



a process of of becoming, of creating and transforming

SYNERGY

VIRGINIA BAPTIST WOMEN IN MINISTRY

VOL. 1, NO. 3

VBWIM Announces New Chair

The steering committee of Virginia Baptist Women in Ministry met in May to evaluate the spring workshop and again in June to make plans for the new year. In line with organizational decisions formulated last year, several members of the steering committee rotated off to make way for others to participate in statewide planning. The group affirmed the importance of regional WIM groups in the various areas of the state to meet the needs of women in ministry for support, networking and friendship. We will continue to promote that aspect of the organization.

The Rev. Betty Pugh was named chair for the coming year. Betty is minister of church and family life at Grace Church in Richmond, and a graduate of Andover-Newton Theological School. She is from Danville. She was ordained in her home church.

Plans were made to hold the annual dinner in connection with the Baptist General Association of Virginia at Virginia Beach in November. Theme for the exhibit table in the Convention Center will be tied to the topic of the dinner program. Details about the dinner and reservation forms will be mailed later this year.

Seminary Graduate Researches Own Class

by Deborah Moore Clark

“WOMEN IN MINISTRY: A STUDY OF THE MAY 20, 1983, MASTER OF CHURCH MUSIC GRADUATES OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY”

Research Plan

In 1983, 38 students graduated with the Master of Church Music degree (MCM) from The Southern Baptist Theological Seminary in Louisville, Ky. I was one of the 38 graduates, and with me were 14 other women and 23 men. Given my own sense of failure at not achieving my long-time goal of full-time music ministry, I wondered what had happened to my classmates in the eight years since graduation. Also, given the present negative climate of the Southern Baptist Convention toward women, I questioned whether the women had fared as well as the men. Had the women been successful in reaching career goals? Had they been more or less successful? I proposed to find the answers to these and other questions by choosing my graduating class as a sample population.

Of the 38 graduates, one is deceased, leaving 23 males and 14 females. Questionnaires were distributed to the study population, and a return of 89% was realized, 22 males and 11 females. Percentages shown in the findings are based on 33 persons.

Findings

- **Ordination.** Female: 0%; Male: 68%.
- **Full-time employment.** All: 48%; Female: 9%; Male: 68%.
- **Salary.** Female: 54%—under \$10,000; 18%—\$10,000–14,999; Male: 23%—\$25,000–29,999; 36%—\$30,000–34,999; 18%—\$35,000–39,999.
- **Positions.** Female: 2 full-time positions, both as assistants; none as minister of music.



Deborah Moore Clark

- **Purpose in attending seminary.** All: to prepare for ministry or music ministry. Male and female responses were similar.
- **Career goals.** Female: diverse, unfocused responses; Male: related to stated purpose in attending seminary and focused on full-time music ministry.

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IN MY OPINION

Editorial:

Coloring Outside The Lines

by **Barbara Jackson**

Little kids learn to pile up blocks, play “dress up,” make up games and express themselves with paints and crayons. Nowadays, teachers and parents know to encourage creativity.

But it wasn't too long ago that the educational goal was to lead children to fit in. That meant learning to cut straight, to make perfect letters and to color within the lines. Coloring books were an important activity in those days BTV (before television).

The social and political implications of such a policy is obvious. You have whole generations of people whose understanding of life's goals is keeping up with the Joneses, having the “right” things, voting with the party and meeting standards set by someone else.

On the religious front, the same phenomenon is apparent with the rise of fundamentalism and the move to return to some idealized past where the religious way of life was strictly followed. In some circles, that meant no dancing or card-playing. In other circles it meant going to church five or six times a week. Or believing that every word of the Bible is literally true.

Well, times have changed. We live in a secular society where plurality and diversity are realities of our day—welcomed and celebrated. Yet some folks still think lock-step thinking shows a higher level of moral goodness and godly devotion. The denominational mess we are in today is an example of a kind of linear thinking—a refusal to color outside the lines.

