1; Rom 8:34; Heb 7:25
- 4) Mt 24:29-30; Lk 17:24; Acts 1:10-11; 1Thes 4:16; 1Jn 2:28; 2Tim 4:1; 1Pet 4:5; Rev 1:7

6. We believe (1) that the Holy Spirit is the Lord, the giver of life, who formed the world, empowered certain individuals for God's purposes, and who speaks in the Holy Scriptures; (2) that God anointed Jesus Christ with the Spirit for His ministry and that the Spirit was given to the Church at Pentecost to indwell, lead, and unite believers, gifting each of them for various works of service; (3) that the Holy Spirit glorifies Christ, gives understanding of the Word, convicts people of their sin, unites believers to Jesus, and forms the character of Christ within them; and (4) that the Spirit pours the love of God into our hearts, enables prayer and witness, and seals the believer for the day of the redemption of their bodies.

- 1) Rom 8:2; 2Cor 3:6, 17-18; Jn 6:63; Gen 1:2; Job 33:4; Psalm 33:6; Ex 35:30-31; Num 24:2; 1Sam 10:10; 2Sam 23:2; Acts 1:16; Heb 3:7; 2Tim 3:16
- 2) Isa 61:1; Mt 3:16; Lk 4:18; Acts 10:38; Acts 1:8; Acts 2:4; Rom 8:11, 14; Eph 4:3-4, 11, 12; Rom 12:4-7; 1Cor 12:7-11
- 3) Jn 16:8, 13-14; 1Cor 2:9-16; Eph 1:17-18; 2Cor 3:18; Gal 4:19; Gal 5:2-23
- 4) Rom 5:5; Rom 8:26-27; Eph 6:18; Acts 1:8; 2Cor 1:22; Eph 1:13; Eph 4:30

7. We believe (1) that through the call of God in the Gospel message, all who receive Christ Jesus as Saviour and Lord are born again by the Holy Spirit, becoming a new creation in Christ; (2) that through faith in Him, sinners have the forgiveness of sins and are declared righteous on the grounds of His shed blood; (3) that repentance is a condition of this salvation and the first sign of that holiness without which no one will see the Lord; (4) that by virtue of their union with Christ, believers share in all the benefits of grace that are in Him, including the adoption as sons and the gift of the Holy Spirit; and (5) that all who turn from their sin, trusting Christ, may have the assurance that they will be kept and accepted by Him.

- 1) Jn 1:12-13; Jn 3:3, 18; 2Cor 5:17; Jam 1:18; 1Pet 1:23-25
- 2) Lk 18:14; Rom 3:26; Rom 4:5; Rom 5:1-2; Eph 2:13; Phil 3:8
- 3) Lk 19:8-10; Acts 2:38; Mk 1:15; Acts 17:30; 2Cor 7:10-11; 1Jn 1:8-9; Heb 12:14

- 4) Jn 1:16; Eph 1:3, 5; Rom 8:14-17; Gal 4:4-6; Phil 1:19
- 5) Jn 10:27-29; Phil 1:6; 2Thes 3:3

8. We believe (1) that the Church is the whole company of those who have been redeemed by Jesus Christ, regenerated by the Holy Spirit, reconciled to the Father, and thereby to each other; (2) that this Church is the people of God, the body of Christ and the temple of the Holy Spirit, through whom God's purpose in history is made known; (3) that the local church, as a manifestation of the universal Church, is a community of believers in a particular place where God's Word is preached and practiced, the two ordinances are observed, and church discipline is exercised; (4) that in the local church both men and women are called to serve equally, and male headship should be evidenced; and (5) that each local church is ruled by Jesus Christ, governed by its members, led by its shepherds, and served by its deacons.

- 1) Mt 16:18; Eph 1:22-23; Eph 5:23; Col 1:18; Heb 12:23
- 2) 1Cor 3:16; Eph 1:23; Eph 3:9-10; 1Pet 2:9-10
- 3) Acts 20:28; 1Cor 1:2; Eph 2:18-21; 1Tim 3:15; 2Tim 4:1-5; 1Pet 2:5, 9-10; Mt 28:19-20; 1Cor 11:23-32; Rom 6:1-4; Mt 18:15-20; Gal 6:1-5; Tit 3:10
- 4) Acts 2:17-18; 1Cor 11:5; 1Cor 14:34; 1Tim 2:8-15; 1Pet 3:7; 1Pet 4:10-11
- 5) Acts 6:1-7; Acts 14:23; Acts 15:3-4, 22-28; Acts 20:28; Mt 18:17; Eph 5:23; Phil 1:1; Col 1:18; 1Cor 5:1-13; Tit 1:5-9; 1Tim 3:1-13; 1Pet 5:1-3

9. We believe (1) that the Lord Jesus Christ appointed two ordinances – Baptism and the Lord's Supper – to be observed as acts of obedience and as witnesses to the primary facts of the Christian faith; (2) that Baptism is the immersion of a professing believer in water as a confession of identification with Christ in His death, burial, and resurrection; and (3) that the Lord's Supper is the partaking of the bread and the cup, signifying our participation in the Saviour's body and shed blood in remembrance of His death until He comes.

- 1) Mt 28:19-20; Mt 3:16; Rom 6:1-4; Gal 3:27; Lk 22:14-20; Acts 2:41-42; 1Cor 10:16; 1Cor 11:23-32
- 2) Acts 2:38; Rom 6:3-5; Col 2:12; Gal 3:27
- 3) Mk 14:22-28; 1Cor 10:16; 1Cor 11:23-26

10. We believe (1) that the mission of the Church is to make disciples of all people groups in all places through the truth of the Gospel of Jesus Christ, and to plant and establish local churches to obey all that Jesus taught the Apostles; (2) that in loving our neighbour as ourselves, compassionately, practically and wisely, we image the love of

God to all; and (3) that we should do all this according to the Scriptures, under the shadow of the Cross and in the power of the resurrection.

- 1) Ps 22:27; Ps 67:1-7; Mt 16:8; Mt 28:18-20; Acts 1:8; Acts 14:22; Eph 4:11-16; Tit 1:5
- 2) Lev 17:18; Lk 10:25-27; Jn 13:35; 2Cor 5:14; Gal 6:9-10
- 3) Mk 8:34-35; Rom 1:4; 1Cor 1:18-23; Eph 1:19-20; Phil 3:10; Jam 2:8

11. We believe (1) in the bodily resurrection of both the righteous and the unrighteous; (2) that all people will appear before God's judgement seat to receive their due for the things done while in the body; (3) that those whose names are written in the Lamb's book of life will enter into eternal life, but the unrighteous into eternal condemnation; and (4) that according to God's promise we look forward to a new heaven and a new earth in which righteousness dwells, when we will forever be with the Lord, and He with us: *Come Lord Jesus, come! Amen.*

- 1) Job 19:25-27; Ps 16:10; Isa 26:19; Dan 12:2; Jn 5:28-29; Acts 24:15; Rom 6:5; 1Thes 4:16-17
- 2) Jn 5:22, 27-29; Mt 16:27; Rom 2:6; 2Cor 5:10; Heb 9:27
- 3) Mt 7:21-23; Mt 13:49-50; Mk 9:45-49; Mk 25:31-46; Rev 13:8; Rev 20:11-15; Rev 21:27
- 4) 1Thes 4:17; 2Pet 3:13; Rev 21:1; Rev 22:2

(Page 220 in the 2016-2017 BU Handbook)

Workshop BU Assembly October 2011

‘WOMEN IN LEADERSHIP’

‘LET’S GO GIRLS’

This workshop involves Leading Ladies. Yes it is for ladies, but you will see as we move on, ‘Leading Ladies’ cannot carry on without the support of her pastor, elders and deacons. Maybe you as a pastor, elder or deacon will look at the leadership role your ladies play in your church in a different light.

We serve the Lord together as one – using the gifts He has given us to His glory ONLY and not to our glory.

Our Leadership Manual is called *‘Let’s Go Girls’*. This title sums up what leadership is all about – let’s go forward and do it together says the leader. That is what it is all about, doing it together with the leader not being out there in the front but doing it together with the ladies.

I HAVE TWO STORIES TO TELL YOU, ABOUT A LITTLE GIRL AND A GROWN WOMAN.

A kindergarten teacher was observing her classroom of children while they drew. She would occasionally walk around to see each child's artwork. As she got to one little girl who was working diligently, she asked what the drawing was. The girl replied, *“I’m drawing God.”* The teacher paused and said, *“But no one knows what*

God looks like”. Without missing a beat, or looking up from her drawing, the little girl replies, *‘They will in a minute’*

This little girl had one thing in mind – she wanted to show God to her classmates.

Very often when God is working it does not seem like He is – but we will soon see Him when His plan is made known. In essence she was telling the teacher to wait, you will soon see Him in His time.

This little girl was truly a leader in the making.

WHY WOMEN IN LEADERSHIP – DON’T THE GUYS DO IT WELL ENOUGH?

They do but sometimes they need a little help.

The story is told of 3 hikers.

One day, **Joe, Bob and Dave** were hiking in a wilderness area when they came upon a large, raging, violent river. They needed to get to the other side, but had no idea of how to do so. **Joe prayed to God**, saying, "Please God, give me the strength to cross this river." Poof! **God gave him big arms and strong legs**, and he was able to swim across the river in about two hours, although he almost drowned a couple of times. Seeing this, **Dave prayed to God**, saying, "Please God, give me the strength and the tools to

cross this river." Poof! **God gave him a rowboat and he was able to row across the river in about an hour,** after almost capsizing the boat a couple of times. **Bob** had seen how this worked out for the other two, so he also **prayed to God** saying, "Please God, give me the strength and the tools, and the intelligence, to cross this river." Poof! **God turned him into a woman.** She looked at the map, hiked upstream a couple of hundred yards, then **walked across the bridge** to the other side.

WHAT CAN I SAY!?

WHY DO WE NEED 'LEADING LADIES' IN OUR CHURCHES?

1 WOMEN REACH WOMEN MORE EFFECTIVELY. Women are more effective with ministering to women because they understand :

- ☺ How a women is happy one minute and the next sad
 - ☺ Why women cry at weddings, or when her child start school
 - ☺ Why her hormones cause havoc with her behaviour
 - ☺ Why she is so loyal and protective to her children
 - ☺ Why her family is so important, more than anything in the world
 - ☺ That she puts on weight when she eats chocolate etc and the guys don't
 - ☺ She understands the meaning of submission / which brings me to my next point.
- WOMEN KNOW HOW OTHER WOMEN TICK AND UNDERSTAND THEIR NEEDS PERFECTLY.**

2 SUBMISSION. The dictionary states that submission is the act of yielding to the power, control or authority of another. I think women know a lot about submission.

