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Candidate session number			
Candidate name			
School number			
School name			
Examination session (May or November)	May	Year	2013

Diploma Programme subject in which this extended essay is registered: World Religions  
(For an extended essay in the area of languages, state the language and whether it is group 1 or group 2.)

Title of the extended essay: To what extent is the role of women in the Pentecostal faith seen as being inferior to that of the role of men?

**Candidate's declaration**

*This declaration must be signed by the candidate; otherwise a grade may not be issued.*

The extended essay I am submitting is my own work (apart from guidance allowed by the International Baccalaureate).

I have acknowledged each use of the words, graphics or ideas of another person, whether written, oral or visual.

I am aware that the word limit for all extended essays is 4000 words and that examiners are not required to read beyond this limit.

This is the final version of my extended essay.

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## Supervisor's report and declaration

The supervisor must complete this report, sign the declaration and then give the final version of the extended essay, with this cover attached, to the Diploma Programme coordinator.

Name of supervisor (CAPITAL letters)

Please comment, as appropriate, on the candidate's performance, the context in which the candidate undertook the research for the extended essay, any difficulties encountered and how these were overcome (see page 13 of the extended essay guide). The concluding interview (viva voce) may provide useful information. These comments can help the examiner award a level for criterion K (holistic judgment). Do not comment on any adverse personal circumstances that may have affected the candidate. If the amount of time spent with the candidate was zero, you must explain this, in particular how it was then possible to authenticate the essay as the candidate's own work. You may attach an additional sheet if there is insufficient space here.

approached me last spring with an outline and a personal interest in this topic.

She worked diligently to research this topic, including contacting several college professors with academic work on this topic. She worked with their resources and advice.

Throughout the process she was careful to cite sources, take advice and work to improve the final essay.

This declaration must be signed by the supervisor; otherwise a grade may not be issued.

I have read the final version of the extended essay that will be submitted to the examiner.

To the best of my knowledge, the extended essay is the authentic work of the candidate.

I spent  hours with the candidate discussing the progress of the extended essay.

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Date:

**Assessment form (for examiner use only)**

**Achievement level**

Criteria	Achievement level			
	maximum	Examiner 2	maximum	Examiner 3
A research question	2	2	2	
B introduction	2	2	2	
C investigation	4	4	4	
D knowledge and understanding	4	4	4	
E reasoned argument	4	3	4	
F analysis and evaluation	4	3	4	
G use of subject language	4	3	4	
H conclusion	2	1	2	
I formal presentation	4	4	4	
J abstract	2	2	2	
K holistic judgment	4	3	4	

Total out of 36

31

## Changing Roles in Pentecostal Women

Research Question: To what extent is the role of women in the Pentecostal faith seen as being inferior to that of the role of men?

Name:

DC#

Subject Area: World Religions

Supervisor:

Date: November 6, 2012

Word Count: 4,000

### Abstract

This essay will analyze the length to which Pentecostal women are subservient to men. Pentecostalism is a branch of Christianity that began with the event of Pentecost. This event is recorded in the Christian Bible as when the Holy Spirit descended on Jesus' apostles and disciples who, as a result, began to speak in different tongues from what they had learned previously. They began to preach in tongues and, as such, 3,000 people became baptized that day as they knew they had witnessed a miracle. Pentecostals believe that women hold a subservient role than that of their husbands and this is demonstrated through style of dress, occupation, and status in society. **To what extent is the role of women in the Pentecostal faith seen as being inferior to that of the role of men?**

I will determine the extent to which Pentecostal women are subservient to men through the use of various websites, Pentecostal newspapers, and online scholarly journals written by Pentecostal historians. I will also conduct an interview with a current female Pentecostal member to determine whether current Pentecostals still believe in women being subservient to men. Through the use of these materials, I will determine the level of subservience of Pentecostal women to men.

Through this research, I have found that women are still subservient to men in the Pentecostal faith. For example, their participation in church leadership has become more prevalent; however, they still rely on men to determine whether they are allowed to lead their church. Also, other questions have been raised through my research, such as whether the level of subservience of women to men will rise or fall over the 21<sup>st</sup> Century. This research question can also be expanded to other branches of Christianity as well as Buddhism. Word Count: 294

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### Introduction and the Roles of Pentecostal Women Today

In this paper, I will be analyzing the extent to which Pentecostal women are seen as being subservient to men. In order to determine this, I will define “subservience” for the purpose of this essay as any activity in which the actions of women are dictated by men. I will use this definition throughout this essay to analyze the extent to which women in the Pentecostal faith are seen as being inferior to men.

