Top 10 reasons Why Men Should Not Be Ordained For Ministry:

10. A man’s place is in the army.
9. The pastoral duties of men who have children might distract them from the responsibility of being a parent.
8. The physique of men indicates that they are more suited to such tasks as chopping down trees and wrestling mountain lions. It would be “unnatural” for them to do ministerial tasks.
7. Man was created before woman, obviously as a prototype. Thus, they represent an experiment rather than the crowning achievement of creation.
6. Men are too emotional to be priests or pastors. Their conduct at football and basketball games demonstrates this.
5. Some men are handsome, and this will distract women worshipers.
4. Pastors need to nurture their congregations. But this is not a traditional male role. Throughout history, women have been recognized as not only more skilled than men at nurturing, but also more fervently attracted to it. This makes them the obvious choice for ordination.
3. Men are prone to violence. No really masculine man wants to settle disputes except by fighting about them. Thus, they would be poor role models as well as dangerously unstable in positions of leadership.
2. The New Testament tells us that Jesus was betrayed by a man. His lack of faith and ensuing punishment remind us of the subordinated position that all men should take.
1. Men can still be involved in church activities, even without being ordained. They can sweep sidewalks, repair the church roof, and perhaps even lead the song service on Father’s Day. By confining themselves to such traditional male roles, they can still be vitally important in the life of the church. (Scholer 2012)
How absurd. How hilarious. How awkward. Is it necessary to point out that each of these sexist assertions is simply an alternative version of sexist assertions restricting female involvement in church leadership? The ‘Top Ten’ only scratches the surface.

**Societal and Systemic**

A room full of both men and women was asked the question, ‘What steps do you take, on a daily basis, to prevent yourself from being sexually assaulted?’ (Katz 2006).

<table>
<thead>
<tr>
<th>Men:</th>
<th>Women:</th>
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<tbody>
<tr>
<td>“Nothing. I don’t think about it.”</td>
<td>“Hold my keys as a potential weapon”</td>
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<td></td>
<td>“Check the backseat before getting in the car”</td>
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<td></td>
<td>“Always carry a cell phone”</td>
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<tr>
<td></td>
<td>“Don’t go jogging at night”</td>
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<td></td>
<td>“Lock the windows when I sleep, even on hot nights”</td>
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<td></td>
<td>“Never put my drink down and come back to it”</td>
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<td></td>
<td>“Make sure I see my drink being poured”</td>
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<tr>
<td></td>
<td>“Own a big dog” / “Carry mace/pepper spray”</td>
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<tr>
<td></td>
<td>“Have an unlisted number”</td>
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<td>“Have a mail voice answering machine”</td>
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<td></td>
<td>“Park in well-lit areas”</td>
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<td></td>
<td>“Never use parking garages”</td>
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<td></td>
<td>“Don’t get on elevators with a lone man/group of men”</td>
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<tr>
<td></td>
<td>“Have extra locks on my doors and windows”</td>
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<td></td>
<td>“Make sure my garage door is closed all the way before I drive away”</td>
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<tr>
<td></td>
<td>“Lock my car doors as soon as I get in the car”</td>
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<td></td>
<td>“Vary my route home from work”</td>
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<td></td>
<td>“Watch what I wear”</td>
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<td></td>
<td>“Don’t use highway rest areas”</td>
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<td></td>
<td>“Have and use a home alarm system”</td>
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<tr>
<td></td>
<td>“Don’t wear headphones when jogging”</td>
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<tr>
<td></td>
<td>“Avoid wooded areas, even in the daytime”</td>
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<td></td>
<td>“Never rent first floor apartments”</td>
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<td></td>
<td>“Only go out in groups”</td>
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<td></td>
<td>“Always meet men on first dates in public places”</td>
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<tr>
<td></td>
<td>“Make sure to have cab fare”</td>
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<td></td>
<td>“Never make eye contact with men on the street”</td>
</tr>
<tr>
<td></td>
<td>“Make sure my family knows my itinerary”</td>
</tr>
<tr>
<td></td>
<td>“Make sure my garage door is closed all the way before I get out of my car”</td>
</tr>
<tr>
<td></td>
<td>“Leave outside lights on all night”</td>
</tr>
</tbody>
</table>
The Salvation Army International Positional Statement on Sexism states the following:

*Sexism often includes a combination of prejudice plus power. It is expressed through systemic, structured prejudice and cultural discrimination and can be present in a family, communities of faith, and societal and national cultures.*

*The Salvation Army believes that both male and female are made in the image of God and are equal in value and therefore is opposed to sexism. We reject any view that subordinates women to men, or men to women.*

