**Issues of Female Inclusivity in Orthodox Conservative Ordinations**

**And Leadership: A Hermeneutical Interpretation Approach**

**Faith-Learning Integration Worksheet**

**PHI / SR 805 100-Day Assignment**

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**Issues of Female Inclusivity in Orthodox Conservative Ordinations and Leadership**

**A Hermeneutical Interpretation Approach**

**Appendix 4A: Faith-Learning Integration Worksheet**

**Date:** September 20, 2023

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**Issues of Female Inclusivity in Orthodox Conservative Ordinations and Leadership:**

**A Hermeneutical Interpretation Approach**

**Introduction**

Female inclusivity in Orthodox Conservative ordinations and leadership is still a complex issue. The epistemological and hermeneutical interpretation will be applied to unfold the various perspectives, scriptural analyses, and challenges surrounding this issue. While this is challenging, there is a need to involve a practical conversation or study research to seek an equilibrium that recognizes the Christian tradition while promoting inclusivity, equality, and equity. The study aims not to condemn biblical scriptures but to seek God’s cultural mandate for truth and unbiased gender equity. Moreover, it aims to address the issues at stake and perhaps determine strategies for inclusivity.

**Step 1:** **Research Problem/Question:** Issues of Female Inclusivity in Orthodox Conservative Ordinations and Leadership: A Hermeneutical Interpretation Approach. Why are Gender Roles at a Crossroads with Orthodox-Conservativism (Catholic Papacy) and Evangelicalism (the US Southern Baptist Convention, SBC)? The apparent problems in modern Christendom are two-fold: i) The Catholic Papacy in Rome does not elect to ordain women as priests, Bishops, and Cardinals, perhaps based on self-styled, orthodox doctrinal conservativism doctrines. ii) The US Southern Baptist Convention's largest Evangelical group has stopped electing females as heads and leaders of Churches (1 Timothy 2:12). Several researchers identify misogynistic tendencies -using male images of God and the wife's submission doctrines (Pevey et al., 1996) to establish male domination of Church leadership. Therefore, interdisciplinary research (Ward, 2014) is required to address the issues of corporal leadership for all genders, males or females.

**Step 2**: **Hermeneutics/Literature Review**- Perhaps scholars may or may not dispute the fact that the arguments against female ordination to the priesthood, pastors, bishops, cardinals, and pope at the Catholic Papacy, and the Southern Baptist Convention (SBC) recently seem to hinge on Paul’s letter to Timothy in 1 Timothy 2:12 and it states that: "I do not permit a woman to teach or to assume authority over a man; she must be quiet. Paul’s premise about women was based on the patriarchal Jewish culture in early times. However, rebuffing the scripture is: “All are equal in the sight of  God: Genesis 1:26-28, Prov. 22:2. And Paul, in his own words in Galatian 3:28, clearly states that: "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus."  Disaffiliation is rising in the Catholic denomination due to a lack of “Women’s rights, gay marriage, divorce, rape issues, abortion rights, priest abuse, -and the church is viewed as homophobic, patriarchal, and harmful to society.”(Ballard, 2023,p.11.para.1).

 **Step 3** **Faith-Learning Integration**- Some Biblical scholars will argue that Jesus did not specifically elect women not to be ordained as priests, leaders, disciples, or evangelists. In some encounters with women, Jesus demonstrated a high regard for women. In John 4:27-29, the encounter of Jesus and the Samarian woman by the well, Matthew 26:10–13, the caring woman with alabaster oil,  the adulterous woman brought to Jesus for stoning in John 8:7–11), indicated his empathy for women. The scriptures in  John 1:1–3, 14,  John 17:5–7, 18, 1Cor 14:33–38, or John 16:15 do not directly indicate or attest to the supremacy of men as some scholars may have argued in several publications, including the recent Christian publication, Redemption for Humanity.