Pentecostalism is based on the event of Pentecost, when the Holy Spirit descended on Jesus’ apostles and disciples who, as a result, began to speak in different tongues from what they had learned previously. As a result, they began preaching in these tongues which led to 3,000 people being baptized that day. Consequently, this faith, with over 250 million followers around the world, places a strong emphasis on speaking in tongues, which they believe to be a gift given to them by the Holy Spirit as it was due to the speaking in tongues that Pentecostalism began. However, over the years, this denomination has placed less emphasis on this and more emphasis on the welfare of their community. This caused many Pentecostals to worry that if they believed in focusing on social justice, they would lose the importance of the gifts of the Holy Spirit and speaking in tongues (Crosby 50). This did not occur, though, as emphasis was still placed on speaking in tongues even though Pentecostals all over the world have made significant contributions to reforming their community. One of the most well known examples of this is the establishment of Teen Challenge, a drug rehabilitation center founded in 1958 with over 1,100 centers in 82 countries. Also, at the 2009 National Pentecostal Convention, the word “compassion” was added to the Pentecostal faith’s reason for being – as well as recognizing that “Jesus came to glorify God (worship), save the lost, make disciples, but also serve human need.”

These examples demonstrate the changes Pentecostals have been making in an effort to make their community a better place (Crosby 50).

It is commonly believed that Pentecostalism began in 1906 with the Azusa Street Revival when James Seymour began hosting revivals in Los Angeles. The primary attendees were black female domestic workers who began speaking in tongues, causing the Pentecostal movement to be firmly established (Sanders N.P.). However, the roots of Pentecostalism date back to the Wesleyan Holiness Tradition in the 18<sup>th</sup> Century and the Holiness movement in the 19<sup>th</sup> Century. The Wesleyan Holiness Tradition was created as a reaction against Christian churches as they found the Christian churches excessively formal and ritualistic. The major difference between the modern Pentecostal movement and the origins of Pentecostalism is that modern Pentecostals believe in speaking in tongues as a sign of baptism in the Holy Spirit while the Wesleyan Holiness Tradition and Holiness movement do not (“Pentecostalism” N.P.).

When Pentecostalism began, it was viewed as a very traditional movement due to the fact that women were viewed as homemakers and men were believed to be the head of the household. It is not discouraged to have women working outside the home although they think it should be second to their role as homemaker. Also, they believe men should be seen as providers and the spiritual head of the household. Many women who want to work outside of the household must receive the approval of their husbands to do so. If this is not done, they must either continue to work inside the home or request a divorce. However, divorce is looked down upon and, therefore, “Pentecostals regularly offer counseling, invite speakers, and hold conferences around the subject of marriage” to encourage couples to stay together (Walsh N.P.). Aimee Semple McPherson was an evangelist for 10 years and established the International Church of the Foursquare Gospel in 1923. She was also a well-known Pentecostal preacher in the 1920’s and



1930's who had two divorces as well as an affair because her multiple husbands would not support her ministry. However, despite these personal issues, she did not let these affect her work. During Pentecostal services, she would talk about other issues unrelated to her divorces which allowed her congregation to see that even though she had two divorces, McPherson did not support them. As a result of this, the congregation concluded that regardless of her previous divorces, the Holy Spirit still allowed her to preach in favor of the traditional values of Pentecostalism. In addition, Pentecostals believe that sexuality is a gift given by God and, therefore, should be saved for marriage. They also believe that the purpose of a marriage is to produce children. Homosexuality is highly denounced and has caused many debates throughout Pentecostal churches as well as many churches to split from this denomination. As a result, many gay and lesbian Pentecostal ministers have had to hide their sexual orientation in order to retain their jobs as ministers (Walsh N.P.).

When Pentecostalism began, Pentecostal women were not allowed to wear any form of jewelry or pierce their ears as they believed that only heathens would wear such jewelry during that time. Pentecostals also believed that women and men should dress modestly and with decency so as not to promote lust, as the Bible states in Matthew 5:28 "if you look at another woman and want her, you are already unfaithful in your thoughts" (*Contemporary English Version* Matthew 5.28). However, modesty is not only a set of rules to be followed for this generation. Instead, it is "a pattern of behavior that does not call attention to itself through inappropriate display of one's body" ("Modesty in Physical Appearance" N.P.).