*The Salvation Army believes that our world is enhanced by equitably valuing, equipping and mobilising all human beings. While valuing gender equity, The Salvation Army acknowledges with regret that Salvationists have sometimes conformed to societal and organisational norms that perpetuate sexism.* (IPS Sexism – Appendix 1)

Further, as early as 1895, *Orders and Regulations for Staff Officers of The Salvation Army in the United Kingdom:*

> One of the leading principles upon which the Army is based is the right of women to have the right to an equal share with men in the work of publishing salvation to the world ... She may hold any position of authority or power in the Army from that of a Local Officer to that of the General. Let it therefore be understood that women are eligible for the highest commands—indeed, no woman is to be kept back from any position of power or influence merely on account of her sex ... Women must be treated as equal with men in all the intellectual and social relationships in life. (1895, 16-17)

And yet, from my direct experience as recently as 2013, two women officers of The Salvation Army, one from Pakistan, one from India, spoke to us, two women officers of The Salvation Army, one from the United States, one from the United Kingdom: “Don’t forget us. Please, don’t forget us.” And we never will. Having shared life together daily for eight weeks, we understood each other—our stories, idiosyncrasies, joys, and pain. These women from South Asia had found a place of emotional safety in our short-term Christian community, allowing them freedom to express for the first time the oppression and injustices they and many other women are enduring, specifically because they are female. Cultural norms and practices that are antithetical to the gospel remain widely accepted and unchallenged even
among Christians, including Christian leaders. In fact, throughout the systemic structures of many Christian organizations and denominations are patterns of gender inequality.

For example, as of 2018 International Headquarters statistics:

The Washington Post, June 8, 2018, published the news that Dr. Paige Patterson was fired from his presidency at Southwestern Baptist Theological Seminary after trustees said he lied about and mishandled complaints of student rape. Patterson as seminary president in a letter to Southern Baptist Convention president, Steve Gaines, wrote:

_I remain a proponent of God’s plan and purpose for marriage as the union of one man and one woman in lifetime commitment as delineated in Genesis 2 and 3; in the biblical, complementary role assignments for men and women as given in Scripture. (1 Cor. 11; 1 Tim. 2)_

Patterson’s interpretation of the Bible includes "an assignment from God, . . . that a woman not be involved in a teaching or ruling capacity over men". Patterson’s low view of females manifested itself when he was told by a female student that she had been raped by her then-boyfriend, and Patterson encouraged her not to go to police and instead to forgive her assailant. Patterson also advised a woman to return to her abusive husband (Bailey 2018).

Patterson was President of two different Southern Baptist Seminaries from 1992-2018, and
President of the Southern Baptist Convention for two years, demonstrating corporate, systemic support and empowerment.

Elizabeth Schüssler Fiorenza describes such a religious view as patriarchy, not just in the sense of an “androcentric world construction in language but a social, economic and political system of graded subjugations and oppressions” (Russell 1985, 127). The practical implications of such a patriarchal hermeneutic can be seen in an essay by Susan Brooks Thistlethwaite, based on her work in shelters for battered women. The essay is entitled “Every Two Minutes: Battered Women and Feminist Interpretation.”

Frequently women with strong religious backgrounds have the most difficulty in accepting that the violence against them is wrong. They believe what they have been taught, that resistance to this injustice is unbiblical and unchristian. Christian women are supposed to be meek, and claiming rights for oneself is committing the sin of pride . . . I have found that most social workers, therapists and shelter personnel view religious beliefs as uniformly reinforcing passivity and tend to view religion, both traditional Christianity and Judaism, as an obstacle to a woman’s successful handling of abuse. (Russell 1985, 99)

Such hermeneutical conclusions in support of female subjugation in the temporal realm can readily fuel the kind of acceptance of oppression and abuse described by Thistlethwaite. These are irreconcilable with the sacrificial, self-giving example of the exercise of power in Jesus’ witness. Further, they are incompatible with the double image of gender mutuality central to Gen. 1:27.

The legacy of Christianity reveals a stunning polarity regarding the treatment of females and other less powerful groups. On the one hand, throughout the centuries, it was in no small part Christians who . . . have defended the rights of women, children, and the poor (Campbell and Court 2004, 44, 48-49). On the other hand, this legacy includes the New England witch hunts of the 17th century, 90 percent of whose victims were female (Isherwood and McEwan
2001, 37) and the systemic oppression and discrimination against females outlined above by The Salvation Army, the Southern Baptists, and more.

Swan emphasizes the importance of defining sin as ‘harm done to others’. This includes addressing the corporate, systemic nature of sexism. The neglect of this understanding of sin contributes to an institutional framework that almost exclusively defines ‘sin as disobedience’ as its dominant understanding of sin, thereby reinforcing patriarchal, authoritarian, traditional Reformed traits expected of women -- of obedience and submission, thereby keeping women ‘in their place’. Further, this institutionalizes sexism into Christian religious systems (Swan 2019).