**STEP 1: OBSERVATIONS RAISING THE NEED FOR INQUIRY:**

**What is the subject/problem that prompts the need to integrate faith and learning and do Christian interdisciplinary research?** The problem bars competent and qualified female groups from ordination to Priesthood and leadership in Catholic and some Southern Baptist Conventions, SBC. Some scholars see this as a mix of doctrinal preferences to fundamental human rights not duly exercised, verse versa. To others, it is a drift to cultural syncretism (Vuong al., 2023; Martinez, 2023; Drechsler, 2023; Bisin et al., 2023). Advocating for flexibility is not an extreme liberal connotation. Some schools of thought have interpreted these issues as gender stereotyping. Nevertheless, the research must find common ground for commonsense flexibility, even if they reflect secular and Christian sensibilities.

1. **Why is the topic interesting, given your profession or personal history?** The essence is to separate biased reality and indoctrination from interdisciplinarity research and values based on tested truth. The seeming patriarchal authority and Biblical sanctity the Catholic and SBC profess to their congregations will require study investigations. Why? Like the Catholic denomination, in 2019, the Southern Baptist Convention (SBC) was rocked by allegations that over 700 church members were sexually violated by nearly 400 clergy persons- in authority in the church (Vieth, 2023). It, therefore, calls to question the sanctity of the patriarchal priestly robe and trust amid such allegations and situations.
2. **Why is there a need to research this subject/problem**? There is a need to investigate the proprietary claim of doctrinal authority held by clergies and leadership, held mainly or wholly males at SBC and the Catholic Papacy forbidding the ordination of women to the office of Priesthood, Bishops, Cardinals, and the Pope. Why not? Such study must be contingent on “the unity of tested truth, integrated knowledge, and disciplined moral authority” (Ward, 2014; Repko, 2014).
3. **What various disciplines or perspectives need to be brought to bear to address this subject/problem adequately?-** Repko cautions against the use of the biased discipline (2012: 18) and instead supports faith-informed knowledge and sensibilities of values shared by different researchers (Ward, 2014), namely the Judeo-Christian problem solving and the ontological concept of creation (cultural mandate) and fall (Evans: 2003:37 & Wolters: 2005:13). The cultural mandate of dominion (Gen: 1:26) and exercised knowledge and methodologies will be crucial mix in the philosophical equations.
4. **How might faith-integration and interdisciplinary research yield better answers than either exclusively religious or exclusively academic research might provide?):** The criteria for faith integration for research interdisciplinarity will be applied: namely Consistency (free from self-contradiction), Coherence (best of data, methodology), Correspondence (verify with external sources), Conscience (moral adequacy), and Capability (ability and proven results/outcome).

**STEP 2: LITERATURE REVIEW- HERMENEUTICAL INQUIRY OF NATURAL**

**SOCIAL SCIENCES AND HUMANITIES/HISTORICAL TRADITIONS:**

**What are the different perspectives on the subject/problem from the relevant contemporary natural or social science disciplines and cultural trends and ideas?** Concepts and theories are identified and integrated into interdisciplinary research studies to search and unveil tested value-answers. Rick Szostak’s ideas (2004) of combined natural and social sciences principles will be helpful and transformational (Jun & Lee, 2023). They bring to bear the application of the Compatibilist, Transformationalist, and Reconstructionist models designed to test doctrinal assertions, claims, and truth based on sociological or methodological testing.

**a. How has the subject/problem developed relevant contemporary natural and social sciences disciplines?** The subject/problems are socio-cultural, genderized femininity, and stereotyping. It requires adopting the concept of “perspective-taken” (an episteme of charity or openness, learning from different interdisciplinary social science systems, utilizing vantage points for interventions (Gruenwald, 1990, 1994, 2005). These methodologies and concerted efforts will be utilized to examine the issues of women's ordination from alternate intellectual viewpoints for a more comprehensive understanding.