Centuries before Jesus, the prophet Joel told the people of Israel that God did not require them to rend their garments, a prescribed ritual of that day for averting divine wrath and natural

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Campus minister Sees a Theology of Repression of Women

by **Judy Bailey**

“Sometimes I wish I'd been born a boy, so I could be a preacher!” These words from an 18-year-old student we were interviewing for summer missions startled me like a slap in the face. I probably overreacted. “You can!” I assured her. Then I proceeded to remind her of her responsibility to respond to the call of God, to do what she had been gifted to do. She listened with surprise and lack of understanding. All her life she had been taught that only men preach, and the role of preacher on the BSU Creative Arts team seemed foreign to her. I do have hope, however, because I know that she will preach, she will speak, she will “witness.” And I have hope because other team members will recognize and encourage her gift.

Since that interview in January I have had several conversations with other women students who are convinced that women should not pastor churches. I'm not sure that I make much progress with them, but I find myself challenging them more and more on the issue of responding with their gifts, believing in the “freedom to be” which Jesus Christ offers. I urge them to recognize the reality of their own lives and to believe in what they know.

The upsetting part of all of this for me is that such conversations are more frequent than in the past, and the theology of the repression of women is really taking hold. Almost without question today's students are accepting the idea that only men can pastor churches, and that women are relegated to subordinate roles. From my limited observation, the situation for women in ministry is getting worse.

At the same time, I am encouraged that those of us in ministry are part of a very necessary and significant remnant. The fact that I was on the committee to challenge that student's assumption that she cannot preach is important to me. My opportunity to offer to students an alternative way of thinking is significant. At a December conference, I met a young woman who is a student in east Tennessee. I was leading the small community group of which she was a part. After the conference she wrote to me, letting me know how much I had meant to her, and that she had made the decision with which she was struggling—the decision to be a campus minister.

My experience is multiplied by every woman who serves as a minister, by everyone who offers an alternative theology, an alternative as old as the gospel. It is a theology of freedom and salvation, of inclusion and spiritual gifts, of female disciples who never deserted Jesus but carried first the news of resurrection. In spite of our minority status, we have a role to play, a purpose for being. Perhaps one woman, young or old, will hear good news for the first time because we insist on being who we are called to be, regardless of lack of encouragement and support.

I am learning to accept the limitations, the knowledge that all of the people will not agree with me or even accept me. As difficult as it is, I am growing stronger in my own mind that what I understand, what I have learned from other female theologians, is valid and worthy to be thought and taught.

I am grateful.

*Rev. Judy Bailey is campus minister,
University of Richmond*

INTERVIEW

Nancy Whitmore

by Betty Pugh

The Rev. Nancy Whitmore could have been one of the many lost daughters of the Southern Baptist Convention, but through a pilgrimage, difficult at times, she has found her way back to Baptists and back to Virginia. A book by Nelle Morton is entitled *The Journey Is Home*. If any phrase describes the journey of Nancy Whitmore, "the journey is home" does so with elegance and accuracy.

Nancy, a native Richmonder, presently serves as part-time interim director of the Church Hill Cooperative Baptist Ministry, one of four Baptist centers sponsored by the Richmond Baptist Association. She began her ministry there in October of 1991.

Before holding this position she worked for Catholic Charities of Richmond as an in-home therapist, responding to the needs of parents in conflict. She provided counseling, advocacy and parental training for families.

Nancy is a concerned and caring individual who has continued to be open to the spirit of God. But this woman minister did not come by her calling and its execution easily. She, like many other Baptist women, has had to deal with exclusion and the not-so-subtle messages of female inferiority propagated by Southern Baptist Convention leadership.

She likens her journey to that of Joseph in the Bible, the brother who was left for dead and denied his rightful heritage and home. "I identify with Joseph's experience of rejection and

suffering," said Nancy, reflecting on her feelings about the convention.

Nancy is a graduate of The Southern Baptist Theological Seminary in Louisville, Ky., and was ordained by Woodland Heights Baptist Church in Richmond, Va. She was fortunate upon graduation to receive a position as associate director of campus ministry at Virginia Commonwealth University in Richmond. It was during this time in student ministry that she felt called to leave Virginia and head north.

God's continual leadership led Nancy to Boston, where she served as a Mission Service Corps volunteer to New England. She ministered under the auspices of the Greater Boston Baptist Association and also served a local church as minister to students. This move was challenging, for not only was she concerned about the Home Mission Board's response to her ordained status, she had to deal with the adjustments of another culture and its own brand of prejudice and bias.