**Whatever Happened to Eden?**

In view of the disturbing information that follows, it is worth noting that, while scripture begins and ends with a ‘wedding’ (Genesis 2 and Revelation 21), it is bookended with a serpent/dragon intent on harming/devouring the woman and her offspring (Murphy 1997).

*Genesis 3:15*

And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.

*Revelation 12:17*

Then the dragon was enraged at the woman and went off to make war against the rest of her offspring -- those who obey God’s commandments and hold to the testimony of Jesus.

Nicholas Kristof and Sheryl WuDunn, authors of the book *Half the Sky*, became aware of the “gendercide” happening in China and around the world, and confirm the following:

More girls and women are now missing from the planet, precisely because they are female, than men were killed on the battlefield in all the wars of the 20th
Researchers on gender based abortion, refer to the babies that were not born due to gender-based abortion as "missing females." They calculated that China currently has approximately 11.9 million missing females and India has approximately 10.6 million missing females. The grand combined total for all of the countries in the study came to approximately 23.1 million missing females (Yirka 2019).

For millennia, women in general have not been in control of their own bodies, including their sexuality and reproductive capacity. They have not had access to education, the right to vote or own property, or opportunities to be financially self-supporting. Even today, by and large, men control the economic and political environments in which women live and work (Babcock and Laschever 2003, 25, 85).

- Globally, women do three times more unpaid care work than men. The gap is largest in Northern Africa and Western Asia, but it exists in every region. This work is currently valued at $10 trillion per year, but even that huge number still doesn’t capture the full extent of women’s lost economic potential. (Gates Foundation 2019)

- Globally 1 in 2 women who are murdered are murdered by a male partner or family member. (UNWomen.org)

- Adult males purchase underage girls as child brides, who are then trapped in a life of ongoing rape by their husband, and likely to die in childbirth due to being impregnated before their bodies are mature enough to endure the ardors of labor and delivery. (UNWomen.org)

- 71% of all trafficking victims globally are females. (UNWomen.org)

Melanne Verveer, former United States Ambassador-at-Large for Global Women’s Issues, stated that while women are half of the world’s population, they hold only one-fifth of the positions in national government, resulting in decisions being made about women without
women’s direct involvement. She also outlined four areas in which women are currently disempowered globally, according to the World Economic Forum’s Gender Gap Report: access to education, health survivability, political participation, and economic security (Verveer 2011). The consequences of disempowerment in these areas for women, their families, and their communities are manifold and disastrous.

Gender Stereotyping and Sexualization

In all cultures, gender is presented as a dichotomy within humanity, across cultures, and in every society. Thus, what it means to be male and female, is taught within every culture, though the precise content differs from culture to culture (Bem 1981, 362).

Stereotyping refers to a schema wherein people are viewed by category rather than as individuals. Research indicates that when people are conscious of being stereotyped they feel less control over their immediate outcomes (Cook, Arrow, and Malle 2011, 165). In other words, stereotyping is disempowering.

Sexualization, a form of stereotyping, occurs when a person’s value comes only from her/his sexual appeal or behavior, to the exclusion of other characteristics, and when a person is sexually objectified, e.g., made into a thing for another’s sexual use, this is a type of gender stereotyping contributing to mental health problems in girls and women, including eating disorders, low self-esteem, and depression (APA 2007). Additional research demonstrates that regular exposure to the sexualization of females contributes to

‘higher levels of body dissatisfaction, greater self-objectification, greater support of sexist beliefs and of adversarial sexual beliefs, and greater tolerance of sexual violence toward women. Moreover, experimental exposure to this content leads both women and men to have a diminished view of women’s competence, morality, and humanity.’ (Ward 2016).
Micah Bourne’s words express this vividly. (Bourne Lyrics – Appendix 2)

Kulich et al. demonstrate the disempowering, damaging effects of gender stereotyping on women in a managerial context (Kulich et al. 2011, 314-316) with practical ramifications in terms of economic discrimination and disempowerment. Babcock and Laschever found that in many employment settings, work assignments and “performance” evaluations differed based on gender stereotypes (men’s evaluations being based more often on “potential” than on actual performance). The results were poorer performance evaluations, slower promotions, and restricted work assignments for women (Babcock and Laschever 2003, 15). A gender pay gap is a discriminatory reality that has been documented worldwide. It ranges from a low of 15 percent in the European Union to a high of 51 per cent in Latin America (Kulich et al. 2011, 302).