**Are there different traditions?** Indeed, the Southern Baptist Convention Church (SBC) is the most significant conservative protestant group of Christians in the US. Initially, they were liberal with women's ordination until recently. SBC overwhelmingly voted `recently to finalize the expulsion of two churches with female pastors to further expand restrictions on women in church leadership, potentially opening hundreds of new churches to investigation and expulsions (Graham & Elizabeth, 2023). The Catholics are a pluralistic and transcontinental religion outwardly. However, they are a very close-knit conservative denomination in its leadership structure, male-cladded domination without women ordination to the Priesthood, Bishops, Cardinals, and the Pope. The women are nuns or sisters, not officiating mass like their male counterparts.

**b. How has the subject/problem developed in cultural trends/history?** Like the Catholic and recently SBC, “Throughout Jewish history, rabbis were undoubtedly men, as women were barred from this religious role until the late twentieth century. Yet nowhere in Jewish law, halakha, are women explicitly banned from becoming rabbis (Millstein, 2023; Fishman, 2023; Libel-Hass, 2023; Kramm, 2023). The seeming “fallen world has provided the need for social reform movements to protect women's rights and sanctity of life, reformed sexual morality, and promote liberty and justice (Schmidt, 2004; Ward, 2014).

**c. What disciplines have developed which have addressed the subject/problem?** A broad model of insights and interdisciplinarity of interventions would be required to turn the page (certainly not dualism involving indoctrination), nor post-modern relativism (questioning objective knowledge and truth). God said, “Prove me now” in Malachi 3:8-10. In 1 Thessalonians 5:20-21 we find Paul exhorting the Christians to not “despise prophecies, but test everything; hold fast what is good.”It implies that the doctrines of Paul about the roles of women and “being quiet” can be questioned and analyzed to determine the efficacy of the doctrines. Testing the efficacy of a doctrine does not imply condemnation.

**How have they addressed it (briefly)?** Judaism is quite interesting in these dimensions to see women serving as ordained Rabbis (Millstein, 2023; Fishman, 2023). It speaks volumes of a cultural change but not a seismic shift. There are still some hard-core synagogues preferring male rabbis to women. The catholic and the SBC can borrow leaf from the Jewish synagogues.

**Are there different schools of thought?** The dualistic school of thought or thinkers

 would like the status quo maintained because they believe knowledge is objective, absolute, and inevitable, which leads to indoctrination. The relative thinkers who are post-modernists reject objective truth and knowledge. The critical pluralist believe knowledge and norms can be objective but not certain or absolute. The critical pluralist is flexible and perhaps applies a mix of interventions to set the records straight to the stakeholders. The intervention approach will include applying the hermeneutical, exegetical, and epistemological investigation and interpretation for the best results.

**STEP 3: FAITH-LEARNING INTEGRATION INQUIRY WITH CHRISTIAN AND SCIENTIFIC SOURCES:** The Paulene doctrine (a mix of the Eden Garden and Creation doctrines) reflected the Jewish Culture of male patriarchal domination until the 20th and the 21st centuries when women were ordained as Rabbis. Generally, “women numerically outnumber men in the Catholic Church in Belgium. Drawing on different feminism scholarship and Braidotti’s post-secular analysis, it argues that the narratives - should not be read through a secular-liberal conceptualization of gender equality but rather through a lens of subjectivities and everyday realities of religious women.” (Huygens, 2023). Huygens's concept of “gender equality” is a variant assumption. Gender equality and equity must be emphasized, or they could be lost like needles in haystacks in entire conversations or advocacy dialogue. Advocacy for leadership equality and equity for men and women communicates social identities (Allen, 2023) to all and sundry in the body of Christ. It creates a sustained and unified community (Draft, 2022). This is the intent and purpose of God’s creation (Genesis 1 and 2 and You cited Paul's debated teaching from late in his ministry in 1 Timothy 2:12-13 about not allowing women to teach (and presumably not serve as overseers/elders/pastors). John 1:1)