- **As Christians,** we must be living a life in absolute submission to the authority of **God in every area of our lives.** In Philippians 2:5-11 as Jesus yielded to the will of His Father. All Christians **MUST SUBMIT/YIELD TO HIS POWER, CONTROL & AUTHORITY IS A MUST FOR EVERY WOMAN, AND MAN AS WELL.** The leading ladies in your churches must be living in such place that they are totally committed to God in **every area** of her life..
- **As a married Christian woman** – the ladies who are leaders must live in submission to her husband. If the lady is not honouring God in this aspect of her life, she will not be able to show how people need to be submissive to God. Also if she does not submit to her husband she will not be honouring God – because the Lady Spiritual Leader must honour and serve God in **EVERY ASPECT OF HER LIFE – WITH GOD THERE ARE NO GREY AREAS – IT IS ALL OR NOTHING.**
- **The next part of her submission is towards the family God gave her.** She must love and respect them and not allow her service for God to cause her to neglect her children.
- **Submission to the leadership of her church** and respect the leadership of the church she is a member of. The ownership for this works both ways. As the leading lady does

not submit to the church leadership AND the church leadership also does not have a **dictatorial leadership – Hebrews 13:17**

Because the BWD Leadership Seminar runs for a day, I cannot fit all that information into 1 hour. So I have decided to dwell on two aspects which I feel are important in the life of a leader and are taken from the Manual i.e. Shadow Leadership & Servant Leadership.

SHADOW LEADERSHIP

This section is based on the CD 'A leader's Greatest Fear :
A Deeper look at Shadow Mission' by John Ortberg and has

A LEADER'S GREATEST



A leader's greatest fear is missing the mission that God has set for her and thereby moving into Shadow Mission.

What is individual mission?

Mission involves using the gifts God has given you to serve Him and in the case of a Spiritual Leader, to lead others to know and serve Him. Every human being has

What is Shadow Mission?

Much is spoken about 'shadowing' someone these days, which means working with someone who is teaching you to do a job with a view to doing it on your own. I am not talking about that kind of 'Shadow' in this section of our Manual. **Shadow Mission involves exploiting God's gifts and instead of using them for Him and His purposes, you use them for 'you', resulting in a way of life revolving around**

How can you know if you are pursuing your Shadow Mission instead of God's unique mission for you that only you can do?

JESUS OUR SERVANT LEADER – He is the perfect example

- 1 Jesus knew what God's call was.
- 2 Jesus willingly accepted God's calling on His life with a servant-like attitude.
- 3 Jesus was obedient to His Father.
- 4 Jesus was uncomplaining.
- 5 Jesus humbled Himself.
- 6 Jesus' blood was sinless.
- 7 Jesus led others by becoming a servant first.
- 8 Jesus focused on moving people to God's agenda. (Servant Leadership by Henry & Richard Blackaby)
- 9 Jesus served His disciples with vision, direction, correction and resources needed to complete the mission of the Father.
- 10 Jesus served the mission and led by serving those on mission with Him.
- 11 Jesus replaced the head table for a towel and basin John 13:1-17
- 12 Jesus was a loving leader.
- 13 Jesus spent time with the Father in prayer.

Luke 4:42 Before He called the first disciples.

Luke 5:16 Jesus healed a paralytic

Luke 6:12 Chose the 12 disciples

Luke 9:18 He prays to the Father with His disciples

Luke 11:1 He prayed on His own before teaching the disciples how to pray

Luke 22:39-45 Praying in Gethsemane

Before He called the 12, before He performed amazing miracles, before His Crucifixion – we find that Jesus spent time praying to His Father.

7 PRINCIPLES OF JESUS' TEACHING ON SERVANT

1 THE SERVANT LEADER HUMBLER HERSELF AND WAITS FOR GOD TO EXALT HER.

2 THE SERVANT LEADER FOLLOWS JESUS RATHER THAN SEEKING A POSITION.



3 THE SERVANT LEADER GIVES UP PERSONAL RIGHTS TO FIND GREATNESS IN SERVICE TO OTHERS.

4 SERVANT LEADERS CAN RISK SERVING OTHERS – SHE TRUSTS THAT GOD IS IN CONTROL OF HER LIFE.

5 SERVANT LEADERS TAKE UP JESUS' TOWEL OF SERVANTHOOD TO MEET THE NEEDS OF OTHERS

7 SERVANT LEADERS MULTIPLY THEIR LEADERSHIP BY EMPOWERING OTHERS TO LEAD

ARE YOU A SERVANT LEADER LIKE JESUS WAS?

BUSA Constitution and by-laws:

CONSTITUTION AND BY-LAWS OF THE BAPTIST UNION OF SOUTHERN AFRICA

CONSTITUTION AND BY-LAWS OF THE BAPTIST UNION OF SOUTHERN AFRICA

As revised and adopted at the Annual Assembly in 1933,
and amended at subsequent Assemblies

1. Name

THE BAPTIST UNION OF SOUTHERN AFRICA

2. Definitions

In the Constitution and By-laws of THE BAPTIST UNION OF SOUTHERN AFRICA the following terms will have the meaning herein assigned to them:

BOARD shall mean a group of individuals appointed annually by the Assembly in accordance with approved Terms of Reference, to administer specific areas of the Union's ministry, as defined by the Assembly from time to time.

CHURCH shall mean a gathered community of Protestant believers which accepts the supreme and final authority of Holy Scripture in all matters of faith and practice, observes the two ordinances of Believers' Baptism by Immersion and the Lord's Supper, and affirms its adherence to the Declaration of Principles as set forth in Clause 4.

DELEGATE shall mean a person appointed as an accredited representative by a Member Church, Territorial Association and who has been officially registered as such.

EXECUTIVE shall mean the committee constituted as under 9.1.

FELLOWSHIP shall mean a congregation accepted into Fellowship status by a Territorial Association on the basis of an acceptable Constitution and a desire to work towards full membership

GENERAL ASSOCIATION shall mean an association which is not a Territorial Association but comprises individuals, churches or groups united in a common interest for specific purposes in keeping with the objects of the Union by means of a constitution acceptable to the Union; which association is recognised and accepted as such by the Union, although not a member thereof.

MEMBER CHURCH shall mean a church in membership with the Union.

MINISTER shall mean a person whose name appears on one of the accredited ministerial lists of the Union.

OFFICERS OF THE UNION shall mean the President, Vice-President, Ex-President, the General Secretary, and the Associate General Secretary.

TERRITORIAL ASSOCIATION shall mean an association which includes 10 or more member churches in a distinct and separate geographic area which are united by way of a formal constitution as an association for the purpose of fellowship and service and is admitted as such to membership of the Union by a 75 per cent vote of the Assembly.

TRUSTEES OF THE UNION shall mean such persons as the Assembly shall from time to

time appoint as such.

UNION shall mean The Baptist Union of Southern Africa.

3. Membership

3.1. The Union shall comprise:

3.1.1. All Member churches at the date of adoption of the Amended Constitution and such Churches as shall be admitted to membership by vote of the Assembly.

3.1.2. All Territorial Associations in membership with the Union at date of adoption of the Amended Constitution and such Territorial Association as shall qualify for and be admitted to, membership by vote of the Assembly

3.2. Dismission of Members:

Notwithstanding anything contained in 3.1 above the Assembly shall have power to remove from membership any Member Church, Territorial Association by a 75 per cent majority vote of the Assembly. If however a motion from the Executive is introduced for removal or dismission pursuant to By-Law 2 (b), a majority vote by the Assembly shall be sufficient authorisation for the removal of the member church from membership of the Union.

4. Declaration of Principle

The basis of the Union is:

4.1. That the Lord Jesus Christ, our God and Saviour, is the sole and absolute authority in all matters pertaining to faith and practice, as revealed in the Holy Scriptures, and that each Church has liberty to interpret and administer His Laws.

4.2. That Christian Baptism is the immersion in water into the Name of the Father, the Son, and the Holy Ghost, of those who have professed repentance towards God and faith in our Lord Jesus Christ who "died for our sins according to the Scriptures; was buried, and rose again the third day."

4.3. That it is the duty of every disciple to bear personal witness to the Gospel of Jesus Christ, and to take part in the evangelisation of the world.

5. Objects

The objects of the Union are:

5.1. To advance the cause of the kingdom of God primarily in Southern Africa.

5.2. To promote unity and brotherly love among its member churches and churches moving towards membership.

5.3. To disseminate Baptist Principles and to maintain religious liberty.

5.4. To establish and assist Churches wherein Baptist Principles are practised.

6. Functions and Powers

6.1. To collect information respecting the history, organisation and work of Member Churches and Associations.

6.2. To co-ordinate and combine the efforts of Member Churches in all matters affecting the general welfare of the Union, and its Members.

6.3. To engage in medical, educational, relief and other benevolent work and to confer and co-operate as occasion may require with Member Churches and other christian communities and philanthropic societies.

- 6.4. To make provision for retiring and relief allowances for its staff, Ministers, Missionaries and their wives or widows.
- 6.5. To provide for theological education and for training for service in the churches.
- 6.6. To control admission to and deletion from the Union's lists of accredited ministers.
- 6.7. To provide for the supply of church and mission requisites.
- 6.8. To give services of advice or arbitration in cases of difference or dispute, with the consent of the parties concerned.
- 6.9. To receive, purchase, hold, hypothecate, sell, donate, lease, exchange and partition movable and immovable property.
- 6.10. To act as Trustee for any Church or Association whether established or to be established.
- 6.11. To invest funds of the Union in such manner as may be prescribed by By-Law
- 6.12. To confer and co-operate as occasion may require with Member Churches and Ministers in connection with ministerial settlement and the like.
- 6.13. To tender advice to Member Churches and Ministers on all matters appertaining to ministerial settlements and the like.
- 6.14. To borrow money with or without security for the purposes of the Union, and Associations, in such manner at such times and on such conditions as the Executive may determine.
- 6.15. To appoint and dismiss staff.
- 6.16. To make or amend such By-Laws as it may deem necessary for the proper administration of its business.

7. Method of Functioning

- 7.1. The Union shall function through its Assembly.
- 7.2. The Union as a legal body shall exist in its own right, separate from its members.
- 7.3. The Union shall continue to exist even when its membership changes and there are different office bearers.
- 7.4. The Union shall be able to own property and other possessions.

8. The Assembly

8.1. The Assembly shall consist of:

8.1.1. Delegates

8.1.2. The Executive

8.2. Right to attend the Assembly:

The following persons shall have the right to attend the Assembly and with the consent of the President, to participate without the right to vote:

8.2.1. Past-Presidents in membership of a Member Church, Ministers, and two representatives of each General Association.

8.2.2. Those persons who at October 1976 were Personal Members of the Union and who have continued to fulfil their obligations as such.

8.3. The Assembly shall meet annually when possible, and the Executive shall have power to summon a special Assembly.

8.4. The resolutions of the Assembly shall be executed by the Executive unless the Assembly otherwise direct.

8.5. 10% of the total member churches of the Union present shall constitute a quorum.

9. The Executive

9.1. The Executive shall consist of:

9.1.1. The Officers of the Union.

9.1.2. Representatives from and elected by each Territorial Association to reflect the total constituency of the Association, based on the principle of proportional representation. The formula to be determined by the Assembly from time to time.