From our televisions to our textbooks, the stories we’re told about power and influence almost always center on men — and, most often, white men. Women in movies and TV are significantly less likely to be depicted as professionals, and female characters who have jobs are six times more likely to be secretaries than men are. . . Fewer than 3% of the words in history textbooks are specifically about women . . . By the time children are six years old, they already tend to guess that a story about “a really, really smart person” is about a man, not a woman. If you associate smartness with men, and you’re not a man, then you might think certain career paths are less available to you. (Gates, HBR. September 2019)

Males are also subject to stereotyping, but this too, often serves to advantage males for leadership opportunities. According to social science research, people tend to elect self-centered, overconfident and narcissistic individuals as leaders, who demonstrate traits such as aggression, greed, bullying and other anti-social behaviors, all of which are considered ‘masculine’ leadership traits (Koenig 2011). Whereas, character traits of effective leaders include self-awareness, emotional intelligence, humility, integrity, and coachability. ‘In other
words, what it takes to get the job is not just different from, but also the reverse of, what it takes to do the job well’ (Chamorro-Premuzic. HBR. 2013).

Subjugation or Synergy

In considering Gen. 1:27 we find a fascinating and important window into the identity of humankind:

“So God created human beings in his own image, in the image of God he created them; male and female he created them.”
Gen. 1:27 (NLT)

The verse has a chiastic structure, which places “the image of God” at the center, thereby stressing the importance of the concept, as does the repetition of “image” (Hartley 2000, 48).

The concepts expressed in Gen. 1:27 in terms of the imaging of God and the dignity of all of humanity as bearers of that image are unique in the context of the ancient Near East.

There is one way in which God is imaged in the world and only one: humanness! . . . God is known peculiarly through this creature who exists in the realm of free history, where power is received, decisions are made, and commitments are honored. God is not imaged in anything fixed but in the freedom of human persons to be faithful and gracious. (Brueggemann 1982, 32)

“Humankind is the locus of divine presence and, as such, it should be highly cherished” (Herring 2008, 494).

Further to the structure of Gen. 1:27, in the Hebrew language the placement of the phrase “male and female” before the verb adds emphasis to it, thereby establishing two things: first, that every male and every female is made in God’s image; and second, that “in the essence of being human there is no qualitative difference between male and female” (Hartley 2000, 48).

Spencer makes the valuable point that the image of God is a double image. Therefore, males and females together are needed to reflect God’s image. The contextual significance for
the image of God is displayed in relationships. The interrelationship between male and female symbolizes the interrelationship within God. Male and female are needed to reflect God’s nature (Spencer 1985, 21). Hess points out that the image of God defined in Gen. 1:27 as male and female reveals that “the most important distinction between human beings and all other life on earth is a distinction that is shared by both male and female” (Hess 2008, 8).

The language of Gen. 1:27 not only gives insight into the dignity as bearers of God’s image and the necessity of both females and males in that image bearing, but also shows the significance of humankind’s image bearing in community. In the Hebrew text, the human is first spoken of as singular (“he created him”) and then as plural (“he created them”). Human beings are individuals but are also a community before God, a community including both males and females. Human beings in community mirror God’s image to the world (Brueggemann 1982, 34). These image-bearing humans, female and male, are immediately given authority for the rest of creation, being assigned by God to “Be fruitful and multiply. Fill the earth and govern it. Reign over . . .” all creatures (Gen. 1:28).

As Jesus models a new disclosure of God, so he embodies a call for a new human community. The idea of the “image of God” in Gen. 1:26-29 and in Jesus of Nazareth . . . is an explicit call to form a new kind of human community in which the members, after the manner of the gracious God, are attentive in calling each other to full being in fellowship. (Brueggemann 1982, 34-35).

Bilezikian presents a hermeneutic of the creation texts that celebrates the full humanity of woman. In interpreting Gen. 2:23, Bilezikian notes that Adam acknowledges the woman’s participation in the fullness of his own humanity.

She was God’s ultimate achievement, taken out of man and made in God’s image, the fusing of human beauty distilled to its graceful essence with mirrored divine perfection, the sudden present that caused the man to marvel in a whisper, ‘At last!’ (Bilezikian 1999, 33).
Bilezikian defends the male-female images of God of Gen. 1:27 by insisting that a proper hermeneutic of the creation texts demonstrates that ideas of a hierarchy between man and woman were completely absent in God’s creation design (1999, 35). In that “[male domination] resulted from the fall, the rule of Adam over Eve is viewed as satanic in origin, no less than is death itself” (Bilezikian 1999, 58).

**Kingdom Community**

Gal. 3:28 brings into focus the kingdom of God as a new world order. The Apostle Paul asserts the theme of the kingdom of God breaking in with his pronouncement in the form of a threefold affirmation:

“There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.” This is understood to have been an early Christian baptismal confession, the locus of which is “in Christ” (Jervis 1999, 106).