.**a) How does Scripture deal with this issue?** The scripture 1 Timothy 2:12-13 relegates women to the background and perhaps seen as second fiddles; they should not lead but be “quiet,” according to Paul. To some scholars, the scripture is flavored with staunch Jewish, cultural patriarchal undertones, not feasible in God’s equality plan in Acts 10:47-48; Acts 2:4, past or present: The Lord appeared in a trance to Apostle Peter and told him it was not business as usual, he must baptize Cornelius, a Gentile. In Acts 8:26-40, Philips baptized the Ethiopian Eunuch; these two episodes changed the trajectory of Christianity to one of equality and equity. While Paul operated on the wavelength of the Eden-Creation- conceptualization, the Trinity God’s equality contextualization insists and reads, “All are equal in the sight of  God: Genesis 1:26-28, Prov. 22:2. The same Paul in Galatian 3:28 clearly states that: "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus."

**b. Are there any developments in biblical thought about the issue from the Old Testament?**

In Judges 4 and 5, Deborah, the prophetess, a judge and leader of the Israelites in the Old Testament, inspired the Jews and led them to a “mighty victory over their Canaanites.” Esther 8:1-17 -Ruth, Naomi, and Rehab were great women God used to deliver the Israelites during crises and wars. Mary, the mother of Jesus, is a trailblazer as an iconic masterpiece of integrity, honor, and divine grace she displayed in the birth of Christ. She is a living example to many competent women ready to serve as Priests, Bishops, Cardinals, Popes, or leaders in their congregations.

**c. Are there any changes in biblical thought about the issue from the Old to the New Testament?** Biblical thoughts about women's ordinations are gradually changing and observed in the US. The “Religious traditions and denominations in the United States that generally permit female clergy in their congregations include American Baptists, United Methodists, Evangelical Lutheran Church in America, Presbyterian (USA), the Episcopal Church, - Reform/Conservative Judaism, and Unitarian Universalists.

d. **Are there any developments in biblical thought about the issue in the New Testament?** The birth of Christ Jesusin the New Testament, Luke 2:1-20 NIV, the world's Savior, indicates God’s plan and values attached to women. The Catholics pray before giant statues or effigies of Mary, the mother of Jesus, everywhere inside the Church, and yet do not ordain women as priests? According to press reports of an upcoming National Congregations Study survey, only 11% of American congregations were led by women in 2012. That figure has not changed since 1998 (Masci, 2014).

**e. Are there any developments in Christian thought and history about the issue since biblical times?** There have been some developments, more women assuming the roles of leaders in the Anglican dioceses in the UK, some in American Baptists, United Methodists, Evangelical Lutheran Church in America, and Presbyterian, but not as quickly as you would expect. In some Churches, it remains the same.

**f. If the subject/problem is not directly addressed in the Bible, what principle can be extrapolated from a clear biblical teaching that helps frame the subject/problem within a Christian worldview?** The Christian worldview of females rising to ordination and leadership, can be analyzed with the criteria for truth. This is crucial and basic to faith learning integration. Clouser (2005) argues that all Christian worldviews make religious starting assumptions. Out of which, you derive functional strategies, principles, and methodology to tackle the issues.

**e. Which contemporary natural or social sciences address this subject/ problem?** The three worldview approaches are compatibilist (meant to supplement partial truth), transformationist (involving Christian faith and disciplinary claims), and reconstructionist (that which assumes that disciplinary claims or theories can be fraught with errors and, therefore, require testing for truth). Combining the transformationist and the reconstructionist approaches will be ideal for addressing gender equality and equity in Christian denominations.

 **f. What additional perspectives does each science or discipline add?** The growth in contemporary or recent worldview literacy paves the way to grasp, challenge, and test assumptions, theories, and precepts associated with the issues. The Metanarrative enables one to scrupulously analyze and interpret the Creator/Creation, fall, redemption, and consummation (Wolters, 2005), the doctrines, and dogmas associated with them without bias.

**g. How do religious and scientific perspectives interact or integrate in providing a more comprehensive account of the subject/problem?** The episteme of creativity (openness to facts and truth) creates the right path to move from the empirical and testing to interactional modes and the real-world data involving a mix of Augustine’s Sapienta (wisdom for discernment) and Scientia (Earthly Knowledge), which must lead to eternal wisdom, the true faith in God (2003: 208-9).