### Influential Women in the Pentecostal Faith

As a result of the Azusa Street Revival, the Church of God in Christ (COGIC) was established by Bishop Charles Mason. He then appointed Lizzie Roberson to head a Woman's Department in 1907 which would be the "overseer" of this organization. Once this was established, the COGIC and the COGIC Woman's Department were run as organizations with the same amount of autonomy, despite the fact that one was run by a woman while the other was run by a man. Even though the COGIC does not allow for the ordination of women, they encourage women to participate in other roles such as evangelists, worship leaders, and occasionally leading church services in the absence of a male pastor (Sanders N.P.).

Women were also given a great amount of freedom at the start of Pentecostalism due to the fact that they believed the second coming of Christ would occur shortly. As a result, ministry was no longer based on gender but more so on the anointing of the Spirit. For example, Lucy Farrow spread the Pentecostal religion to Liberia and Jennie Evans Moore continued to minister at the Apostolic Faith Mission even after she married and divorced her husband. Florence Crawford started The Apostolic Faith newspaper and began the Apostolic Faith organization which was one of the first Pentecostal denominations in America (Glenn and Lee N.P.). If Pentecostals did not believe the second coming of Christ to be imminent, then these women would not have been given the opportunity to have a more active role in the starting of this movement.

### Decreased Role of Women in the Church

Charles Barfoot and Gerald Sheppard stated their views on the priestly and prophetic ways that Pentecostal women could participate in services. As it relates to prophetic, if the Holy

Spirit baptized a woman, then she would be able to lead mission trips and lead church services. This relies on a “divine call” from the Holy Spirit, which occurred at the Azusa Street Revival (Stanley N.P.). However, priestly authority relies on the hierarchy system which mostly forbids women to earn these positions. While prophetic authority was encouraged at the beginning of Pentecostalism, priestly authority became dominant towards the end of the 20<sup>th</sup> Century. Thus, women became increasingly excluded from participating in leadership positions (Stanley N.P.)

In the beginning of the 20<sup>th</sup> century, the participation of women in roles of leadership in the Pentecostal church was substantially higher than it was towards the end of the 20<sup>th</sup> century. For example, the percentage of women in prominent leadership roles in the Church of the Nazarene fell from 20% in 1908 to 1% in recent years. Also, in the Church of God women constituted 32% of the leaders in 1925 but only 15% more recently. In addition, in 1944, 67% of the ordained clergy in the International Church of the Foursquare Gospel were female; however, by the 1970s the number was at 42% and by 1993 it had dropped to 38% (Sanders N.P.).

In 1939, the Church of God published an explanation for their rapid decrease in women participation. They stated that as long as women were involved in the ministry the church would continue to grow more apostolic and focus on the Spirit. However, as the church moved away from the spirituality and towards evil and worldliness, the percentage of women significantly decreased. Dr. Cheryl Sanders, from Howard University School of Divinity, concluded that the result of the decrease in women participation in Pentecostal leadership positions “represents a worldly loss of focus upon the egalitarian spirit of the Christian gospel” (Sanders N.P.). She continues by stating the barriers currently imposed in Pentecostal churches in favor of limiting the number of women in leadership roles “coincide with their increased complicity with prevailing mainstream practices of racial separation and segregation” (Sanders N.P.).

Sheri Benvenuti, an assistant professor at Vanguard University, believes the decline of women as ordained clergy in the Foursquare Gospel denomination is due to the absence of a strong female role model for women in the Pentecostal church. She believes that without a strong and persistent female role model to encourage other women to embark on achieving leadership roles, the number of females actually participating in said roles has declined sharply (Benvenuti N.P.).

Benvenuti also believes that there are two main reasons for the reduction in the number of women participating in leadership roles in the Pentecostal church. Firstly, she believes that as the Pentecostal churches began to adapt a unified structure, the “women who were active in every type of ministry position were simply left out of denominational leadership roles” (Benvenuti N.P.). Secondly, she states that by Pentecostals adopting evangelical values, women’s roles in ministry have declined. “Pentecostal denominations have traditionally allowed women much greater freedom in ministry roles than their evangelical counterparts” (Benvenuti N.P.). Thus, with a return to evangelical roots, women are losing their freedom in leadership roles in the church (Benvenuti N.P.).