Having been raised a devout Jew, prior to his conversion Paul himself was likely to have given daily thanks to God, along with other Jewish males, that he was not a Gentile, not a slave, and not a woman. It is interesting to note that this prayer was not an indication of contempt for Gentiles, slaves, or women per se. Rather, the prayer of gratitude was expressed because Gentiles, slaves, and women “were disqualified from . . . religious privileges which were open to free Jewish males” (Bruce 1982, 187).

But the Christian baptismal confession of Gal. 3:28 declared that a new world order had begun, that the kingdom of God had come. In that kingdom Christians gained a new identity that “transcended all typical social distinctions and the moral distinctions that resulted from
such social differentiating” (Jervis 1999, 106). In Christ, one’s primary identity is no longer defined in terms of ethnic, social, or gender distinctions.

There is a striking detail in the language of Gal. 3:28 that commands attention. In the Greek text, the first two phrases of the affirmation are symmetrical: “Jew nor Gentile” and “slave nor free.” However, the third phrase stands out because it reads literally “male and female.”

The phrase exactly echoes the Septuagint of Genesis 1:27: God created man “male and female.” Perhaps early Christians chose this phrase deliberately so as to signify that in baptism a new creation occurs (cf 2 Cor. 5:17), one that redefines even the most basic features of the original creation. (Jervis 1999, 106)

In both the creation account of Gen. 1:27 and the new creation declared in Gal. 3:28, the language of “male and female” does not emphasize their distinctiveness from each other, but their union in reflecting God’s image. Of course, certain gender differences remain; these are not abolished in the new creation. But “in Christ” something new has happened, the kingdom has come, and the old divisions of the fallen world order have come to an end (Bruce 1982, 189; Longenecker 1999, 159).

What we need are images that encompass the positive aspects of both [male and female]. . . . The issue of sexist language in our God-talk goes far deeper, then, than matters of simple justice and fairness to women. What is at stake is a veritable revolution in our God-images. Nothing could be more crucial, because our images of God create us. (Wink 1992, 48)

The egalitarian order referenced here was inaugurated through Jesus Christ as the unique expression of the divine image and the holy example of a Kingdom community.
Disrupting Stereotyping and the Status Quo

Then and Now

Consider the witness of The Salvation Army in the 19th century in disrupting the status quo. The Salvation Army held a major, very public role on behalf of vulnerable young girls, in the successful campaign to raise the age of consent in Great Britain in 1885 from 13 to 16 years old (Hollis 2013, 200). By such action, The Salvation Army established itself early on not only as a movement where women could preach and lead in spiritual ministry, but also as a powerful advocate for the rights of women and girls in the wider political arena, willing to confront the hypocrisy of the surrounding Victorian culture.

The values of The Salvation Army stood in marked contrast to those of that culture. In Victorian England, women were generally not empowered to lead; rather, they were marginalized and restricted to the separate sphere of domestic life.

In Walker’s view, The Salvation Army “disrupted and refashioned gender relations in many facets of its work . . . as Salvationist women challenged and resisted the conventions of femininity and enhanced women’s spiritual authority” (Walker 2001, 2). In claiming the right to preach, women “disrupted a powerful source of masculine privilege and authority” (Walker 2001, 2). Walker concludes, “Virtually no other secular or religious organization in this period offered working-class women such extensive authority” (Walker 2001, 2). Consequently, The Salvation Army has an unusual and significant history of advancing women’s rights in relation to the surrounding culture, be it popular or religious, in many parts of the world. Yet, as was demonstrated earlier, there is irrefutable current statistical evidence of systemic sexist practices within The Salvation Army.
Small, Local, Immediate Steps

So, what can be done now, today, to disrupt sexism manifesting as gender bias, discrimination, stereotyping, and sexualization? ‘Even though implicit bias has seeped into so much of the basic machinery of society, it’s possible to be creative in circumventing that bias’ through simple changes, including to our hiring/appointment practices (Bohnet 2019). Some specific examples:

- Redesign HR procedures (employees and officers) based on research evidence. For example:
  - Informing leaders/managers of their past track record of promotion by gender can change the way they hire in the future.
  - Organizations can ‘blind’ themselves to the demographic characteristics of job/appointment applicants (name, gender, race, etc.)
    - ‘Blind auditions helped increase the fraction of women in our major symphony orchestras from about five percent in the 1970s to almost 40 percent today.’ (Bohnet 2019)
  - Overcoming the “groupthink” prevalent in panel interviews by requiring evaluators to make independent assessments.
- Assign opportunities on merit, not informally, based on whom people know or associate with.
- Remind people about desired behaviors and also measure who is interrupting whom, and who gives credit to whom.
- Tell the stories of the influence of women and girls in non-stereotyping roles. (www.amightygirl.com)
- Teach sound, biblical, egalitarianism – and make choices to live it out. (www.cbeinternational.org)
Half the Sky – Maybe God Was Right