**Appendix 4B: Interdisciplinary Research Worksheet**

**Date:** September 20, 2023

**Name of Scholar**-**Practitioner**: Peter Abraham Airewele

**Educational Background**: On-going DSL Program, Ph.D. Philosophy of Theology, MSc Christian Administration, M.Litt., Master’s Degree of Letters in Organizational Leadership, BBA Business Administration, BA Biblical Studies, NDPM: National Diploma in Production Management.

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 **Tips for the SR805 100-Day Assignment Faith-Learning Integration Worksheet**

**Step 4** **Converting Your Synthesized Topic to a Formal Social Research Problem and Hypothesis:**

**Problem:** Female Inclusivity is a complex issue in Orthodox Conservative Ordinations & Leadership: A Hermeneutical Interpretation Approach.

**Hypothesis:** It is challenging to Advocate for Female inclusivity in Ordination and leadership in an Orthodox Conservative environment.

**Hypothetical Research Results:** If opportune, the Ordained Female Priests will succeed as Priests, Clergies, and Leaders at the Southern Baptist Convention, SBC, and the Catholic Dioceses.

“Pope Francis has changed the laws of the Roman Catholic church to allow women to read from the Bible during Mass, act as altar servers, and distribute communion. However, women remain barred from becoming deacons or priests- The decree in itself “is not a radical shift,” said Kate McElwee, executive director of the Women’s Ordination Conference, which fights for gender equality in the church, including the right for women to become priests. “But the church recognizing widely accepted practices by Catholics worldwide and taking steps to be more inclusive is radical,” she added. The Women Ordination Conference, WOC “collaborates with various organizations and coalitions working for a more just Church, including the Catholic Women’s Council, Catholic Organizations for Renewal, and Women-Church Convergence (woc@women-ordination.org, 2023).

**Step 5**: **Contextualization-**

**Who is the target audience you want to influence with this research project**? The Target Audience are four-fold, and they include:

1. **The Catholic Papacy and denominations worldwide**.
2. **Southern Baptist Convention, SBC, worldwide**.
3. **The Assemblies of Women Ordination Advocates** comprising The Women Ordination Conference, WOC; The Catholic Women’s Council, CWC; Catholic Organizations for Renewal, COR; and Women-Church Convergence (WCC).
4. **Other Inter-Denominational Advocates** include Anglican and male-dominated Methodists and Protestant parishes.

**How can you package your results to be persuasive with them**? The Catholic audience will be reminded of historical theology requiring reconstructionist and critical and realistic evaluations based on tested truth. The Catholic Papacy, the Pope, and the Council of Cardinals have the power or authority to elect females as ordained Priests, Bishops, Cardinals, and Popes. The barring of female ordination in the Catholic is based on a twofold premise:

1. **The Petrine doctrinal principles**: “Pope Francis recently said women’s ordination is a theological problem rooted in “Petrine” and Marian principles. The Pope is referencing a concept by theologian Hans Urs Von Balthasar (1905-1988) that suggests that Peter was called to lead the Church founded by Jesus. -Priests act in the persona of Christ. Moreover, Christ appointed men as twelve disciples.
2. **The Marian theories and principles**: Mary, as God's spouse, bears fruits, Jesus. The other argument is that because priests act in the persona of Christ, women do not have genitalia (of Males). (Culled from the publication WOC.org, 2023).

The argument about gender genitalia is a variant and lacks merit in the sight of God’s will in Galatians 3: 28; Acts 8:26-40, Genesis 1:26-28, Prov—22:2, and so much more.

**The Southern Baptist Convention's** religious or doctrinal premise is based on the Paulene doctrines in 1 Timothy 2:12. Bridgeman, L. (2018) writes: To Paul, every man is Christ, and the head of the woman is man, and the head of Christ is God. (1 Cor. 11:3 NIV); Wives, submit yourselves to your husbands (Eph. 5:22-24); it is disgraceful for a woman to speak in the church. (1 Cor. 14:34-35); Women will be saved through childbearing—if they continue in faith, love, and holiness with propriety. (1 Tim. 2:11-15). Paul’s statements on women have confused, disturbed, and even shocked many readers. “How could he think that?” “What is wrong with him?” Some even use Paul’s comments as a reason to reject the Bible and the Christian faith (Bridgeman, 2018).