Edith Blumhofer, who has a PhD in American Religious History from Harvard University, believes economic factors played a role in the decrease of women working in the Pentecostal church. Women typically worked in jobs that earned a meager income compared to their husbands, who, as the head of the household, believed that their incomes should be larger. Therefore, the women “performed tasks that some men disdained as ‘women’s work’” (Blumhofer 14). In addition, Blumhofer states that she believes a second cause for the decrease of women’s rights in the Pentecostal church is due to the fact that in 1917, upon preparing for the “latter rain” (the time when Pentecostals believed Christ would come again), Pentecostal males

appointed many women to leadership positions. However, when Christ did not come, they limited the roles of women in ministry. She then states that as the role of women in the church was limited, “deeply rooted prejudices both against women exercising authority over men and against married women assuming responsibilities outside the home thrived within Pentecostal ranks” (Blumhofer 14). The style of dress also limited roles of women. For example, when women began to dress as flappers and wear more provocative clothing, Pentecostals wanted to distance themselves from this generation so Pentecostal women wore long skirts and long-sleeved shirts (Blumhofer 15). These women chose to wear traditional clothing which reinforced the traditional belief of the man as the head of the household.

#### Increased Role of Women in the Church

In 1909, the Church of God excluded women from being ordained or holding positions in the church government. Furthermore, they only allowed women to become evangelists and adopted the title “lady evangelist” in which women were given little say in church matters. However, in 1990, that name was changed to “licensed minister” but they were still restricted in their duties as they were not allowed to be institutional leaders (Stanley N.P.). Also, in the first meeting of the Assemblies of God in 1914, it was decided that women could serve as a missionary or evangelist but only men were able to become pastors. In 1935, though, the Assemblies of God allowed women full clergy rights (Stanley N.P.).

In the first General Council in 1914 it was decided that women would be allowed to become ordained as evangelists and missionaries which increased the amount of leadership that they held prior to this council. However, this decision was not unanimous as in the General Council of 1933, it was decided that women could only be ordained as evangelists. In the council

of 1935, though, this decision was overturned once again as women were given the authority to serve as evangelists and pastors (Bickett N.P.). This demonstrates the uncertainty in the amount of leadership that should be given to women throughout the 20<sup>th</sup> Century.

The Executive Presbytery assigned the Doctrinal Purity Commission the job of creating a position paper on the amount of authority that should be given to women based on scripture, which was published in August 1990 and adopted by the General Presbytery. This paper referenced many important women in the Scriptures that serve as proof that women should be involved in ministries. A few examples from the Old Testament are Miriam, a prophet and leader, and Deborah, a prophet and judge. In addition, two examples from the New Testament are Philip's four virgin daughters who prophesied, and Euodia and Syntyche who were identified by Paul as his co-workers. However, after the paper was published, little changed in terms of allowing women more leadership roles in Pentecostal churches. The problems that arose as a result of this paper were that many Pentecostal denominations assigned women different amounts of leadership in their communities which caused churches to be unsure on the amount of leadership that should be given to women. Zenas Bicket, who is the former president of Berean University, states that "in some settings, female spiritual leadership is readily accepted; in others, though women may have limited ministry, leadership posts are withheld from them" (Bicket N.P.). As a result of the disorganization within the Pentecostal church in terms of the amount of leadership given to women, women's rights have been largely ignored.

Some Pentecostals believe that a woman's job is to be at home and that women should submit themselves to men, which is also called headship. They also believe that it is a man's job to be priests. The International Church of the Foursquare Gospel has announced that it is in favor of women holding leadership positions, even though the majority of its leadership positions are

held by men. In addition, the Assemblies of God stated that they reject headship; however, in 2004 only 4% of their leadership positions were held by women. The Assemblies of God is making progress, though, in allowing women to become more involved in leadership positions as they sponsored a Conference for Women in Ministry in 2001 which tried to “affirm, encourage, motivate and strengthen women in their many facets of ministry in our Fellowship” (Stanley N.P.). Another denomination of Pentecostalism that supports more involvement of women is the Association of Full Gospel Women Clergy. They stated: “Our goals are to help women ministers develop their full potential in whatever areas of ministry they are called, to raise the consciousness of our churches around issues related to women in ministry, and to gain parity for women ministers with their male counterparts” (Stanley N.P.).