(The formula for the proportional allocation of the 24 Territorial Association seats of the Executive to be as follows:

9.1.2.1. There will be a minimum of three and a maximum of six representatives per Association.

9.1.2.2. The actual allocation of seats will be determined annually by the post-Assembly Executive, based on a simple percentage of churches belonging to the Union in each Association.)

9.1.3. One representative from each recognised Board.

9.1.4. Such other members but not exceeding four in number as may be co-opted by vote of three-fourths of the Executive members present at the meeting dealing therewith.

9.2. Each member of the Executive shall be a baptised believer in membership with a Member Church.

9.3. The Executive shall meet at such times and places as may be considered necessary for the dispatch of business.

9.4. The Executive shall be fully constituted provided there is the necessary quorum notwithstanding the failure on the part of any Association referred to in sub-clause 9.1.2 to elect a representative thereto or thereon.

10. Submission of Differences

It is desired and expected that every member of the Union shall submit all grave differences, which tend to create divisions, to the Executive for arbitration and shall abide by the award therein subject to a right of appeal to the next meeting of the Assembly.

11. Union Assets

All immovable property of the Union shall be registered in the name of the Trustees of the Union.

12. Authentication of Documents

The General Secretary of the Union or his deputy is authorised to issue under his signature any certified copies of, or extracts from, the Constitution and By-Laws of the Union, or of

minutes of meetings of the Assembly or the Executive, to which full faith and credence shall be given.

13. Dissolution

13.1. The dissolution of the Union may be effected by a 75% majority vote of the delegates present at the Assembly.

13.2. In the event of 13.1 such Assembly shall authorise the Executive to transfer any assets that remain, after all the liabilities of the Union have been met, to another non-profit organisation having similar objectives.

14. Alterations of Constitution and By-Laws

Amendments to this Constitution shall be effected by resolution of the Annual Assembly in pursuance of a notice of motion in writing given at the previous Assembly and published as that Assembly shall direct. Such a resolution shall require the approval of a two-third majority of those present and entitled to vote at the Assembly except in the case of a proposed amendment of the Declaration of Principle which shall require approval by all members of the Union.

BY-LAWS

1) Ministerial Recognition

a) The regulations adopted by the Assembly from time to time shall be deemed to be incorporated herein.

b) It shall be a condition for ministry recognition that every Minister, Probationer Minister, Student Minister and Candidate for Recognised Ministry shall accept without resort to a Court of Law the decision of the Executive and of the Assembly as hereinafter provided for and the decision of the Executive and of the Assembly and of the court of appeal pursuant to the regulations mentioned in sub-paragraph (a) hereof.

2) Admission to Membership of the Union

a) The following procedure and criteria shall be used when receiving and considering applications from any Church for membership of the Baptist Union, with a view to recommending their acceptance by the Assembly:

i) The receipt by the General Secretary or his deputy of a completed written prescribed application from the Church together with a copy of the Constitution of the same by the end of February.

ii) The receipt by the General Secretary or his deputy of an adequate report, based upon a questionnaire to be prepared by the Executive, from the Territorial Association by the end of April.

iii) The documents referred to in Clause (i) and (ii) shall be submitted to a Sub-Committee of the Executive of the Baptist Union, which Committee shall make its report to the Executive.

iv) Before reaching its decision the Executive shall require clear evidence that:

(a) the applying church is numerically and financially viable. That is, that it has already taken firm root in the community it serves, shows promise of expanding its membership, is meeting its present financial obligations satisfactorily, and is likely to be able to meet - within what

the Executive decides to be a reasonable time - the normal financial challenges of an established church in the context in which it exists with particular reference to its responsibility for the support of and retirement provision for its pastor. (This support should not exclude the possibility of the pastor providing for part of his/her income through “tent-making”.)

Notwithstanding iv (a) above, the Executive may decide to waive or modify the condition relating to financial viability, if in its judgement and that of the Association in which the applying church is situated, the work is of such a strategic importance as to warrant an ongoing witness.

(b) within the membership of the Church there is leadership capable of fostering spiritual growth based on Baptist principle and providing sound administration.

(c) The applicant church has as an essential element in its order and life, the recognition and practice of the principle that each member of the church has the responsibility and inalienable right to participate fully in its life and government, including the appointment of its leadership.

v) The Executive may, at its discretion, appoint a sub-committee of its own members to meet with the executive body or the members of the applying church, to discuss matters relating to the Baptist understanding of the nature and administration of a local church. This sub-committee shall, after such meeting or meetings, submit a confidential report to the Executive.

b) It shall be understood that such Churches are completely autonomous and as such are free to manage their own affairs in terms of their own adopted constitutions. However, a condition of continuing membership of the Union shall be that when a church desires to alter its constitution, such proposed alterations must receive the approval of the Baptist Union Executive. In the event of a church adopting an amendment which is not acceptable to the Executive, the Executive shall enter into meaningful negotiations with the church. In the event of this proving unsuccessful the Executive shall be entitled by a 75% majority vote to introduce a motion to the Assembly for the removal or dismissal of such member from the membership of the Union.

c) Fellowships which have been formally recognised by a Territorial Association will enjoy Fellowship status of the Union. They shall be listed in the handbook, receive all relevant correspondence, pay affiliation fees (as per 8c), and be entitled to representation at the annual Assembly without the right to vote.

d) Applications for admission by any Association to membership of the Union shall be in writing and in the hands of the General Secretary of the Union or his deputy at least five months prior to the Assembly, for the Executive's recommendation or otherwise.

3) Appointment of Delegates

a) Every Church shall be entitled to appoint to each Assembly not more than three delegates on the basis of one delegate for each 100 members or part thereof.

b) Every Association in membership with the Union shall be entitled to appoint to each Assembly one delegate.

c) Notification of such appointments shall be given to the General Secretary of the Union or his deputy at least 21 days prior to the Assembly.

4) Business of the Assembly

a) The President of the Union shall enter upon his office at the opening session of the Assembly and shall thereafter preside at all sessions thereof. In the event of his failing to take the chair the Vice-President shall do so, failing whom, a chairman shall be elected by the Assembly.

b) The Vice-President, the General Secretary, and the Associate General Secretary of the Union shall be elected at a meeting of the Assembly.

c) A Vice-President shall be appointed to hold office for one year and at the conclusion of that year he shall without further election, become President of the Union. If by reason of circumstances it becomes necessary to elect a President, such appointment shall be made at a meeting of the Assembly and for a period of one year.

d) All the office bearers recited in Sub-clause (b) above with the exception however of the Vice-President, shall be appointed to hold office for a period of three years unless the Assembly shall otherwise resolve. At the expiration of his period of office, each such office bearer shall be eligible for re-election for a further similar period, subject however to the right of the Assembly to resolve otherwise as to the period of appointment.

e) The procedure for the election of the office bearers recited in Sub-clause (b) above (and where applicable for the election of the President) and of such persons as require to be elected to the Executive shall be as follows:

i) Nominations for the office of the Vice-President (and where applicable of the President), for membership of the Executive and, when necessary for the posts of General Secretary, and Associate General Secretary of the Baptist Union shall be invited from Churches and Associations in Membership with the Union whose affiliation fees are not in arrears.

ii) Such nominations shall be on the form sent out by the General Secretary of the Union or his deputy to Churches and Associations at least three months prior to the Assembly.

iii) Nominations shall reach the General Secretary of the Union or his deputy at least eight weeks prior to the Assembly. Immediately thereafter the General Secretary or his deputy shall inform each nominee of his nomination and shall seek consent to nomination in writing. If no such consent confirmed in writing is received by the General Secretary or his deputy five weeks before the Assembly, the nomination shall be invalid. Nominations received later than the prescribed date shall be invalid.

iv) The General Secretary or his deputy shall notify all members of the Baptist Union of the names of the consenting nominees including those nominated by the Executive at least four weeks before the Assembly.

v) Failing sufficient valid nominations for the Executive from Churches, Associations and Personal Members the Chairman shall, at the first business session of the Assembly, invite further nominations from members of the Assembly there present.

vi) Nominations made by Members of the Assembly pursuant to the provisions of Sub-clause (v) above shall be in writing on the form provided. No speeches shall be permitted in connection therewith.

vii) Notwithstanding anything in Sub-clause (iii) and (iv), should a situation arise in relation to the filling of these posts which is declared by a 75% majority of the Executive to be an emergency situation, the Executive or any member of the Assembly shall have the right to bring a nomination or nominations directly to the Assembly. It is understood that in such a situation when a nominee has been unable to give his prior consent, his election at an Assembly shall constitute an invitation to him.

viii) Complete lists of all nominations as aforesaid shall be prominently displayed as from the

commencement of the Assembly and, further, the time arranged for such elections shall be announced from the chair of the Assembly immediately after the induction of the President and such elections shall take precedence as the first business after the tea interval during the first business session of the Assembly.

- ix) Elections shall be by ballot. In the event of a tie the Chairman shall have a casting vote.
- x) In the election, where necessary, of members to the Executive, each voter shall vote for not more than the required number of members. A nominee shall be declared elected only after receiving a majority of the votes cast, and shall enter into office as an Executive member immediately at the conclusion of the Assembly at which he is elected.
- xi) In the case of the Vice-Presidency a majority of votes cast shall be necessary for election, provided that the sole nominee shall be declared elected. In the event of a first ballot being inconclusive the names of the two nominees receiving the greater number of votes cast shall be submitted to a second ballot and the nominee receiving a majority of votes cast at such second ballot shall be declared elected.
- xii) In the case of offices other than that of the Vice-Presidency and Executive members (in respect of whom see (x) and (xi) hereof) no nominee may be elected to such office unless a majority of those present and entitled to vote, vote in favour of such nominees. This stipulation shall apply regardless of the number of nominees to any office. In the event of a first ballot being inconclusive in respect of any such office, the names of at least two nominees receiving the greater number of votes cast shall be submitted to a second ballot. Should no nominee receive the required majority, the name of the nominee with the greater number of votes shall be submitted to a final ballot. In the event of no nominee for a particular office receiving the required majority, the Executive is empowered to make interim arrangements in respect of that office until the next Assembly.
- f) In addition to the foregoing appointments the Assembly may elect annually such other officials and Standing Committees as it may deem expedient.
- g) Unless otherwise herein provided voting on all matters before the Assembly shall be by show of hands subject to the right of any ten members to demand a ballot.
- h) Notices of motion shall be submitted to the General Secretary of the Union or his deputy in writing, signed by the proposer, at least 75 days prior to the Assembly. The proposal contained in these notices, together with any proposals then available from the Executive, shall be sent out to the churches at least 65 days prior to the Assembly.

Notice of motion not so submitted may be considered upon permission of the Assembly granted without division.

Notwithstanding the above the Executive shall have full right at any time to bring any proposal to the Assembly.

No vote, however, shall be taken upon any matter introduced without notice of motion as defined above, which is considered by the Assembly to be a major matter.

- i) The Assembly may, in order to facilitate specific business thereat appoint Committees to deal therewith. The conveners and quorum of committees shall be fixed by the Assembly. Each Committee shall elect its own Chairman and minutes of business shall be recorded and upon a majority vote of the Assembly be available for use in the Assembly. Reports of each Committee shall be submitted in writing signed by the Chairman.