**Social / Doctrinal Advocacy is Key**

However, the solution to women's ordination is not based on coercive protests, strategies, hate speech, or protest against Paul the Apostle. Paul operated amid a challenging environment involving Jewish Judeo-Christianity and the strict Jewish patriarchal traditions. The solution must be based on Corporate Christian Advocacy by both women and men and Christian groups to remind the Catholic Papacy and SBC that God is God of equality and equity ( Acts 10:47-48; Acts 2:4, Apostle Peter baptizes Cornelius, a Gentile. In Acts 8:26-40, Philips baptized the Ethiopian Eunuch. The same Paul in Galatian 3:28 clearly states that: "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus." Again, in Judges 4 and 5, Deborah the Fearless was a prophetess, a Judge, and a Leader who led the Israelites to battle victories. Therefore, the argument about genitalia is unacademic, unintelligent, lacking merit, and grossly fickle-minded.

**Step 6**: **Orthopraxis/Leadership**- Apostle Paul displayed Servant leadership to the hardcore as he may have deemed fit amid two opposing traditions: i) The emerging Christianity and ii) The strict Jewish Patriarchal traditions. Several studies show that Paul’s utterances were made based on the prevailing circumstances as a strict leader and an apostle. Servant -Leadership development starts with the self and works outward to build a solid foundation to act with conviction; - critical to success as it - requires self-knowledge for ethical behavior, awareness, understanding of complex challenges, and the conviction of purpose necessary (Meuser & Smallfield, 2023). Abstract. Paul did his best to fit into Christ's Apostle ministry at that time, and his actions were acceptable, even to this day, to hardcore conservative Christianity. Nevertheless, times are changing, and the” harvest is plenty and the laborers are few (Matthew 9:35-38 ESV). In Pursuant of the Great Commission in Mark 16:15, Matthew 28:16-20 NIV, the men would need to partner with women to do so by playing leadership roles together, working as groups and congregations sharing the joint mission and purpose of Christ Jesus' evangelization.

**Step 7:**  **Evaluation (of the Process)**- Many lessons were learned. The student author tried not to be biased but carefully looked at the Female ordination based on Christ's doctrines and the equality and equity Christ has instituted in the New Testament. i) Based on the study evaluation, Paul’s utterances becoming much of the New Testament doctrines cannot be termed false. They reflected and still reflect the Christian doctrines based on the Paulene Ministry in early Christianity. Conservative Christianity, the Catholic papacy, and SBC still hold on to Petrine and Paulene Ministries as their premise to elect their leadership based on conservative principles. ii) However, after all, Paul had written, including Galatians 3:18, about the equality of males and females in the body of (Christ; iii) The advocacy for women's ordination must align with the direction of the Holy Spirit as a partner through divine prophesies and revelations. iv) Deborah’s leadership attests to the great will, integrity, and power of elected or appointed women leaders can be. v) The birth of Jesus by Mary is a great honor to her and women ready to bear the mantle of ordination as Priests, Bishops, Cardinals, or Popes to lead.

**STEP 4: SYNTHESIZED INTERDISCIPLINARY FORMULATION (WITH SOCIAL RESEARCH HYPOTHESIS):** The equality of men and women in the sight of the trinity God is part of it; however, the overriding need to consider both males and females as leaders is to create a body of Christ in unity; to propagate the gospel of the Kingdom, the Great Commission, the most compelling assignment to the body of Christ. The leadership of any denomination, Catholic or SBC, must be based on both divine and secular merits (practicable Graduate school, University or College education, or the experiential) and not on gender physiology, for everyone has a calling and a ministry to serve the Lord, males or females.