A few women have spoken publicly about increasing the leadership roles of women. For example, Aimee Semple McPherson encouraged other women to become involved in activities such as her own. “This is the only church, I am told, that is ordaining women preachers” (Benvenuti N.P.). In addition, Mae Eleanore Frey, an Assemblies of God evangelist, was also in favor of increasing the roles of women in church. She stated "God Almighty is no fool- -I say it with all reverence--Would He fill a woman with the Holy Ghost--endow her with ability--give her a vision of souls and then tell her to shut her mouth?" meaning that if God were to choose a woman to preach, she should do so instead of keeping quiet (Benvenuti N.P.).

### Pentecostal Women in the 21<sup>st</sup> Century

Upon interviewing a current female Pentecostal, I was able to ask her a few questions regarding how women are seen as being subservient to men in this faith. My first question asked about a specific dress code for Pentecostal women in which she responded by stating that

Pentecostal women typically wear long dresses or skirts in order to cover themselves and to distinguish themselves from men. She also referenced a passage in the Bible to provide evidence for this belief: “Women must not pretend to be men, and men must not pretend to be women. The Lord your God is disgusted with people who do that” (*Contemporary English Version* Deu. 22.5). She also mentioned that Pentecostal women are not allowed to cut their hair as it states in the Bible in I Corinthians 11:14-15 “Isn’t it unnatural and disgraceful for men to have long hair? But long hair is a beautiful way for a woman to cover her head” (*Contemporary English Version* I Cor. 11. 14-15). Pentecostal women also refrain from wearing make-up or jewelry. My second question asked if she believed that women should be subservient to men. She responded by saying that women should be subservient to men in the case that the man is serving God. This subservience is by no means a form of slavery for the woman nor should it be followed in extreme conditions. Rather, they should follow a mild form of obedience as this is stated in the Bible. My third question asked her for an example of when she was subservient to her husband in which she responded that she has been subservient to him when making a big decision as he will have the final say. This is followed as long as the husband is not blatantly wrong on such a decision. The subservience is obeyed so that the woman can respect and honor her husband as she believes God is the head of man and man is the head of women. Finally, I asked her what it means to her personally to be subservient to her husband. Her response was that it means that she is serving God and doing His will. It is also a form of respect and love for her husband (Huffman).

Cheryl Catford, who has a Master of Arts in Biblical Studies, found that the number of women pastors in the Christian Revival Crusade Churches International (CRCCI) has increased from 6 in 1990 to 42 in 2001. In addition, during the first years of the CRCCI from 1943-1959,



women were allowed to perform jobs pertaining to hospitality, music, and youth and children. However, in the 21<sup>st</sup> century, women in the CRCCI have been given more work opportunities, especially in being given the authority to lead a church. Catford believes this is due to the pattern that occurs in leadership opportunities given to Pentecostal women. For example, women's opportunities were expanded in the early 20<sup>th</sup> Century as they believed that Christ would be coming soon in the "latter rain". Therefore, the gender of the preacher was not important since they simply needed more preachers to convert as many people as they could to Pentecostalism. This is what Catford believes as she states "it has been popular among Pentecostals to label any changes in the status of women in ministry as a 'return to roots', referring to an earlier era in which Pentecostal women were supposedly given unfettered access to all areas of ministry"(Catford N.P.). Therefore, she believes that this is the cyclical nature of the Pentecostal movement in which women's positions will once again be limited. Finally, Catford states that "a reluctance to allow women to have governmental authority still exists in many local churches" as women still do not have prominent roles in ministry. Thus, even though women are being given more opportunities to participate in their churches, they are not gaining leadership opportunities (Catford N.P.).

Catford found that "the overwhelming majority of women ministers define the meaning of ordination" as a "calling of God" (Catford N.P.). However, when this issue was debated in the CRCCI, it was determined that authority should be the determining factor in whether or not women should be eligible, despite the *Ladies in Ministry*, a 1988 statement made by the CRCCI allowing women to hold all positions in the Pentecostal faith. This demonstrates that despite the fact most believe those with the gift of preaching should be able to preach, a few still believe only men should have this right (Catford N.P.).