5) The Executive

- a) The Chairman of the Executive shall be the President of the Union who shall preside at its meeting during his term of office. The Chairman shall have both a deliberate and a casting vote.
- b) Seven members of the Executive shall form a quorum.
- c) Any elected member or member nominated by an Association who shall fail to attend any two consecutive meetings without leave shall forfeit his seat.
- d) On the requisition of any seven members of the Executive the General Secretary of the Union or his deputy shall summon a special meeting by notice setting forth the business to be transacted thereat.

6) Duties and Powers of the Executive

- a) Without derogation from the Executive powers by the Constitution conferred, the Executive shall -
 - i) Prepare the business and arrange the agenda of the Assembly.
 - ii) Prepare and present to the Assembly audited financial statements and general and statistical reports of the year's work which after adoption by the Assembly it shall have printed and circulated together with a digest of the proceedings of the Assembly.
 - iii) Appoint Honorary Examiners to audit the several accounts of the Union and of the South African Baptist Missionary Society.
 - iv) Keep a register of Ministers, Probationer Ministers, and Student Ministers, Churches, Associations, Lay Preachers and personal Members.
 - v) Appoint arbitrators or advisers for the settlement of differences submitted.
 - vi) Control and administer the Trust Funds in terms of By-Law No. 9.
 - vii) Take such initial steps for the formation of Churches, Associations, and other Bodies as it may deem necessary for the better fulfilment of the objects of the Union as in the Constitution defined.
- b) The Executive may in its discretion:
 - i) In the event of any emergency arising between Assemblies do all such acts, matters and things and authorise the signing and execution of all such deeds and documents as it may deem necessary in the best interest of the Union, and any resolution passed pursuant to the powers hereby vested in the executive shall be deemed to be a resolution of the Assembly. Any action taken hereunder shall be reported to the next Assembly.
 - ii) In order to facilitate and expedite the transaction of business, appoint committees to meet and deal with matters within terms of reference given, which may include specific delegation of power to act. In all instances where power to act is delegated at least 2 out of 3 Committee members shall be Executive members. When such power to act is exercised the Executive member ratio shall be maintained in voting on such an issue.
 - iii) Fill any vacancy occasioned between Assemblies by the death, retirement or incapacity of any officer of the Union or other Official or Committee member appointed by the Assembly. Any person so appointed shall hold office until the next Assembly
 - iv) Fill any vacancy in itself that may occur in its elected membership.
 - v) Buy in for the protection of the Trust Funds any property mortgaged under the provisions of By-Law 9 (b) hereof and therefore utilise, let, sell or otherwise dispose of the same.

- c) The Executive may initiate discussions with any recognised pastor and/or member church in the event of a conflict situation which could, in the opinion of the Executive, be prejudicial to the witness of a member church, the Union or the good name of the Christian Ministry.
- d) The Executive may initiate discussions with any person on the Ministry List whose conduct is such that it may result in removal from the Ministry List should such behaviour be persisted in.
- e) The Executive may, on its own motion or on complaint laid before it, remove from the list of accredited ministers after due enquiry any Minister, Probationer Minister or Student Minister, found by it to be guilty of misconduct, subject to the right of the Minister, Probationer Minister, or Student Minister concerned to appeal to the next Assembly.
- f) The Executive may remove from the list of accredited ministers the name of any person whose acknowledged theological views are considered by the Executive to be a radical deviation from the Declaration of Principle or from accepted Baptist Principles as enunciated and accepted at the 1987 Assembly; subject to the right of the person concerned to appeal to the next Assembly to appoint a Court of Appeal.
- g) The Executive may suspend any person on the Ministry list immediately upon commencement of divorce litigation for at least one year in terms of 5.4 of the Ministry Regulations.
- h) A resolution approved by signature of all the members of the Executive present in South Africa shall be as valid and effectual as if it had been passed at an Executive meeting duly called and constituted.
- i) In the event of a conflict situation in the local Church where timeous intervention is required between Executive meetings, the Officers shall be empowered to act on behalf of the Executive. A unanimous decision of the Officers shall be binding on the Executive.

7) The Appointment, Duties and Powers of the Trustees

- a) The Assembly shall appoint from time to time, three persons, preferably resident in the same area, as Trustees of the Union and may appoint alternates to all or any such Trustees.
- b) Each Trustee so appointed shall hold office until such time:
 - i) As he may resign.
 - ii) As he may absent himself from South Africa for any consecutive period exceeding six months.
 - iii) As he may die.
 - iv) As he may assign his estate or be declared insolvent.
 - v) As he may be removed from office by vote of the Assembly.
- c) In the event of any Trustee ceasing to hold office between Assemblies, the Executive shall fill the vacancy so created. Any person so appointed shall hold office until the next Assembly.
- d) Any two Trustees or their alternates may do any act or execute any deed or other document required to carry out the directions of the Assembly or of the Executive.
- e) A certificate under the hand of the General Secretary of the Union or his deputy shall for all purposes be deemed sufficient evidence of the appointment of the Trustees or of their alternates, if any.
- f) The Trustees of the Union shall hold on behalf of and for the benefit of the Union all property, estate, actions, credits and things of the Union.
- g) All proceeds and income accruing to the Trustees shall be dealt with as directed by the Executive.

h) The Trustees shall be bound to make, conclude, and accept all such purchases, sales, investments, leases, contracts and agreements whatsoever as directed by the Executive subject always to the terms of the Constitution and By-Laws of the Union and also to sue for and recover all monies, debts, goods and effects whatsoever due or belonging to the Union, and to discharge any securities or investments as so directed by the Executive as aforesaid.

8) Finance

a) A membership fee, as determined from time to time by the Executive, shall be payable annually to the Union by each member Church and member Association.

In the event of non-payment of affiliation fees by any member church its attention shall be drawn to By-Law 8 (b) of the Constitution. Accounts for affiliation fees shall be sent out to churches annually.

b) The financial year shall be from the 1st January to the 31st December; all membership fees shall become payable before the 30th day of June in each year, and any member of the Union whose membership fees are in arrears shall forfeit its right to representation at the Assembly. The name of any member in arrears shall be reported to the Executive. Where a member church has been in arrears for two years, the church will automatically revert to Fellowship status until membership fees are paid, in which case reinstatement will take place immediately. In the event of ongoing non-payment, a church may be removed by the Executive from the register of members.

c) Affiliation fees for churches with Fellowship status will be half that of member churches.

d) It is desired and expected that, in addition to membership fees, every Church and Association will contribute voluntarily an annual sum towards the general revenue of the Union and will notify at each Assembly, either through its delegation or otherwise, the amount for which it is willing to accept assessment for the ensuing year.

e) All Assembly delegates will pay to the General Secretary a registration fee as determined by the Executive. Such payments shall accompany the required notification under By-Law No. 3

Such fees, or so much thereof as may be required by the entertaining Church or Churches, shall be paid to the Church or Churches entertaining the Assembly as a contribution towards the expense thereof.

f) The Treasurer is hereby authorised to make the undermentioned payments in respect of Executive meetings: To each Executive member other than an Association representative attending, by any method of transport, any Executive meeting other than the post-Assembly Executive meeting, the equivalent of a return air fare between his or her place of residence and the place of meeting, plus such out of pocket expenses as may be approved by the Executive. In the event of two or more members of the Executive travelling together by car an amount of 1/2 times the air fare shall be paid.

g) The Union's income and property may not be distributed to its members or office bearers, except as reasonable compensation for services rendered. Members or office-bearers have no rights in the property or other assets of the Union solely by virtue of their being members or office-bearers.

h) The Financial Secretary shall be responsible for the control of the day to day finances of the Union. The Financial Secretary shall arrange for a bank account to be opened.

Withdrawals will be made under those signatures as directed by the Executive. The Financial Secretary shall be accountable to the Executive.

9) The Baptist Trust Funds

a) Committee: The Committee shall be called the Baptist Trust and Special Purposes Funds Committee. The Committee shall consist of the Trust Funds Secretary, the General Secretary, the Financial and Administrative Secretary and five members who shall be appointed annually by the Assembly of the Union, on the recommendation of the Executive. This Committee shall administer the Baptist Trust Funds, plus such special purpose funds as may from time to time be entrusted to it by resolution of the Executive. A clear distinction shall be maintained between Trust and Special Purposes Funds within the accounts of the Committee.

b) Baptist Trust Funds: These shall comprise trust funds of the Baptist Union, the South African Baptist Missionary Society, and the Missions Department of the Union. In the application of such trust funds, priority shall be given to the granting of loans, with or without security, to Baptist Churches or Institutions in membership with the Union or under the direction of the Union with a preference for the purchase of sites and/or the erection of church/multipurpose buildings rather than the church manse and community facilities. The Committee shall endeavour at all times to secure the capital of the trust funds and honour the donors' intention in relation to the application of income on the capital of the trust.

c) Baptist Special Purposes Funds: These shall comprise:-

i) Such special Purpose Funds of the Union as shall be by Executive resolution entrusted to the Committee from time to time to be applied as directed by the Executive.

ii) the Baptist Union Extension Funds, the Baptist Union Centenary Fund, and the South African Baptist Property Investment Corporation (SABCOR), which shall be administered in terms of their specified purposes as follows:-

- ♣ The Baptist Union Extension Fund shall grant at its discretion loans to new churches for assistance in the acquisition of fixed property. As far as possible such loans shall be guaranteed by a mother-church or an Association of the Union. Loans shall be free of interest for such period as the Committee may determine but thereafter be subject to interest as the Committee may decide. Interest received shall be capitalised. Preference will be given to the purchase of sites and/or the erection of church / multipurpose buildings rather than church manse and community facilities.

- ♣ The Baptist Union Centenary Fund shall be invested to provide income for bursaries and study loans to theological, missions and ministry students, as provided in the Fund/s Trust Deed. Loans may also be made, at market related interest rates, for Baptist Union departmental or Baptist Associational purposes.

- SABCOR shall give priority to granting loans to Baptist Churches and Baptist Institutions as specified in section (b) above. Income of SABCOR shall be capitalised. Preference will be given to the purchase of sites and/or the erection of church/multipurpose buildings rather than church manse and community facilities.

- Proper accounts of the Baptist Trust and Special Purposes Funds shall be maintained so as to retain identity of participating funds with regard to capital investment and to income earned. Disbursement shall be in accordance with the purpose for which the fund was originally established.

- The Committee shall have power to operate banking accounts, and unless otherwise expressly directed by the creator of a trust or a donor of monies which form part of any fund, to invest funds not immediately needed for priority loans as provided above, in any bank,

registered deposit-taking or investment company of good standing and in government or municipal stocks.

d) Annual Accounts: Annual accounts shall be prepared to coincide with the financial year of the Union as determined from time to time. Audited accounts shall be submitted to the Executive with an annual report of the Committee to the Union Assembly.

e) Trust Funds Secretary: The Trust Funds Secretary is an honorary position but the incumbent shall be entitled to reimbursement of expenses incurred on behalf of the Baptist Union.