**One is reminded of the Christian worldview strategy approach:** of the transformationalist and the reconstructionist. The Christian doctrines reflecting the Petrine and Paulene ministries will remain those of Christians. However, the doctrines must be applied as logos and rhema of the transformationist (involving Christian faith and disciplinary claims) and reconstructionist (that which assumes that disciplinary claims or theories can be fraught with errors and, therefore, require testing for the truth). Combining the transformationist and the reconstructionist approaches will be ideal for addressing gender equality and equity in Christian denominations. If God asked to be tested in Malachy 3:8-10, any doctrine could be tested and examined beyond the logos (letters) to achieve the Rhema (divine discernment).

**STEP 5: CRITICAL (APOLOGETIC) AND CONTEXTUAL COMMUNICATION**

**What critical reasons (apologetic) can you give for why your interdisciplinary Christian perspective should be accepted?**

1. **How will you answer the contrary perspectives to your view?** In the apologetics, in defense of one’s interdisciplinarity, “1 Peter 3:15 instructs the Christian apologist to ‘always be prepared to make a defense to anyone who asks you for the reason for the hope that is in you.’ According to 1 Peter 3:16, Christian apologetics needs to be done with gentleness and respect (Augustine, 2023). Christian evangelism requires both gospelizing and the ability to defend and get the scriptural understanding across (See sections 3, 4, and 5 in defense of God’s reality and truth about males and females’ equality in the sight of God. Including the expediency for male and female collaboration, Matthew 9:35-38 ESV – “The Harvest Is Plentiful, the Laborers are few.”
2. **Are there any objections or criticisms from variant views that should be anticipated and preempted?** Indeed, Christian apologetics goes beyond intellectual defense; there are components of divine discernment involved to “strengthen and persuade the body of Christ to take a second look at the Petrine and Paulene ministries requiring some reconstructing evaluations. The essence is not to change or modify the doctrines but to heed the commandments of God’s love of one another, the Great Commission, and the unity in the body of Christ.

**How do you contextualize your perspective to influence your culture/context where it applies?**  The ministry of the Holy Spirit partnership is crucial; He convicts, guides, reveals, counsels, and comforts (John 16:5-15 NKJV). The Holy Spirit empowers the evangelist, the apologetic, in one’s mission to sell realistic ideas in a complex, hostile environment of hardcore liberals and progressives, conservative and independent believers, and even atheists.

c**. What cultural conditions might cause resistance or misunderstanding of an approach to the subject/problem that sociologically integrates religion and society?**  The Christian cultural, sociological functionalism reminds us of how the different subsystems of Christian conservativism have formed themselves over the years to create a formidable macro-sociological body of Evangelicals and the Catholic Papacy, Jesuits, etc. They tend to work, think, act, preach, and interpret the Gospel similarly, through the lens of Pro-Petrine, Pro-Marian, Pro-Paulene doctrines, or Pro-Pentecoste doctrines.

**d. What social conditions need to be changed to integrate religion and society concerning the subject/problem sociologically?** The interactionalist theory must be applied to focus on the everyday interactions between individuals as the basis for the development of society. Interactionism focuses on humans as social actors rather than just focusing on the role.” Social Interaction through regular advocacy, seminars, and workshops to infiltrate into the fabrics and the Christian conservative systems for change of heart, showcasing the need for unity and laborers in the body of Christ.

**e. How can you make your proposal more persuasive to “change your world”?** i) Take the proposals to social media to carve a niche for the young and the old in the body of Christ, ii) Engage in some brilliant publications and journals, and email outreach to drum up one’s proposal. iii) Engage in public podcasts and public speaking in the media, academic campuses, and radio; iv) Advance the charge through some financially strong stakeholders to boost the ads about female and male partnership in the body of Christ.