She found that no place was without its own problems. She also discovered that each experience, though difficult and trying, brought her to a truer and more genuine understanding of her life and ministry. "Serving in New England," she says, "was one of the most difficult if not the most difficult experience for me. But the real success was in what happened to my faith. Through trusting and risking, I grew."

The Rev. Nancy Whitmore claims that she has received more than she has given, learned more than she has



taught. Maybe in this observation is the pearl of great price, that we are called not only to serve others but to receive the gifts that those in our lives offer so freely.

The book *The Journey Is Home* is about a life in the presence of a faithful God, a calling discerned in the midst of controversy, and a joy received when seeking one's potential as God's lovely messenger.

The Rev. Nancy Whitmore fits such a profile.

The Rev. Betty Pugh is minister of church and family life, Grace Baptist Church, Richmond.

Synergy, the newsletter of Virginia Baptist Women in Ministry is published in Richmond, Va. Subscription rates are \$20 per year. Manuscript submissions should be mailed to **Synergy** Editor, 9211 Whitemont Dr., Richmond, VA 23294.

Editorial Board: Judy Bailey, Wanda Fennell, Rebecca Glass, Barbara Jackson, Sharon James, Betty Pugh, B.J. Seymour, Lynda Weaver-Williams.

WOMEN IN THE NEWS

Positions and Changes

Anne Rosser has retired as associate pastor of Hampton Church, Peninsula Assn. She was formerly co-pastor of Bainbridge-Southampton Church in Richmond.

Judy Edwards has joined the staff of Bedford Church, Strawberry Assn., as minister of music.

Jackie Schultz has joined the staff of Winns Church, Dover Assn., as youth director.

Carol Baker is director of resort ministries for the Norfolk Assn.

Sarah Sellers is minister of music at Beale Memorial Church, Rappahannock Assn.

Darla J. Lee has joined the staff of Fair Park Church, Alexandria, as children's worker.

Connie M. Stinson has joined the staff of McLean Church, Mount Vernon Assn., as minister of education.

Nancy Evans is interim director of Christian education for Westwood Church, Mount Vernon Assn.

Donna Kay Turner, minister of youth and education, Jefferson Park Church, Albemarle Assn., has resigned to go to Budapest, Hungary, where she will teach English, in association with Educational Services International.

Deborah L. Christian is assistant pastor for youth and college students, Blacksburg Church.

Cynthia Cridge is youth minister, Shalom Church in Dover Assn.

Sandy Matthews is minister of music at Grafton Church in South Roanoke Assn.

Eloise Price has retired as director of the Child Development Center of

Hatcher Memorial Church, Richmond, where she has served for the past 8 years.

Honors and Recognitions

Jean Woodward of Richmond has been named to the board of directors of the Baptist Joint Committee on Public Affairs. She is former president of the Baptist General Association of Virginia and also of Woman's Missionary Union.

Judy Bailey was named vice-president for administration of the Assn. of Southern Baptist Campus Ministers at its annual meeting in June.

Roberta Damon, minister of pastoral care, First Church, Richmond, was recently named vice president of Southwestern seminary's alumni association. Also, she has written a book of poems entitled *Life Cycles*.

Elizabeth Barnes, newly named assoc. professor of theology and ethics at the Baptist Theological Seminary at Richmond, and **Isabel Rogers**, professor of applied Christianity at Presbyterian School of Christian Education, will speak at the annual University of Richmond Pastors' School July 7-11.

Appointments

Foreign Mission Board appointments include: **Brenda Burch** (and husband Gerald) of Richmond to Japan; **Dena Veasey** (and Richard) to Colombia. Dena is formerly of Harrisonburg.

Also, recent FMB appointments to the International Service Corps include: **Laura DeJulio** (and Jim) of Boones Mill to Venezuela; **Cherry Johnston** (and Conrad) of Salem to Eastern Europe.

Graduations

Southwestern Baptist Theological Seminary graduates include: **Cherie Brockman** of Hallowing Point, MA in Counseling; **Tammie Sue Griberg** of Abingdon, MDiv.; **Elizabeth Leilani Gambrill** of Alexandria, MMus.; **Naomi W. Montiel** of Richmond, DMusArts; **Rebecca Sue Robertson** of Axton, MA in R.Ed.