10) The BUSA Pension and the BUSA Provident Fund

The BUSA Pension Fund and the BUSA Provident Fund (successors to the Baptist Union Pension Fund established by the Union in October, 1910) shall be managed in accordance with the provisions of their respective Rules and Regulations.

11) South African Baptist Missionary Society

The South African Baptist Missionary Society established by the Union in the year 1892 shall be managed in accordance with the provision of the Constitution and By-Laws thereof adopted at the Annual Assembly held at East London in 1937 and amended at the Annual Assembly held at Port Elizabeth in 1938, with such further amendments as have been adopted or may be adopted hereafter.

12) Churches

a) All Churches shall report annually by the end of March to the General Secretary of the Union giving such statistical figures as may be called for by the Union and in the case of aided Churches a general report on the year's work.

b) Any application to the Union for a grant in aid by a Church shall be accompanied by an audited financial statement.

13) Associations

a) Each Association shall forward an annual report to the General Secretary of the Union at least five months prior to the Annual Assembly. Failure to do so will debar the Association from appointing nominees to the Executive.

b) Each Association shall notify the General Secretary of the Union of the name of its Nominees, if any, to the Executive of the Union.

14) Alterations of By-Laws

Amendments to these By-Laws saving By-Laws 10 and 11 hereof shall be effected by Resolution of the Assembly in pursuance of a notice of motion in writing given to the General Secretary of the Union at least one month prior to the Assembly.

REGULATIONS GOVERNING RECOGNITION FOR MINISTRY (As revised by the 1998 Assembly)

INTRODUCTION

Baptists believe in "the priesthood of all believers". In particular, they believe that no inherent distinction exists between Christians such as that underlying the use of the words "priests" and "laymen". A church may appoint any one of its members at any time to perform any of those functions usually undertaken by its pastor.

At the same time, we believe that God calls some to undertake a recognised ministry, for which the Union requires theological training and vocational equipping. It remains the prerogative of the local church to appoint whom it will to undertake such ministry roles and to lay down whatever conditions are deemed appropriate. However, for the guidance of the wider Baptist family, where such a call is more widely recognised, and following an interview to ascertain that the applicant is adequately qualified for the kind of ministry being exercised, the person's name may be placed on the Ministry List.

1 DEFINITIONS

1.1 "Ministry List" (hereinafter "the List") is a record of those persons granted status by the Union because of:

- a) their membership of a church affiliated to the Union; and
- b) their call to a recognised pastoral position in a church affiliated to the Union; or to a ministry which is directly related to the extension of the Kingdom of God (in the opinion of at least two-thirds of the members of the Executive present when the vote is taken); and
- c) their adequate theological training and vocational equipping.

1.2 "College" shall be "The Baptist Theological College of Southern Africa," or "The Cape Town Baptist Seminary"

1.3 "College Council" shall mean either the Council of the Baptist Theological College of Southern Africa or that of the Cape Town Baptist Seminary, according as the context may indicate.

1.4 "Seminarium" shall be "Die Teologiese Seminarium van die Baptiste".

1.5 "BBI" shall mean the Baptist Bible Institute, formerly at Fort White.

1.6 "The Union" shall be the Baptist Union of Southern Africa.

1.7 "Assembly" shall be an annual Assembly of the Baptist Union of Southern Africa.

1.8 "Executive" shall be the Executive Committee of the Baptist Union of Southern Africa.

1.9 "Ministry Board" shall be a committee set up by the Executive in order to deal with ministry matters, including the interviewing of applicants who wish their names to be included on the Ministry List.

1.10 "Advisor" shall be a person appointed by the Executive to guide and advise persons with probationer or student status.

1.11 "Misconduct" shall include all conduct which is prejudicial to the good name of the Christian Ministry or the witness of the Union.

2 RECOGNISED MINISTRY

2.1 Fully-Accredited Ministry

2.1.1 Persons serving in a recognised ministry within the Union

Fully-Accredited status may be granted on the List (signified by an "F"), after receipt of the completed application form prescribed by the Executive, on the recommendation of the Executive confirmed by an Assembly:

- I. to a Probationer who has completed, to the satisfaction of the Executive and after receipt of a report from an Advisor, at least two years in recognised ministry within or outside the Union subsequent to the granting of Probationer status.
- II. to a Fully-Accredited person of another Baptist Union recognised by the Executive provided the secretary of such Union has confirmed in writing the applicant's good standing.
- III. to a Baptist pastor whose name does not appear in the Fully-Accredited List of any other Baptist Union, but who is deemed to have had adequate theological training, and whose record in the ministry is fully satisfactory to the Executive.
- IV. to a pastor in good standing in any other denomination who applies for recognition as a result of Baptist convictions; who has satisfied the Executive as to adequate theological training and knowledge of the Scriptures; and who, if so required by the Executive, has satisfactorily completed a course of study in Baptist principles and polity.
- V. to an applicant over 45 years of age, who has been serving in a recognised ministry within the Union for at least the six consecutive years immediately prior to application and has given evidence of spiritual integrity, intellectual ability, and adequate knowledge of the Scriptures, Baptist Principles and polity.

2.1.2 Persons serving in a recognised ministry outside the Union

- a) When a person whose name is listed under section 2.1.1 above subsequently occupies a position outside the Union, the Executive may on application retain that person's Fully Accredited status on the List provided the new position is declared a recognised ministry by the Executive.
- b) Fully-Accredited status may also be granted, on the recommendation of the Executive, confirmed by an Assembly, to persons who are serving in a recognised ministry outside the Union, who have completed the prescribed form, and who fulfil the requirements of any of the section 2.1.1 (ii), (iii) or (iv).

2.1.3 Persons having retired from a recognised ministry within or outside of the Union.

- a) The names of Fully-Accredited persons who retire from recognised ministry on or after reaching retirement age, or before that age for reasons of ill-health (duly certified and accepted by the Executive), shall be retained on the List (signified by a §)
- b) Should a person whose name appears on the List retire before the requisite retirement age and take up full-time employment other than in a recognised ministry, that person's name shall be removed from the List, unless an Assembly shall decide otherwise after a recommendation from the Executive.

2.2 Probationer Ministry

2.2.1 Persons serving in a recognised ministry within the Union

Probationer status may be granted on the List (signified by a "P"), on the recommendation of the Executive, confirmed by an Assembly, to an applicant who has completed the prescribed form, who is serving in a recognised ministry and who has;

- I. obtained from one of the colleges or the Seminarium, internally or externally, or from BBI, a qualification acceptable to the Executive as adequate theological training;
- II. or has received what the Executive, after consultation with the College Councils or Seminarium Raad, shall deem to be adequate theological training;
- III. or has applied for recognition under sections 2.1.1 (a) (ii), (iii), (iv) or (v).

2.2.2 Persons serving in a recognised ministry outside the Union

a) Probationer status may be granted on the List, on the recommendation of the Executive, confirmed by an Assembly, to an applicant who has completed the prescribed form, who is serving in a recognised ministry outside the Union, and who conforms to the conditions set out in sections 2.2.1 (i), (ii) or (iii) above.

2.2.3 No Probationer on the Ministry List shall be eligible for the Presidency of the Union.

2.2.4 A Probationer shall be required to meet regularly with his/her appointed Advisor and to attend meetings for Probationers convened by the Territorial Association and to familiarise himself/herself with Baptist life and practice through regular attendance at national and associational events (e.g. Assemblies, council meetings, fraternal).

2.3 Student Ministry

2.3.1

a) Student Ministry status may be granted on the List (signified by an "S") on the recommendation of the Executive, after interview, confirmed by an Assembly, to an applicant who has accepted a call to a recognised ministry within the Union.

b) Notwithstanding any requirements of the Colleges or Seminarium, the Executive may require the College Councils or the Seminarium Raad or any other Training Institution recognised by the Executive to set such applicant a course of studies.

c) In the event of a person with Student Ministry status no longer serving in a recognised ministry within the Union, such person's name shall automatically be removed from the List after the expiry of twelve months.

d) If a person with Student Ministry status, studying under the College or Seminarium external course fails to write the required year-end examinations and does not reapply to the College or Seminarium for the course to be continued, such Student Ministry status shall be withdrawn at the next Assembly.

2.3.2

a) No person with Student Ministry status shall be eligible for the Presidency of the Union.

b) A person with Student Ministry status shall be guided by an Advisor.

3. PREPARATION FOR RECOGNISED MINISTRY

3.1. Candidates for Recognised Ministry

3.1.1. Those internal or external students of the College, Seminarium or other training institution recognised by the Executive for this purpose, who have been satisfactorily interviewed by the Ministry Board in their final year of study shall be accepted as Candidates for Recognised Ministry.

3.1.2. Subject to graduation, these names shall remain on a separate list of Candidates for Recognised Ministry until the following Assembly. Subsequently these names may remain on that list by annual decision of the Executive, for a period not exceeding three consecutive

years.

3.1.3. The names of candidates (other than those referred to in 3.1.1 above) accepted by the Ministry Board, shall be placed on this separate list until they serve in a recognised ministry within the Union, whereupon the Executive shall recommend to the Assembly the list on which such names shall appear. Names thus added may remain on this list, by annual decision of the Executive, for a period not exceeding three consecutive years.

3.1.4. As with the Ministry List, acceptance on to this list does not necessarily imply suitability for the pastorate, but acknowledges adequate training, equipping and spiritual maturity for some form of recognised ministry.

3.1.5. Admission to the list of Candidates for Recognised Ministry shall be subject to the candidate being in membership with a church affiliated to the Union.

4. PROCEDURES

4.1. Prior to the date of admission to the Ministry List, all persons (except for those in 2.1.1(ii)) shall have been in membership for not less than the preceding twelve months with a church affiliated to the Union.

4.2. The Executive or the Ministry Board (including not less than eight Executive members of whom at least six must be present when the Board convenes) shall interview all applicants for:

a) Fully-Accredited status under 2.1.1 (a) (ii), (iii), (iv), (v) or 2.1.1 (b) and, in its discretion, for Fully-Accredited status under 2.1.1 (a) (i).

b) Probationer status under 2.2.1 (a) (i), (ii), (iii) or 2.2.2 (a), always providing that the Executive may elect to except applicants under 2.2.1 (a) already satisfactorily interviewed in terms of 2.3.1 (a) or 3.1.1 or 3.1.3.

c) Student Ministry status under 2.3.1 (a) or (b).

4.3.

a) The recommendations of the Ministry Board for acceptance or non-acceptance of applicants shall be submitted to the Executive for ratification.

b) A quorum for the Ministry Board shall be eight and a two-thirds majority of those present and voting shall be required for a candidate to be accepted.

c) The Executive may, in its discretion, decide to re-interview any applicant.

4.4. No recommendation shall be made to an Assembly unless the Executive approves the application by a two-thirds majority of the members present when the vote is taken, a quorum of twelve being required for this purpose.

4.5. All applicants are required to declare in writing their acceptance of, and undertaking to abide by, the Statement of Baptist Principles adopted at the 1987 Assembly.