**STEP 6: ETHICAL & SOCIAL ORTHOPRAXIS (i.e. LEADERSHIP ACTIONS)**

**What practical implications does your interdisciplinary Christian perspective have for your orthopraxis or leadership for world change?**

**a. What applications for your orthopraxis/leadership need to be made to your personal or family life?** It is best to expect opposition and plan for such evangelizing outreaches. In a town hall presentation, you should expect and be prepared for embarrassing questions about gender inequality, watering down the gospel, perhaps being accused of creating a culture of syncretism (infusing your cultural norms and traditions into the doctrines), etc. Ahead of any presentation, brainstorming and speech simulations are required whereby someone poses tough questions at you to creep into your skin for credible answers.

b. **What applications for your orthopraxis/leadership need to be made to your church life?**

Many ministry leaders and pastors want to be a part of a team within their church leadership. Teams accomplish more together and enjoy the synergy of a united leadership front (Douglas, 2020). This gradually transcends into interfaith praise and worship, seminars, and workshops where one gradually builds group relationships. This reminds one of the four components in Leadership Orthopraxis, the Calling (exercising your ministry), Character (humble presentations), Competency (demonstrating grasp of the message), and Chemistry (Charisma of loyalty, unity in the body of Christ) to deliver the advocacy for change...

 **c. What applications for your orthopraxis/leadership need to be made to your work or community life?** In the process, be community-driven and identify with the community through social and Christian fraternities and development efforts. One is seen as a community builder, utilizing every opportunity to advance one’s calling (intercessory prayers, ministry of help, education, philanthropy, Christian crusade, rehabilitation of the homeless, offer of school scholarships), etc. The new evangelization must incorporate community building, food pantries, feeding the poor, housing the homeless, and much more to build a sustainable foundation and drive the message effectively.

**STEP 7: REFLECTIVE EVALUATION**

1. **How well did the research satisfy the original need for inquiry**?

This study revealed that it would not be an easy sell to convince the hardcore conservatives in the Catholic Papacy or the SBC bodies to buy your concepts and models for a change, especially the Baby boomers, 55-73 years old, and the Silenters, 74- 91 years old. However, the niche to go out for is a mix of the conservatives and the liberal progressive Christians that fall in the bracket ages of Gen Z youths, say 18-22, the millennials 23-38, and Gen X 39-54. Why? Study shows that Gen Zs, millennials, and Xs have an appetite for change. Many are educated and open to socialization that incorporates both genders, males, and females, in the body of Christ.

**b. Did the findings spawn new ideas that must be taken through the interdisciplinary process?** Indeed, not many Christians are aware of the seeming dichotomies in Christian doctrinal persuasions that align with the Petrine (Peter’s headship of the Church and doctrines and the Paulene (Paul’s seeming doctrines) and the Marian (Doctrines associated with Mary’s unique position as the mother of Christ, including the Pentecoste doctrines of the Pentecostal. They may sound different as doctrines, but Christ's doctrines constitute the centerpiece. However, the Christian approach is different. The Catholic congregation takes communion without juice or the blood of Jesus. The Pentecostals do. Moreover, some dip the bread in the wine.

**c. Did the attempts at orthopraxis surface any gaps between your position in Step 4 and the adequacy of its ethical and social orthopraxis/leadership? Why?**  Certainly. The research study observed that each denomination, the Catholics, the SBC Evangelicals, and the Pentecostals, do not have the same cultural approach to services, Salvation, baptism, equality, and equity charge. The different cultural and traditional approaches created some gaps expected, and some were not expected. Apart from the communion approach during interdenominational services, the Catholics believed in confession to the male priest. They hardly want to change their conservative views about repentance of sins. They term other forms of repentance and praise and worship too liberal. Some even term the arguments for women's advocacy as a ‘Woke agenda’; some see its gradual fanning of the critical race and gender theories for the opposite sexes. However, the Holy Spirit partnership is crucial in planning your strategies for group and social interactions to advance such a formidable-looking agenda for male and female leadership in the body of Christ. Nevertheless, when the audience perceives you as a Humility-personified of Christ Jesus, coupled with some empathy and character of care, they begin to listen, and some are convinced. Some need more convincing in the process. It is always a gradual process.

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