Southern Baptist Theological Seminary graduates include: **Rhonda Biller** of Bedford, MDiv.; **Susan D. Burks**, MA in Chr.Ed.; **Sally Renee M. Shipley**, MSW.

A Little Humor

- The trouble with being a woman these days is that you've got to look like a girl, dress like a boy, think like a man, and work like a dog.
- A church—a place where we encounter nodding acquaintances.
- Philosophers are people who talk about something they don't understand and make you think it's your fault.
- When you take stuff from one writer, it's plagiarism; when you take it from many writers, it's research.
- A small town is a place where everybody knows the troubles you've seen.
- A committee of 5 consists of one person who does all the work, three others to pat him on the back, and one to bring in a minority report.
- And from Robert Frost: "Half the world is composed of people who have something to say and can't, and the other half who have nothing to say and keep on saying it."

Spring Workshop was a Success

“Articulating Our Own Theology” was the theme of the spring workshop held in May at Grace Church in Richmond. Lynda Weaver-Williams spoke to about 30 people in the opening worship, ably setting the tone for the conference.

Other speakers were Sarah Sellers, Anne Rosser, Katha Bollfrass, B.J. Seymour, and Isabel Rogers, who conducted seminars on mental health, ministry “survival,” and language and sexism. June Clifford led the discussion on the film “Still Killing Us Softly.”

Closing worship included creative liturgy and communion. Those present were moved, enlightened, inspired and warmed with a sense of fellowship and shared pilgrimage!

As an added feature this year, we invited Outlook Book Service to set up a book store offering for sale titles of interest to the group.

Who Are We? Membership Statistics

Although the potential for membership in VBWIM is judged to be around 500 persons, the actual paid membership at the present time is about 30. Because our vehicle for securing members is tied to our two meetings per year, paid membership reflects attendance at those meetings.

Another phenomenon that affects membership is the fact that, except for a small core group, a different group of people has been present at each meeting. Thus, membership in 1991 included people who have not subscribed in 1992. Together, our membership would be close to 100. Clearly, we have work to do to build the organization.

The following statistics are culled from this year’s paid members.

The sample: 30 persons who are active in ministry. Several other persons who have expressed support and are classified as “Friends” (i.e.,

pastors, church members, spouses, etc.) are not included in the sample.

Of the 30 persons, 16 are ordained, 14 non-ordained. Seminary degrees are: MDiv–16; MRE–6; MCM–2; DMin–4; PhD–1; attended but no degree–1. Seminaries listed were: Southern–8; Southeastern–10; Union in Richmond–3; Other –5; unknown–4.

Positions are: pastor–2; associate–6; minister of education–8; minister of music–5; chaplain or campus minister–4; teacher–2; writer–2; unknown–1.

Interesting, but too small a sample to draw conclusions.

SBWIM Conducts Survey

Southern Baptist Women in Ministry/*Folio* is conducting a survey to seek information on women in ministry in Southern Baptist life. Self-identification as a woman in ministry is the standard for participation. Nearly 20,000 copies of the survey have been distributed to *Folio* subscribers and to known ordained persons, as well as to subscribers of *Baptist Today*. If you have not returned the form, please do so today. For further information write SBWIM/*Folio*, 2800 Frankfort Avenue, Louisville, KY 40206.

Coloring Outside the Lines, from p.2

disasters, but to rend their hearts. He said:

Return to me with all your heart. Rend your heart, not your garments, and turn to the Lord your God. He is gracious and compassionate, slow to anger, and retreats from sending calamity. (Joel 2:12-13)

In other words, God would look with favor on genuine change of heart and a turning to him. He affirmed that the prescribed religious laws and rituals

were useless if one’s heart remained stony and untouched.

To color outside the lines is to dare to be oneself, to proclaim soul freedom to discern the mind of God. It is to eschew mindless adherence to the self-proclaimed authority. It is to see the whole picture and to leap with faith beyond today’s problems into tomorrow’s solutions. To color outside the lines is to know the true nature of God—not vengeful but compassionate and good, slow to anger and refraining from sending calamity.

Could it be the calamity in our denomination today is the result of a linear-thinking creedalism and a turning away from heart-religion? Where is there room for God’s love when the heart has turned to stone? To ask the question is not to blame God for calamity. It is to declare that the legalists have themselves turned from God’s way of love and have hardened their hearts. The calamity is of their own making—the fellowship is broken, a bond of trust is dissolved, a way of life is gone. And so tomorrow. Where do we go from here?