There is considerable evidence that empowering women yields substantial benefits, not only for women but for societies. Verveer reports that, according to World Bank statistics, women have been found to be less likely to abuse power. For example, increases in female participation in government leadership correlate with decreases in corruption. Research in Indian villages demonstrates that female-led village councils deliver public services more effectively, matching the needs of the community with available resources. (Verveer 2011).

Kristoff and WuDunn reference a series of studies indicating that “when women hold assets or gain incomes, family money is more likely to be spent on nutrition, medicine and housing, and consequently children are healthier” (Kristof and WuDunn, 2009). The U.S. State Department as well as the President of the World Bank have asserted that giving females access to power economically, politically, and educationally “yield(s) large social and economic returns” and is key to fighting global poverty (Verveer 2011; Kristof and WuDunn 2009).

Social scientists define effective leadership as a demonstration of the ability to build and maintain high-performing teams, and to inspire followers to set aside their selfish agendas in order to work for the common interest of the group (Chamorro-Premuzic. HBR 2013). These are the very qualities demonstrated by women in the studies referenced earlier (Kristof and WuDunn 2009; Verveer 2011) and many others.
A Challenge to Men – Further disruption

Across all aspects of American life, it is most often men who set policy, allocate resources, lead companies, shape markets, and determine whose stories get told (Gates, Harvard Business Review, September 2019).

Although progress has been made globally towards gender equality in terms of education and primary health care, Gates recognizes the broad, systemic, culturally embedded nature of sexism, and rightly concludes:

‘All the human capital (primary health care and education) in the world, though, won’t lead to equality and prosperity if healthy, well-educated girls are subject to social norms that disempower them.’ (Gates Foundation 2019)

Jackson Katz, a thought leader in the growing global movement of men working to promote gender equality and prevent gender violence, has written a book entitled, *The Macho Paradox: Why Some Men Hurt Women and How All Men Can Help* (2006). His intended audience is not violent men who need help changing their ways, but all men, who, he says, ‘have a role to play in preventing male violence against women. His basic assertion is that rape, battering, sexual abuse and harassment are so widespread that they must be viewed as a social problem rooted in our culture, not as the problem of troubled individuals. He urges men to directly confront the misogynistic attitudes and behavior of their peers’ (Katz 2006).

Katz asserts that there are “powerful roles that men can play in this work” and he calls on his fellow men to put aside the notion of a gender war and stand side-by-side with women: “We live in the world together... [we need] to get people to speak up and to create a peer culture where the abusive behavior will be unacceptable not because it’s illegal, but because it’s wrong and unacceptable in the peer culture.” He says, “there’s been an awful lot of silence
in male culture about this ongoing tragedy... we need to break that silence, and we need more men to do that.”

Katz concludes,

“I hope that, going forward, men and women working together can begin the change and the transformation that will happen so that future generations won’t have the level of tragedy that we deal with on a daily basis... I know we can do it. We can do better. (Katz 2012)

Jesus as the image of God (Col. 1:15; Hebrews 1:3) significantly informs our understanding of the assignment given to humankind in Gen. 1 as divine image bearers with delegated divine authority. Jesus’ image-bearing example teaches that divinely empowered image bearers are not to grasp at such privilege (Phil. 2:1-8) but, instead, exercise power as God does by creative self-giving, for the sake of others (Mark 10:43-44). “There is nothing here of coercive or tyrannical power, either for God or for the humankind” but rather a costly demonstration of the Divine caring for the world (Brueggemann 1982, 32, 34). For the sake of his Bride, Jesus laid down his life, emptied himself of privilege, washed feet, and empowered her for greater works than he.

Men, what does this mean for you today, to follow Christ’s example -- in issues personal and practical, as well as societal and systemic? Dr. Martin Luther King, Jr. stated the following, in the context of the struggle civil rights,

"In the end, we will remember not the words of our enemies but the silence of our friends."

Dr. Martin Luther King, Jr.