### Conclusion

When Pentecostalism officially began with the Azusa Street Revival, the first witnesses of William Seymour speaking in tongues were black females (Sanders N.P.). In addition, due to the belief that the second coming of Christ was imminent, many women were given the authority to lead churches in an effort to convert as many people to Pentecostalism as possible. Women such as Jennie Evans Moore and Florence Crawford had substantial leadership roles which were necessary to the spreading of Pentecostalism (Glenn and Lee N.P.)

However, women's roles began to decline after 1917 when Christ did not return. Churches such as the International Foursquare Gospel and the Church of the Nazarene reduced the leadership opportunities for women and the number of female ordained clergy fell (Sanders N.P.). Many Pentecostal historians have commented on this decrease in women's leadership roles, such as Edith Blumhofer, who believes that economic factors have led to this decline. She states that women were forced to work in jobs that earned a modest income due to the fact that their husbands wanted to earn the majority of their family's income. Therefore, women "performed tasks that some men disdained as 'women's work'" (Blumhofer 14). This demonstrates the inferiority of women to men as women were being instructed on which jobs they were able to partake in and were limited in their job opportunities.

In the 21<sup>st</sup> Century, female Pentecostals have been given more freedom, however, and have been allowed to participate in leadership roles throughout their church. As stated by Cheryl Catford, in the CRCCL, there were 6 female pastors in 1990 but 42 in 2001. However, she does attribute this growth in leadership opportunities for women to a cyclical pattern that occurs in Pentecostalism because women's roles have without fail increased for a few years and then decreased (Catford N.P.).

I have concluded that although women's participation in church leadership roles has substantially increased over the 21<sup>st</sup> century, Pentecostal women are still seen as being inferior to men. Their job opportunities in the Pentecostal church, while increasing, have failed to give women equal status and there still exists "a reluctance to allow women to have governmental authority" in many churches (Catford N.P.). In addition, Pentecostal women today are still instructed on their style of dress (Huffman) and are limited to only earning a small portion of their family's income (Blumhofer 14). Through this research I have found that despite the fact Pentecostal women are taking on more leadership roles in their church and are being given more freedom in their job occupations, they are still restricted in many ways and are still viewed as being subservient to men.

### **Annotated List of References**

Benvenuti, Sheri R. "Pentecostal Women in Ministry: Where do we go from here?"

Cyberjournal for Pentecostal-Charismatic Research (1996): n. pag. 22 May 2012.

This source is reliable because the author is an assistant professor at Vanguard University. This source describes some of her major beliefs in the reason for the decrease of women in leadership roles in the Pentecostal church. For example, she states that without role models, women will have no female to look up to and, therefore, will not be encouraged to participate in these roles in their church. I will use this source in my paper because it is important in this essay to state why women are seen as inferior in the Pentecostal church, with one of them being their lack of leadership roles in the church.

Bickett, Zenas J. "Dealing with Questions on the Role of Women in Ministry." *Ag.org*. The Network for Women in Ministry, N.P., 1997. Web. 22 May 2012.

This source is reliable because it was written by Zenas J. Bickett who has a PhD and used to serve as the president of Berean University. This source discusses the various conferences that took place in the 20th century that either limited or expanded the power of women in Pentecostalism. I will use this information in my paper in order to analyze the ways that women's rights were increased through these conferences as well as how their rights were restricted particularly through the priestly way of involvement in services.

Blumhofer, Edith. "The Role of Women in the Assemblies of God." *Assemblies of God Heritage* (Springfield MO) 1 Dec. 1987: 13-17. Web.

This source is reliable because Blumhofer has a PhD in American Religious History from Harvard University. This source includes possible reasons for the decrease in women participation in the Pentecostal church, ranging from economic to professional opportunities in this church that deterred women participation. The thesis of this source is to describe why women stopped becoming involved in this church. I will use this source in my paper to analyze how women are seen as being subservient to men in terms of their involvement in the Pentecostal church as well as how they dress.

Catford, Cheryl. "The 21<sup>st</sup> Century Pentecostal Woman Minister: Change, Complexity and Challenge". *Australian Pentecostal Studies* (N.D.): n. pag. Web. 31 Oct. 2012.

This is a reliable source as the author has a Masters degree of Arts in Biblical Studies. This source includes information regarding whether or not Pentecostal women in the 21<sup>st</sup> century are still subservient to men. I will use this in my paper to analyze whether or not the role of Pentecostal women has changed since this tradition began.