Barbara Jackson is editor of Synergy

RESEARCH

Women Seminary Graduates Studied

continued from page 1

Analysis

Part-time employment among women was a factor in the salary disparity. Two women reported having had full-time positions, titled (1) assistant minister of music and (2) music associate/minister of children's activities. The assistant minister of music played the organ and worked with children, traditional women's positions in church music ministry. The two jobs were similar, each working with children and both were assistant or associate in rank. None of the men reported having held an associate or assistant position.

In a comparison of career goals and success rates, 85% of respondents aspiring to full-time ministry positions achieved the desired posts (100% of males, 33% of females). For males, 100% expressed purposes in attending seminary in line with their goals upon graduation. Their purposes and goals were highly focused and closely aligned. Of the 91% males who aspired to full-time church music ministry, all were successful in reaching that goal. Additionally, 9% voiced other vocational goals, which also were successfully achieved. Significantly, all male respondents, regardless of vocational goal, obtained their career goals at some point since graduation.

Quite different results emerged for female respondents. While 91% of females expressed purposes in attending seminary in line with post-gradua-

A Personal Word, by Deborah Moore Clark

As a young girl it never occurred to me that I could not do or be anything I wanted. Daughter of a Southern Baptist pastor, active in Girls' Auxiliary and other church programs, my leadership abilities and talents were recognized early and often affirmed. I committed my life to Christ at the early age of seven; my first sense of calling followed at age fourteen when I dedicated my life to full-time Christian service.

During college, the calling became more specific. Encouraged to attend seminary by a pastor with whom I worked as music director, I believed that my vocational choice of full-time church music ministry was obtainable.

To seminary I went, but the years that followed were marred by personal tragedy. Victimized by divorce and abuse, I found myself weighed down by discouragement and depression. When I needed affirmation and meaningful work most, I felt abandoned by many of God's people who had once nurtured and encouraged me. Still believing that whom God cleanses and forgives he makes useful, I continued to follow my call. But in the years since seminary graduation, although I remained active in denominational life, no call to full-time music ministry came.

Because of the void of vocational emptiness within me, I began pursuing alternatives, hoping to replace bitterness with fulfillment. I chose to reenter academia in pursuit of a masters' degree in expository writing and communications. For one course I chose an elective in women's studies called "Women and Work." My class project focused on women in ministry occupations. In the accompanying article are some of my findings.

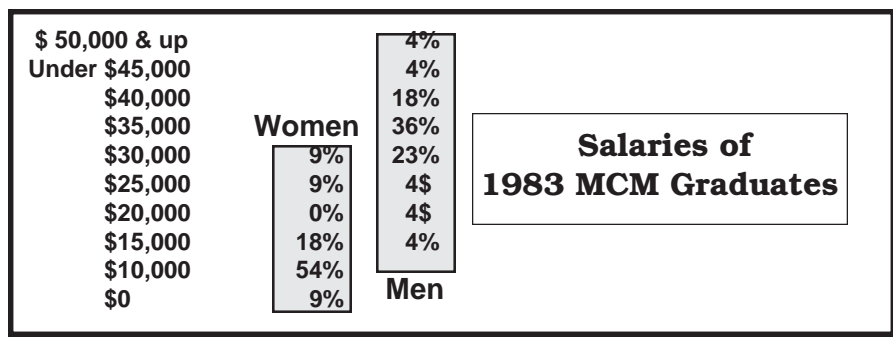
tion career goals, the goals were more diverse and less focused than those given by males. Here the most disturbing trend surfaced: only 35% (4 persons) of the female population has achieved their prescribed goals since graduation, and 45% (5) stated their career goals had never been realized. It was no surprise then to find that 73%

had changed career goal. Significant factors here include motherhood, difficulty in realizing original goals, unfocused goals or low determination.

Conclusions

Southern Baptist women in ministry face an uncertain future. It is clear—from this study, from the experiences written and spoken by other women in ministry, and from my own struggles with professional identity—that many women are not being fully utilized. This poor stewardship constitutes holy waste. But for now, women will need to persevere—even as they call upon God who called them out and who provides strength for that calling.