Men – can you be counted on to be friends of females by speaking up, confronting toxicity in male culture, using your power to establish systems to improve gender equality, and at times, by stepping back?
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The Salvation Army International Headquarters statistics – Received by email from International Headquarters, October 2017).
The Salvation Army International Positional Statement -- Sexism


APPENDIX 1

The Salvation Army
International Positional Statement

SEXISM

STATEMENT OF POSITION

Sexism is discrimination based on sex or gender, most often against women and girls and is increasingly understood as a fundamental human rights issue.¹

Sexism often includes a combination of prejudice plus power. It is expressed through systemic, structured prejudice and cultural discrimination and can be present in a family, communities of faith, and societal and national cultures.²

The Salvation Army believes that both male and female are made in the image of God and are equal in value³ and therefore is opposed to sexism. We reject any view that subordinates women to men, or men to women.

The Salvation Army believes that our world is enhanced by equitably valuing, equipping and mobilising all human beings. While valuing gender equity, The Salvation Army acknowledges with regret that Salvationists have sometimes conformed to societal and organisational norms that perpetuate sexism.

We are committed to model the equitable valuing, equipping and mobilising of men and women, and will speak into societies around the world where sexism exists.

BACKGROUND AND CONTEXT

Women often experience systemic social injustice because of their gender. Sexism can result in extreme human cruelty and even death.⁴

- In some cultures infant girls do not receive the same medical care and attention that boys receive.⁵
- Women have been doused in kerosene and set ablaze or burned with acid for ‘disobedience.’ So-called ‘honour killings’ take the lives of thousands of young women every year.⁶
− Globally, women aged 15 through 44 are more likely to be maimed or die from male violence than from cancer, malaria, traffic accidents and war combined. vii
− The majority of people trapped in modern slavery every year are female, many being exploited for sexual purposes. viii

Sexist attitudes may result in a pay gap or sexual harassment. Globally women earn less compared to similar male workers, according to median hourly earnings. The feminization of poverty is a direct consequence of women’s unequal access to education and economic opportunities.ix

The United Nations estimates that women perform 66 percent of the world’s work and produce 50 percent of the food, yet earn only 10 percent of the income and own 1 percent of the property. x

Sexist behaviour can include a man talking condescendingly to a woman with the automatic assumption that he knows more about the subject than she does; or a deliberate pattern of manipulation that makes a woman doubt her own perceptions or sanityxi. This behaviour is frequently associated with male emotional abuse of a female.

Sexism can begin at a young age. Studies of classrooms ranging from kindergarten through graduate school reveal that teachers are more likely to call on male students, even when female students raise their hands; wait longer for male than for female students to respond to questions; and give male students more eye contact xii

The desire of women to develop themselves and use their gifts is fundamentally human. Denying or stifling education or job opportunities is oppressive.

GROUND FOR THE POSITION OF THE SALVATION ARMY

The first chapters of the Bible teach that man and woman are created to enjoy community together. The fundamental equality of the sexes is affirmed. God makes man and woman equal in dignity and status, giving authority and dominion over creation to both. xiii

In the creation of woman, God provides a ‘suitable helper’ for man.xiv Throughout the Old Testament a ‘helper’ is one who ‘rescues’ others in situations of need. ‘Helper’ is a word frequently applied to God, who is competent and strong, not subordinate.xv
Domination of woman by man is due to the Fall. This is the penalty for sin, and not the original intention for mutual harmony.\textsuperscript{xvi}

References to ‘God the Father’ can be misinterpreted\textsuperscript{xviii}. The scriptural description does not mean that God is male, but rather that God acts towards us as a loving father would. The Bible also describes God as loving us with the care associated with mothers.\textsuperscript{xviii}

Alongside Old Testament patriarchs, Miriam, Huldah, and Deborah demonstrate the same kind of religious authority as men.\textsuperscript{xix}

In the New Testament, we see numerous examples where Jesus recognises the inherent dignity of women that Eve experienced before the Fall.
- Jesus affirmed Mary for assuming the posture of a disciple – Luke 10
- Jesus discoursed courteously with the Samaritan woman at the well – John 4
- Jesus honoured the woman anointing his feet with perfume – Luke 7
- Jesus commissioned Mary first with the news of the resurrection – Matthew 28

On the day of Pentecost, the outpouring of the Spirit includes both men and women, as prophesied by Joel.\textsuperscript{xx} Christian community is intended as a community of oneness, where male and female are ‘all one in Christ’.\textsuperscript{xxi}

God intends redemption to restore equality between men and women, beginning with the community of faith, the church.\textsuperscript{xxii}

**PRACTICAL RESPONSES**

The Salvation Army is committed to the equality of men and women. In 1895, William Booth directed his senior leaders in *Orders and Regulations for Salvation Army Staff Officers*: ‘Women must be treated as equal with men in all the intellectual and social relationships in life’.\textsuperscript{xxiii}

While acknowledging this directive has not always been achieved, The Salvation Army retains this commitment in the current Orders and Regulations for Officers:

**Principle of equality.** An important principle in the government of the Army is the right of men and women to share equally in the proclamation of the gospel of Jesus Christ to the world. Both men and women Salvationists, married or single, can hold any rank, responsibility or
position of authority in the Army from that of local officer to that of General.\textsuperscript{xxiv}

Additionally, The Salvation Army embodies a worldwide tradition of service to others without discrimination and will advocate on behalf of women and girls.