*Contemporary English Version*. New York: American Bible Society, 1995. Print

This source is reliable as it is a translation of holy religious texts. This Bible contains the Story of Creation through the Book of Revelation and it is a holy book in the Christian

faith. I will use this in my paper to find quotations that reference many of the beliefs of Pentecostal women in terms of how they should dress or look.

Crosby, Robert C. "A New Kind of Pentecostal." *Christianity Today*. Christianity Today Mag., 3 Aug. 2011. Web. 23 Sept. 2012.

This is a reliable source because the author is a professor of practical theology as well as a ministry leader. This source includes information on the current status of the Pentecostal denomination. For example, it explains how current Pentecostals place more emphasis on social justice and on bettering their community. I will use this in my paper in order to give an overview of the current status of this denomination.

Gohr, Glenn and Joyce Lee. "Women in the Pentecostal Movement." *Women In Ministry*. Assemblies of God, N.P., Fall 1999. Web. 21 May 2012.

This source discusses important women in the Pentecostal faith. For example, it states how Agnes Ozman was the first person to speak in tongues. It also states how Lucy Farrow brought Pentecostalism to Liberia. This source will be useful in my paper because I will be able to analyze the ways in which women have affected the Pentecostal church in order to determine the effect that they have had on this religion.

Huffman, Carol. Personal Interview. 10 Sept. 2012.

This is a reliable source because she has been a devout Pentecostal for many years. She has helped me to analyze how women are subservient to men in their appearance as well as in their actions. For example, she stated that in making big decisions her husband will have the final say. I will use this in my paper in order to determine how Pentecostal women in the 21<sup>st</sup> Century are or are not subservient to men.

“Modesty in Physical Appearance.” *AG.org*. Assemblies of God, N.P, N.D. Web. 22 May 2012.

This source is reliable because the website is affiliated with the Assemblies of God which is one of the largest Pentecostal denominations in the United States. This source states the beliefs of Pentecostals on how they believed women should appear in terms of wearing jewelry when the denomination was initially started. This will be useful in analyzing the traditional role of women and if this role has held them back, making them seem inferior to men.

“Pentecostalism.” *BBC*. British Broadcasting Channel, 2 July 2009. Web. 3 Nov. 2012.

This source discusses the origins of the Pentecostal movement as it states that although it is most commonly believed to have originated from the Azusa Street Revival, this movement has its roots in the Wesleyan Holiness Tradition and in the Holiness movement. I will use this information in my essay in order to analyze the level of subservience of women at the creation of Pentecostalism to the level of subservience of Pentecostal women today.

Sanders, Dr. Cheryl J. "History of Women in the Pentecostal Movement." Cyberjournal for Pentecostal-Charismatic Research. (1997): n.pag. 22 May 2012.

This source is reliable because it is written by a woman who is a professor at the Howard University School of Divinity. This source discusses the Azusa Street Revival which resulted in men and women both working together to achieve a common goal. Also, it states how the percentage of women participating in Pentecostal churches has substantially decreased in the 20<sup>th</sup> century. I will use this source in my paper because various events such as the Azusa Street Revival are very important in analyzing the influence women have had in the Pentecostal movement.

Stanley, Susie. "Laying a Straw in her Way." *Women In Ministry*. Assemblies of God, N.P., Spring 2006. Web. 22 May 2012.

This is a reliable source because it was written by Susie Stanley who has a PhD and teaches at Messiah College. This source talks about various Pentecostal denominations and how they have attempted to give women more rights through passing laws and holding conferences. It also discusses the two major ways that women could be involved in services: priestly and prophetic. I will use this information in my paper in order to analyze the ways that women's rights were increased through these conferences as well as how their rights were restricted particularly through the priestly way of involvement in services.



Walsh, Arlene Sanchez. "Gender and Sexuality." *Patheos Library*. N.p., n.d. Web. May 21, 2012.

This source is reliable because it was written by a woman who works as the Associate Professor of Church History & Latino Church Studies at Azusa Pacific University where she teaches church history classes. This source states the general specifications for women in the Pentecostal faith. For example, it states that women are seen as the homemakers while men are seen as the leaders of the household. Also, it states that typically divorce is frowned upon in a Pentecostal marriage. I will use this in my paper in order to determine what the traditional role of women is in the Pentecostal faith.