5. REVISION OF RECOGNISED MINISTRY LIST

5.1. The name of a person shall automatically be removed when such a person:

a) joins another denomination; or

b) resigns from the Ministry Lists of the Baptist Union; or

c) has not served in a recognised ministry within or outside the Union for a consecutive period of three years.

d) is regarded by the Executive as permanently resident outside the geographical areas served by the Union.

5.2. The Executive shall remove from the list the name of any person who has acknowledged theological views considered by the Executive to be a radical deviation from the declaration of Principle or from accepted Baptist Principles as enunciated and accepted at the 1987 Assembly. In conducting an enquiry, a fair process shall be followed which affords the individual concerned the opportunity to be heard. Such a person may, however, appeal to the Assembly to appoint a Court of Appeal.

5.3. The Executive may, on its own motion or on complaint laid before it, remove from the list, after due enquiry, the name of any person found by it to be guilty of misconduct. In conducting an enquiry, a fair process shall be followed which affords the individual concerned the opportunity to be heard. The person concerned shall have the right to appeal to the Assembly to appoint a Court of Appeal. A person found guilty of misconduct shall not be eligible to apply for reinstatement to the ministry lists for a period of five years or for a lesser period if so determined by the Executive in the light of the circumstances.

5.4. Since an Assembly has ruled that divorce constitutes a major, though not insurmountable obstacle to inclusion on the Ministry List, and in order to facilitate spiritual recovery and wise judgement:

a) any person on the list shall be suspended immediately upon commencement of divorce litigation for at least one year.

b) The Executive shall fully investigate the circumstances surrounding the divorce;

c) After one year has elapsed:

I. the person shall be interviewed, wherever possible, by the Executive or its Ministry Board or by a delegated subcommittee.

II. the Executive shall decide whether to lift or extend the suspension, or to place the person's name on another list, subject to the right of the person concerned to appeal to the Assembly to appoint a Court of Appeal.

d) Alternatively, the Executive may act in terms of 5.3 of these regulations.

5.5. The Executive may, after full investigation, suspend from the list the name of any person who has been separated from his/her spouse for a period of at least one year and, in the opinion of the Executive, is unlikely to be reconciled. The subsequent procedure adopted by the Executive shall be the same as in clause 5.4 c) and d). The purpose of this clause is to treat a long marital separation which is unlikely to result in reconciliation in the same way as a legal divorce.

5.6. The Executive shall report to the Assembly the names of those who have been removed from the lists

Leadership in the home

INTRODUCTION Notes by RAY SEPTEMBER

- It should be mentioned from the outset that this workshop presented by Grezelda and I are not done by experts in the area of the Christian home. The topic “Leadership in the home” had inspired us after 35 years of marriage and our leadership in our home and ministry since our preparation and training for ministry in the 70’s. However, we do not boast that we are perfect leaders nor do we have all the answers. We are still on the learning curve making new discoveries in our leadership in the home.
- The material shared in this workshop is based on some Biblical principles and lessons drawn from certain characters of the Bible. Personal experiences of our leadership in the home and ministry will be interspersed in all the discussions and when certain points are made. This is the first time that we will be sharing on this topic in a workshop.

Four models are presented:

1. *Managing your household well has bearing on your leadership in Christian ministry. 1 Timothy 3:3,4; Ephesians 5: 25-33; 1 Peter 3: 7)*
2. *The leadership of a remarkable dad (Luke 15:11-32)*
3. *The leadership of an outstanding couple (Acts 18:1-3, 18-21, 24-28)*
4. *The leadership of fantastic grandparents (grandpa Uzziah 2 Chronicles 26 1-21 and grandma Lois 2 Timothy 1:5)*

1. MANAGING YOUR HOUSEHOLD

1 Timothy 3: 4, 5 says; “He must manage his own family well and see that his children obey him with proper respect. If anyone does not know how to manage his own family, how can he take care of God’s church?” (cf. vs.12)

- The word **manage** can also be translated or explain as follows: to rule-to set over-to preside over- to care for- to give attention to-authority over and protector.
- The word **well** can also mean: to do good-to speak well of-excellent-nobly-beautiful-commendable-rightly and that there shall be no room for blame.
- A list of the **qualifications** for the Bishop/Elder/Pastor is given in verses 2-7. They stress 4 main requirements: 1. His personal character 2. His leadership in his home. 3. His teaching ability. 4. His years of experience. This is a tall order for any leader and the criterion is impressive.
- **There is a connection between managing your home well and managing the church of God.** If you cannot rule your home well then you cannot rule the church of Jesus Christ. In a home the number of persons is comparatively small to manage in comparison to a church. If a man fails in his home he will fail in his church. These verses assume that the leader will be married with a family. Not being a family man does not exclude those who are single in the ministry. Managing your home well is the bottom line. Someone said; “The family is the proving ground for leadership skills”. If the leader exceed in his family, he is likely to exceed in God’s family.

A. His leadership in managing his home

He has charge of his home with love and respect

It is an awesome responsibility to be married and to raise children in the time we are living in. Any home without Christian leadership is like a ship without a rudder, while there are some that are busy sinking. Any wife is looking at her husband to be the one who rules and manages their home. She wants her husband to provide for her and to protect her. Even his children want a father figure who makes time for them and run his home orderly. There must be house rules that are enforced where children have responsibilities and are also called into account. **Dignity and respect should flow from a father's leadership of love.** Ephesians 6:1-3 highlights for us the duty of children to parents. Two words sum up the child's duty to parents. Firstly, to obey by listening and carrying out the instructions of the parents in the Lord. Secondly, they are to honour their parents.

A quote from the Decalogue in Exodus 20:12 lay down a command with a promise.

His leadership should cultivate a Godly home (1 Peter 3:7). His home must be a Godly home so that there is a climate and atmosphere conducive for God's presence to permeate his home. Christian leaders must be Christ-like leaders and must learn from Christ our supreme example. The leader, who develops a Christ-like character in his own life and live it out in his home, will influence his family to live for the Lord. The leader's experience with God in his home will also translate into his ministry at church, or any other ministry he is responsible for. The formation of Christian character and moral fiber in the leader's home will give him the capacity to lead others.

The children are being disciplined in their home.

The father as the head of his household has a great responsibility in regard to the training of his children. He is teaching and training his children keeping in mind that they will be leaders in their own home one day. He lays down the groundwork and sets the pace for a good foundation. He recognizes unless the Lord who is the architect and master builder lays a solid and sound foundation the cracks will soon show up and widen (Psalm 127).

The training ground for any child is a godly home where mothers still remain the greatest teacher. Her duty is to teach, (Proverbs 1:8) to love, (Titus 2:4) to comfort, (Isaiah 66:13) and to correct. (Proverbs 29:15) The Father's duty is to rule, (1 Timothy 3:12) to encourage, (1 Thessalonians 2:11) to provide for, (1 Timothy 5:8) and to teach (Deuteronomy 6:7). The nurturing and training equips the child to discern between right and wrong, to respect his parents and others, and to obey the rules at home. Children also have to take responsibility to do a job and do it well, and not to cross over boundaries set in place at home. While the church plays an important part in providing Christian education as part of its teaching, a great responsibility is laid at the door of parents for direction and development for the outcome of their children's future. (Proverbs 22:6)

God commands the leadership in the home to exercise authority. This is for the well being of the child. It makes the child feel secure, and protects the child from outside pressures. It also builds up the child's self image and helps the child with inner struggles. Self esteem form the

core of the child's personality (What the child thinks of himself/herself). Authority is about training the child and not breaking the child's spirit.

The children receive discipline in their home.

It is difficult to discipline a child if no discipling was done. Sometimes psychological and physical behavior problems are encountered by children out of control because of a lack of love and training in the home. Disciplining is not about an angry father using the big stick and punishing the child but not tackling the problem. Discipline must be firm and consistent and for the good of the child. Rules must also be flexible and enforced by parents who are reasonable and exercise discipline in love. (Proverbs 13:14; 29:15) Discipline is what you do **for** the child. Punishment is what you do **to** the child. The manner in which parents discipline can be harmful to the child. Some parents use threats, insults, comparisons, bossing and all kinds of name-calling, and this become a bigger issue than the discipline itself. Be consistent in your discipline. Don't flatter the one week and frighten the next.

- What about punishing the child with the rod as a form of discipline, and the child's rights in today's society. Some parents may take a hard line while others may take a soft approach (Time out for the child).
- Should parents admit to their children that they made a terrible mistake in their discipline?

Some points to ponder on leadership in the home:

- **The husband is care free and lax**

He is laid back and simply don't bother about his responsibilities. His frustrated wife, who does not want to usurp her husband's authority, feels like giving up because he fails in his leadership. He is not assertive in dealing with problems or do not take any initiative to engage in family affairs. Many times she has to stand in for him and be strong for the welfare of her siblings.

- **The husband is a dictator**

He makes it clear to everyone that he is the 'captain of his ship' or the one who 'wears the pants' in his home. Hy slaan die kataar in sy huis. He walks around and shouts like a frustrated drill sergeant; **"Do you hear me and do as I say!"** His wife finds it difficult to communicate with him, and knows that he is insecure. She has to walk a tight rope in her home and handle his autocratic rule with care.

- **The wife is the dominant figure in the home**

She 'rules the roost' in a home where her husband plays second fiddle and offers no resistance to her demands. She also runs the church from her bedroom dictating to him how the church should operate and what he should do. If he fails to tow the line she is quick to lash out with a hot tongue, even putting him down in public.

- **The children are fatherless**

Some Christian leaders are over involved in ministry, trying to cope with all the expectations of his church, while others are building their own kingdoms and find very little time to spend with their families. Some of the homes of pastoral couples are bleeding and battling and the children are out of control. We forget that the kingdom of God belong to children. God also first instituted the home before instituting the church and civic government.

A. He leadership of love in his home

What does his wife expects from him?

- **He must be a lover** (Ephesians 5:25-33, Colossians 3:19)

His headship in his home is twofold-He is a leader and he is a lover. Ephesians 5:25 “Husbands love your wives, just as Christ loved the church and gave himself up for her.” The supreme duty and first responsibility of a husband is to love his wife. This love is not a fairy tale love (romantic fiction and day dreaming), it is not a jealous love (immature and insecure), it is not a passionate love (insistent and rough), it is not infatuation (Based on imagination and superficial). The love of a husband for his wife is an agape love. It is a sacrificial love that concerns itself with the well-being of the one loved. This love is not self centered, but it is a love of trust and self giving.

It is not a physical love. (Eros) The husband loves his wife not because she is beautiful and lovable. A young man looking for an ideal wife made a two page list of the requirements for his dream wife. On top of the list he says she must be attractive. You fall in love with the person not the body.

He loves his wife as Christ loved the church. (Ephesians 5:25-27) This love is a love of intimacy and self giving. The greater the intimacy the greater the respect. True love is about self giving, true love is mutual enjoyment, true love is protecting your partner, and true love is summed up for us in 1 Corinthians chapter 13. A man was asked; “How much do you love your wife?” He replied; “I love my wife to much”. Do you love your wife with the same measure Christ loved the church? The husband is to love his wife to the point of self devotion and self sacrificing himself for her well-being. Another husband said this; “I told my wife on our wedding day that I love her and it still stands.