Responding at an organisational level:

- The Salvation Army seeks to challenge and overcome sexism wherever it exists, promoting egalitarian values in all expressions of Salvation Army life.

Responding at an individual level:

- Salvationists are expected to take personal action against sexism, motivated by their obedience to the example of Jesus and their respect for the image of God in male and female.

Responding at a societal level:

- The Salvation Army seeks to influence governments, businesses, civil society and other faith communities to promote the equitable treatment of men and women including efforts to achieve equitable working conditions, pay, educational opportunities and public safety for women and girls.
- The Salvation Army seeks to encourage all people—especially leaders in society—to recognise the negative effects of sexism and commit to rectify this injustice.
APPENDIX 2

Carl's Jr.
Micah Bourne

If you are a fan of vagina, breast, and butt
Eat this hamburger

If you like seeing women in bikinis and booty shorts
Watch this sport
Drink this beer
Drive this truck
Use this cologne
Chew this gum
Dine at this restaurant
Buy this...
Anything

You see the problem does not begin in the bravo
The problem goes beyond pimps and Johns
The problem starts
With little boys like me

This
Is how I learned to be a man
I remember being three chin hairs past puberty watching basketball
When a commercial came on
A nameless model
In a tiny bathing suit
Was throwing soap suds all over herself
And a black SUV
All because Carl's Jr. wanted to sell me
A sandwich
Everything I saw
The car
The meat
The woman
Could all be mine

I just had to open my wallet
And buy combo number 3
And buy her dinner
And buy her a drink
And buy her a ring
And buy her

But be a gentleman about it
Tip her well at the gentleman's club
Take her to a five star restaurant so she really does owe you
This
Is not a holier than thou rant
I also have been in bondage to my desires
Now I'm Harriet Tubman pleading with slaves who believe their master is kind
Enjoying your vice is not the same as freedom
Understand
We have been brain washed

My entire life
I was taught that buying sexual satisfaction
Is an American right
Love?
Is a sentimental fantasy
Sex is harmless pleasure

And yes my beautiful parents taught me better
But they could not save me
From the sexy cheeseburgers
The commercials
The billboards
The little boy talk in middle school locker rooms

The problem does not begin in the brothel
The problem starts
With little boys like me
Hearing myths
About virginity
Like

Having it
Makes a girl “pure”
But makes a boy
Less of a man
While taking it makes him more of one
But giving it makes a girl a whore
And having it stolen makes her unstable
Unhealable
Untouchable
The truth is
The purity of your spirit has nothing to do with your sexual history
There are saints with a dark past and virgins with lustful hearts
Discipline and self-control makes you more of a man not less of one
And any woman that endures abuse and survives should be honored for her strength
Not despised for her scars
We have all been betrayed
By each other
Pointing fingers is pointless
Macho men and seductive women are boys and girls living out the lives we were taught
We did not choose this time and culture
We are both victim and culprit
We have all suffered
But we are more than our suffering

We are able to heal
Together

To truth away the lies
To rewire our manipulated minds
To remember the beauty of our bodies will never be an enterprise
We are nature that cannot be owned
We are mountain ocean moon
We are creatures reflecting the divinity who created us
We are loved
We are love that can never be sold
We are beauty that can never be bought

http://y2u.be/uL0nJ4CshX4

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3 Genesis 1:27


See also, Sustainable Development Goal 5: Achieve gender equality and empower all women and girls.
https://sustainabledevelopment.un.org/sdg5. The economic empowerment of women is a prerequisite for sustainable development.

Refer to as ‘mansplaining’ and ‘gaslighting’


Genesis 1:26 and Genesis 1:28

Genesis 2:18 – the Hebrew phrase is ‘Ezer Kenegdo’

https://www.cbeinternational.org/sites/default/files/english_0.pdf

Genesis 3:16


e.g., Isaiah 42:14, Isaiah 46:3, Isaiah 49:15, Isaiah 66:13, Matthew 23:37, Hosea 13:8

Micah 6:4, Kings 22:14 and Judges 4:1ff

Acts 2:17,18 and Joel 2:28, 29

Galatians 3:28


Gracednotes Ministries, USA. pp31-32. See also, Booth, C. (1870). Female Ministry; or, Women’s Right to Preach the Gospel, Morgan and Chase, London.

Orders and Regulations for Officers, Volume 2, Part 1, Chapter 4, Point 7.