He loves his wife as his own body. Ephesians 5: 28-30 gives us another reason why the husband must love his wife. The husband loves himself by trying to look smart. If some men can have an extreme makeover, this will be glory hallelujah to them. The kind of love the husband has for his wife is one of caring for her and not looking after himself so that he can look good.

His love for his wife is greater than other relationships. (Ephesians 5:31-33) This love for his wife even transcends that which he has for his parents. (There must be a leaving before there can be a cleaving) He is glued to his wife in an intimate union.

WHAT DO I EXPECT FROM MY HUSBAND AS THE LEADER OF OUR HOME?

1. He must be spontaneous in expressing his love to me

Don't wait for your wife to ask you; "Do you still love me? I want my husband to be constantly in my thoughts. He must long to be with me even if he is not doing something special. I enjoy surprises- "come darling, let's go for dinner tonight", or he surprises me with a small gift or some flowers. When I made a special meal for him, I want to hear him say: "that was fantastic accompanied with a sweet kiss and these words, I love you".

2. He must understand me as a woman

Someone said; "Don't try to understand a woman, just love her." Most men have no idea how a woman function. I want my husband to understand a few things about me. God created us differently, male and female according to Genesis 2:22-24. The man's brain and the woman's brain don't work the same. As a woman I am more an emotional person while my husband is more rational. The wife wants her husband to treat her as an intelligent person. The man is logical in his thinking while a woman wants to talk about things. In this workshop he will watch the time and I will want to express my feelings. Let me compare some other distinct differences between a man and a woman:

The man is more a leader while the woman more a follower. The man is physically strong and the woman can endure more pain. The man finds it difficult to express his feelings and the woman finds it easy to let out her emotions. A man is bolder while a woman is more cautious.

3. He will approve me and commend me

When I sit at the table, I want to hear that he enjoyed my cooking today. When I dress up for him, he must say to me; "You really look stunning my love". Be truthful and don't tell lies.

4. He must provide and protect me

In most cases the wife looks to her husband to be the provider and the one to protect her. Many women have to work today to help their husbands with finances in their home. They are dual providers. The protection a husband gives to his wife is the security of a home. True love has another protective attitude. He builds her up and won't break her down. To belittle your wife is humiliating, and to be sarcastic to her in public destroys her image.

5. He must try and make changes in my normal routine

My routine is the same everyday in her home- the cooking –the washing- the cleaning- the ironing-see to the children. His ministry involves a number of changes; he visits different people and travel to different places.

6. He must accept me as I am

Don't make my life someone else's life, or don't make me do things someone else is good at, and compare me with that person. Accept the gifts God had given me.

7. He must be a good communicator

Communication is not just talking. Talking is easy. Somebody once said; "Talk is cheap." Most times it is the wife who finds it easy to talk while her husband may not say much. When there is a total breakdown in the communication lines between husband and wife, one of the

two needs to do something about it. They need to repair and restore the communication even with the help of others. **No where is communication more important than marriage?** Someone said; “Communication is the life blood of the relationship.”

Leadership in opening the communication lines between husband and wife

1. **With a breakdown in communication find out why it has happened.** Why has the lines crossed. There are many causes: dishonesty-lack of trust-resentment-selfishness-pride-being judgmental etc. You come home and the food is not ready. The husband wants to know why the food is not ready or what did you do today? A husband needs to listen with a wife's ear (what's behind her words)
2. **Understand what your spouse is really saying and how he or she feels.** You have to see things from the other person's point of view and understand it (The other person screaming with the decibels hitting the ceiling – did you just hear what your husband said?-no what did he say?). Use polite language and talk to her as a lady. Don't say; “Do this for me today”! But I feel I have something important to be completed today, are you able to help me? Do you know her fears of having a nervous breakdown? You need to say what you are feeling. At this level you may put yourself at risk of being misunderstood and being ridiculed.
3. **Accept each other completely and don't try and change your partner.** Henry Ford said; “Don't find fault, find a remedy”).
4. **Develop a common interest where both can enjoy and talk about the same thing.** Learn more about your spouses work, sports, hobbies and interests. There is nothing worse than frozen communication of silence and solitude. The couple only talks to each other on essentials or through their children. It is amazing how couples enjoy themselves before the marriage and what happens with all the sharing after the marriage (Cliff Richard's song; “We don't talk anymore”).
5. **It takes time to communicate on a two way level.** Listening skills play an important part in improving the communication lines. Give full attention of the person with whom you are speaking.
6. **Repeat yourself.** Some one called this method in communication; “Drive through talking”. At Mc Donald's after you placed your order, your order is repeated back to you.
7. **Communicating with God on a vertical level makes it possible to repair and restore relationships on a horizontal level in communication.** A breakdown in communication is a breakdown in Relationships.

His love for his wife leads to her fulfilling her duty of subjection

Ephesians 5:22-23 says; “Wives, submit to your husbands as to the Lord. For the husband is the head of his wife, as Christ is the head of the church, His body, of which He is the Saviour.” Some women are quick to make an objection to subjection. They feel that Paul is a male-chauvinist or woman hater. It is not Paul that says that the man is the head of his wife, but it is God who says so. The subordination of the wife to her husband is to be patterned after that of Christ and the church. Any wife will win her husband by her behavior. (1Peter 3:1-8) When he comes home after a difficult meeting, she will ask him, ‘how did it go. Can I make you a cup of tea? Or he will notice that she looks extremely tired and he says to her; “Ill run the bath water for you my love”.

Dr Howard Hendricks list 5 things that headship is not:

1. Headship is not dictatorship

Headship is not dictatorship-it is not establishing an autocratic rule on the part of the husband. One wife said;"my husband is the head, but I'm the neck that turns the head." I thank God that He took the woman from man's side so that she can remain there. We must remember that the ancient world was a man's world. This was also common in the homes of the Jews and the Greeks. The Jews treated the woman as little more than a chatter box, and the Greeks confined their wives to their own living quarters and did not permit them to eat their meals with men.

2. Headship does not mean that the wife is inferior

Spiritually man and woman are totally equal before God. Galatians 3:28 says; "...There is neither male nor female." As persons, the husband and his wife are equal partners, but functionally they are different.

3. Headship does not mean that the man makes all the decision

It is not right for the husband to make all the decisions without any deliberation or discussion with his wife. How can he make a decision in his family in areas where he is totally incompetent? If he makes a bad decision without her approval and it comes to her attention, she will say;"I told you so." God is **not** holding the wife responsible for the decisions he makes in his home, but he holds her responsible for her submission.

4. Headship does not mean the husband is right, it does mean that he is responsible

The man as a steward and the head of his home and will give an account to God one day for the decisions made in his home. He cannot say to God; "Talk to my wife" or blame God for giving him this woman

5. The NT never teaches that headship is to be demanded

The wife is commanded to be in submission to her husband. The husband is also commanded to love his wife. The husband is never commanded to demand his wife's subjection.

2. THE LEADERSHIP OF A REMARKABLE DAD Luke 15: 11-32

In this parable God the father is depicted for us as "**a certain man**" or "**there was a man**". This parable illustrates our Heavenly father as the father in this parable, and this "certain man" must be the ideal earthly father as leader in his home. Jesus used parables which were earthly stories to teach or to convey to us a heavenly meaning. This narrative is about a father who had two sons, the younger son was lost (away from home-he chose the pleasures of life) the elder brother was also lost. (He was lost at home-he chose the pride of self)

Let us catch the drift of the parable and how it is played out for us. **The younger son typifies** the publicans and sinners. They were considered outlaws in Israel. Jesus associated with them and received them gladly, so that He could provide a better life to sinners who were prepared to repent. **The elder son typifies** the Pharisees and the Scribes. These religious leaders were

always looking for ways to criticize Jesus and misinterpreted what He said. They were unrepentant and displayed an attitude of self righteousness. This story is really about a compassionate heavenly father. God is the compassionate father.

With this backdrop I want to use this parable to show “a **remarkable dad**,” especially his leadership in his home.

A. HE GAVE HIS YOUNGER SON SPACE

The younger son had no right to claim his inheritance during his father’s lifetime. He became tired of his father’s house and wanted his father to give his portion of the inheritance and packed his bags and left a loving and secure home. He probably said; “free at last praise God Almighty I am free at last.” He got involved in a reckless, extravagant and wasteful life style, and spent all his money freely in sinful pleasure until he was bankrupt.

- His father gave him some measure of freedom to explore and to learn by his own mistakes. In the heyday of his life he wanted to experiment what life is all about, and how he could handle his money. He wanted complete freedom without any responsibility. We see a young man with unbridled passions, and a father who bent backwards for his son.
- A father who enforces the rules at home and keep a tight reign over his family may suffer some bad consequences. There must be a measure of flexibility.
- Don’t let a rebellious child destabilize your home. When an orderly home is disrupted to the extend where one member of the family is busy ruining a happy home. In order to save **that** home it will be best for that villain to leave.
- Your child can learn from his own mistakes or the mistakes of others. It is best to take advice and learn from the mistakes of others.

B. HE HAD NO FAVORITES

This father treated both his sons equally the same. The younger son was not his blue eyed boy. When he gave his younger son his portion of the inheritance, he gave him a third of what was due to him according to Levitical law in Deuteronomy (21:17). The elder son was entitled to two thirds of the inheritance.

The elder brother was angry and boycotted the celebrations because all the attention was on his brother when he returned home after squandering all his money. He was upset and felt that his father was unfair to him as he invested his life in the farm.

- He was an affectionate father and loved both sons equally. When the younger son came home after he failed miserably, his father did not write him off or disowned him. The older brother should have seen this action as fair and that there was no favoritism with his father. Instead, his father **waited** day and night for his lost son to come home. He **welcomed** his tired, hungry, ragged and sorrowful penitent son when he returned home. It was an emotional time for his father. Then the father **waited** on the erring one who was bankrupt and down and out. His father forgave and restored him. Clothed him and gave back the rank in his home with the insignia and celebrated his home coming.

- Mommy's boy and daddy's girl can create unhappiness between children in the home. This father loved his first son who lived with him as much as the younger son who was on the run. He had no favouritism.
- Will you run to your rebellious child when you see him come home not knowing his true motives. Is he coming for more money, and if you refuse to give it to him, will he wreck a home that is busy recovering and healing from hurts he caused? When you see your lost child coming home, will you forget all the hurts and pain your wayward child caused you in a flash?
- He was an approachable father. His father could have said; "I am finish with you I don't want to see you, leave now you caused me too much grief and pain". You won't accept his repentance because you see that it is not a genuine repentance. You see it as an excuse for things that has gone wrong for him.

C. HIS HOME WAS ORDERLY MANAGED

- Rules were laid down and followed in this home but not to the point where it became legalistic.
- Government control moved to independence.
- Both sons were well cared for by a loving father.
- Both sons had responsibilities to carry out. They worked for their father and were accountable to him.
- Nothing was hidden from the boys. Their father played open cards with both his sons.

D. HIS CORRECTIVE MEASURES TAKEN

The older brother's attitude is the same as the Pharisees towards Jesus. After working in the field he returned home and heard all the celebrations and questioned his father's servants about what was going on at home. His bad attitude immediately surfaced. He was disrespectful to his father and did not care about a ruined son that his father was busy uniting. To the Jews you could sink no lower than feeding pigs. He was reduced to a lifestyle of a pig. He was dirty, smelly and destitute. His father was busy lifting up the lost son through God's love, forgiveness and reconciliation.

How did the father handle a problematic child?

- His father urged him to participate in the celebrations. He deliberately refused to join in the occasion but boycotted all the proceedings. He was consumed with jealousy, anger and became rebellious in every form, while his father kept on begging him. Please don't you understand that your brother was lost but now he is found?
- He father was firm and tried his best to correct his son's thinking. He had no concern for his younger brother and did not care less. This son was very disrespectful and referred to his own brother as "this son of yours". (vs. 30)
- His father's concern for this son was far deeper than external things. The elder brother played a role of the good boy and he was quick to point out to his father that his father had made a blunder and he had the final say. The events at home not

only took him by surprise but everything to him seems so unfair and unreal. Father how could you do this too me?

- At this point his father could have said to him; I just had enough now, you can take what is due to you. Pack your bags and leave now.” His father was patient and gave him a good hearing. He listened intently to his reasoning.

Chares Dumington has given us a profile of a father. “His kids have the Youth Revolution Movement; his wife has the Woman’s Movement; his employers have the labour Union Movement; and the Government has the Tax Reform Movement. The only movement poor dad has is the receding of his hairline and the expanding of his waistline and the cost of living spiral, which may land him on the breadline.”

Some of the dilemmas fathers face in their homes:

- Families complain that dad is never at home. He finds himself in a pickle. When he is too much around, he is told; “please get out of our way or go somewhere else.
- Often with family decisions. The father may say no, while the mother says yes. This situation not only confuses the child, but it undermines his leadership in his home.
- Sometimes the wife takes a strong leadership role where her husband has to play second fiddle while she rules the roost. He has very little to say and no one appreciates what he does. His wife take charge of important matters while he remains resistant and refrain from conflict. She is quick to give him the ‘cold shoulder’ or lashes out with ‘a hot tongue’ when he tries to stamp some authority in his home.

Charles Swindoll quotes Jerry and Mary White who offers some helpful suggestions:

1. **Stay in Fellowship with God.** During traumatic times, we tend to focus exclusively on prayer and neglect feeding our spirits from the Word of God. Be sure to read consistently, and if you’re having trouble concentrating, then plan to read for short periods of times a day.
2. **Protect your health.** Be aware that you are very susceptible to physical illness when you’re stressed out. Intense emotional suffering will rob you of your sleep, your appetite, and your energy. Learn to say no to optional activities and possibly even back away from some important commitments until the crises are over.
3. **Gather a support group of close friends** whose spiritual maturity has been proven, who are committed to prayer, and with whom you can share your hurts and hopes. This type of support and counsel is essential.

3. THE LEADERSHIP OF AN OUTSTANDING COUPLE Acts 18:1-3, 18-21 24-28

Have you heard about *a perfect couple* who everyone admire and long for to do as well as they do. There is *an outstanding couple* in the Bible, an ideal married couple Paul met in Corinth by the name of Aquila and Priscilla. They were expelled from Rome, driven out by an anti-Semitic decree by Claudius Caesar. They set up in Corinth as tentmakers to pursue a trade which Paul himself continued in.

SOME OBSERVATIONS OF THE LEADERSHIP QUALITIES OF THIS REMARKABLE COUPLE:

A. GOOD HOME MAKERS

After they met Paul they took him in by opening their hearts and home to him. Corinth was a low point in Paul's life physically, emotionally and financially. This missionary was in desperate need of a warm home with true hospitality. He found a remarkable couple who accepted this privilege of hosting the senior missionary.

- Though Aquila and Priscilla would take care of their man, Paul continued with his trade and did not presume upon their hospitality.
- This couple was very receptive and open to teaching and training. Paul disciplined both and used them in ministry.
- A lifetime friendship developed between Paul and this couple which were cemented in the close fellowship they enjoyed in a good home.

B. GREAT TEAMWORK

It is interesting that both names of this outstanding couple are mentioned whenever we read about them, though Priscilla's name comes first 4 times of the 6 times their names are mentioned.

This couple adjusted well in their marriage coming from different social and cultural backgrounds. Aquila was a Jewish believer from Pontus while Priscilla name indicated that she came from a family of Roman aristocracy. They grew in stature in leadership so that Paul made good use of them. As missionaries Priscilla followed her husband in all kinds of situations. As a team Paul used them in Ephesus and left them behind to take his place. They were able to do just as good a job as he could. (Vv 19-21) They were influential among the Churches of the Gentiles. Romans (16: 3)

C. CLOSE FRIENDSHIP

There was a close friendship between Paul and the couple that was cultivated over a period of time to the extent that Aquila and Priscilla were prepared to risk their lives for their friend.

They also forged a friendship with Apollos a gifted speaker and deep thinker and whose heart was on fire for the Lord. After they heard him speak they realized that he needed more instruction in doctrine, so they took him aside and taught him in the way of the Lord (Acts 18:26). Charles Swindoll says: "Aquila tactfully reached out to teach the diamond in-the-rough."

This remarkable couple drew people to themselves and created such a wonderful atmosphere in their home. People who need special friends will attached themselves to such people and will feel free in their homes. Friendships can develop when people with similar backgrounds and similar likes and dislikes easily make friends. It is important for couples in ministry to have friends whom they can walk with and have the freedom and confidence to share their problems with.

D. Open for the church to meet in their home

Aquila and Pricilla moved to Ephesus and placed their home at the service of the Lord. (1 Corinthians 16:19, Romans 16:5) Paul used this remarkable couple to help a group of believers who met in their home as a church.

A woman is very proud of her home. Her privacy, her furniture and family life can take a strain when her home is not completely her home. Pricilla was prepared to put the cause of Christ and the church ahead of her nest and make many sacrifices. They must have had a beautiful house. Her name indicates that she was a woman of high social standing and taste, and her husband was in business with tent making.

QUESTIONS

- Some homes have become a museum. Please do not touch! or you may read; “Don’t enter.”
- What is more important? Is it your home or your ministry?
- If the husband is called to a church, how much time must his wife devote to support him in his pastoral duties? Some pastors feel that the church cannot have two for one.
- Can a pastor’s wife be totally divorced from his ministry?

4. THE LEADERSHIP OF FANTASTIC GRAND PARENTS

In today’s society with the death of young parents, the high divorce rate and single parenthood, grandparents many times has to step in to take leadership of their grandchildren.

Timothy had a fantastic grandmother (2 Timothy 1:5). Lois was a great help in assisting her daughter Eunice with Christian education for young Timothy (2 Timothy 1:5) Timothy’s father was a Greek presumably an unbeliever. Timothy’s Jewish grandmother and mother became Christians, and Timothy a third generation had come to learn the great truths of the Christian faith.

- **A great support to Eunice in leadership was her mother, grandma Lois.** The home of Timothy had great support by his grandma who took special interest in his upbringing. With the many challenges every home that has the support of family and friends helps a long way.
- **A great quality of a genuine faith was evident in grandma and mummy,** rubbed off in Timothy’s life. The relationships were good in this home which made it easy for grandma to exercise a spiritual influence.
- **This home raised up a leader in the ministry.** Christian mothers have given remarkable sons and daughters to the ministry. Grandma played a vital part in her leadership in raising a pastor. Lois name means, ‘excellent’, and her spiritual part she played were on a high level.

Ahaz had a fantastic grandpa Uzziah who failed God later in his life (2Cronicles 26:1-13). Uzziah was king at the age of 16 and reigned 52 years. He brought Judah to a golden age as a great king. As a spiritual leader 2 Kings 15:3 says;” He did what was right in the eyes of the

Lord". At the end of his leadership he became proud and entered the temple of the Lord and burned incense which only the priest could perform. God smote him with leprosy and he died.

His son Jotham learned from the leadership of his father. He was 25 years old when he became king and reigned 16 years as king. He did which was right in the eyes of the Lord (2Kings 15:3). While he was under the leadership of his father, he did not enter into the temple of the Lord to take the position of the priest. On the other hand, Ahaz Uzziah's grandson was 20 years old when he became king and reigned in Jerusalem for 16 years. He did not do what was right in the eyes of the Lord.

- **Uzziah was a good and strong leader in his home.** Ahaz his grandson was an evil man. He did he not learn from the many good years of an example his grandpa set for him? Though the good work by his grandfather's leadership of 52 years was wrecked in an hour, Ahaz did not learn from the good and the bad. Years of good leadership sometimes causes leaders to become more powerful usurping authority. When you fail God in the twilight years of your life that failure seems to be remembered more than your successes. Jotham corrected his father's mistake in his own life. Ahaz seemed to have ignored the legacy his grandpa left behind.
- **Did grandpa spoil his grandson Ahaz.** Was Ahaz a spoilt brat that no one could tame? Was he out of control creating a dysfunctional family that was bleeding, battling and maybe braking up?
- **Was grandpa's home too spiritual?** Did Ahaz react to the over spiritual leadership of his father and grandfather or did his grandfather not feature at all in his spiritual formation.
- **How do you handle a situation when your grandchild over step boundaries.** Do you as grandparents have a say?

Interview Schedule

Personal:

1. How long have you been or were involved in church ministry?
2. What is or was your position in the church? (leader, staff, member)
3. What are your personal viewpoints on women in leadership and how do they differ from your churches?
 - Potential follow up- Would you be reluctant to play down your view on women in leadership if they were different to you church or you significant other.
4. Do you believe that God created women and men equally?
5. Do you think that there are set roles from men and women?
6. Would you leave a church that allowed women to serve in leadership positions and preach?
7. What are your views on the women within the bible who took up leadership positions? (should I put in examples)
8. Have you ever felt that your gender has barred you from taking up positions of leadership within the church?
9. Do you think it goes against Baptist teachings and principles for women to lead in a church?

Church:

1. What are your churches views on women in leadership within the church?
2. Does your church recognize womxn who studied theological degrees and who are on staff as pastors?
3. Has your churches construction changed since 1994 to allow for more female leadership?
4. Does your church perhaps teach 'biblical truth's' that are founded more in culture than in theology?
5. How many if any womxn serve in senior leadership within your church?
6. Are there specific departments in your church dedicated to serving the needs of specific genders, do you think they are necessary and effective?
7. Can you see a difference in gender relations within your church since 1994?

BUSA:

1. Do you know what the BUSA position of female church leadership is?
2. Do you think womxn are equally represented within the BUSA?
3. Would you urge your church to leave the BUSA if its views on female leadership differed your churches belief?
4. Do you think there are system of structural patriarchy that prevents womxn from serving in your church and the BUSA?
5. Do you think the BUSA decision to allow women on to the executive was a good one?
6. Can you recall any incidents around gender relations in which the BUSA has been actively involved in your church?