Deborah Moore Clark is a freelance writer from Roanoke



VBWIM Identifies Concerns

About sixty women and men met at the annual dinner of Virginia Baptist Women in Ministry, during the November 1991 General Association in Salem. Although the meeting is no longer news, the program yielded some interesting information which may be helpful in shaping the organization and programs in the future.

In dialog format, small groups discussed questions and reported back. The groups were organized by regions in the state, with the hope that women might be encouraged to offer support and friendship within their own areas. Another goal was organizational. One of the aims formulated by the VBWIM steering committee is the formation of regional groups throughout the state. This was a first step. The men were in a group to themselves—not for reasons of discrimination, but allow them to share creative ideas in a context of support.

The discussion showed participants were there for a number of reasons: an interest in networking and establishing friends, looking for a sense of identity and support, curiosity about the group, women in ministry as an issue in the denominational controversy, bridge-building between WMU and WIM, and support for women on the church staff.

Specific concerns included: loneliness and lack of acceptance, equal pay, challenge of using one's education, husband-wife ministry, need for female role models, need for more females on VBGB staff, disenfranchisement in SBC, male-female relationships on church staff, paternalism on all levels, ordination, inclusive language, feminine aspects of God as an issue in denominational politics, need for more opportunities for women to fulfill calling.

Several practical ideas for addressing the concerns emerged. Public relations in its various forms were suggested, i.e., "demystify" group to the outside world through orientation to VBWIM for newcomers, inclusion of women on various platforms and committees, regional support groups, other educational efforts for churches and male

counterparts, and programs on inclusive language.

VBWIM was encouraged to continue the newsletter, book lists, and the convention exhibit. One suggestion was "talk about them openly!" The men present suggested that men take an assertive approach to hiring women as the opportunity presented, use women in programs and workshops, share resources and books, and provide supportive role models and encouragement to young women considering ministry.

A specific question asked how VBWIM might be helpful. Responses were: publicity, support groups, newsletter, lobbying, workshops and seminars. Women might write for publications, nominate other women to

"Seasoning"

by Nance A.K. Stamper

The baby said:

*"I know my God. He's always there for me.
But only for most precious things will I go straight to Thee.
Sometimes there's disappointment or He won't act as I suggest.
Yet when I'm really satisfied, I'm sure my life's been blessed."*

The child said:

*"I know my Lord. He died to set me free.
I took Him to my heart and said, 'Come walk with me.'
He answers prayers and through the years He's grown to
know my ways.
Yet being known so thoroughly disrupts a lot of days."*

The woman says:

*"I am my God's. No other can I serve.
He's called me to His holy side and this I don't deserve.
My prayers are praise; my lips confess 'It's He who hold me up,'
For only He is righteousness and only He is love."*

*So take my hand Emmanuel and lead me to be true,
So I may never disappoint.
Now, this child's here for you.*

Mrs. Nance A.K. Stamper is a writer, artist and owner of "Christiani-Tees," marketing hand-painted tee shirts.

associational and state offices, serve on committees when asked, speak on the floor of conventions on issues, and use all avenues for promotion and sharing of ideas.

The men responded with a request that their efforts to be inclusive and supportive be recognized. "Let us know when you see us trying," one said. "Let us know when community is being realized." Another suggested all of us, men and women, try to deal with anger and impatience in the face of discrimination, so that emotions do not sour relationships and genuine efforts.

Overall, those present felt the discussions were helpful. It was clear that VBWIM leadership has a mandate to continue to work for inclusion, cooperation and visibility.

The Bookshelf

A conference speaker not too long ago urged the mostly religious crowd to take the issues of faith to the mainstream of culture. Here are several titles found in mainstream bookstores, many in paperback, all of which show that lots of people buy books that reflect some of our concerns.

Father Melancholy's Daughter, by Gail Godwin, is a novel of uncommon depth. The "daughter" of the title, born into the manse, faces the pain of abandonment and the snares of safe decisions. Her pilgrimage leads her to new freedoms.

Backlash by Susan Faludi hit the bestseller list with a bang. The subtitle, *The Undeclared War Against American Women*, capsules what the author takes 460 pages to say. Here is the classic "blame the victim" scenario, a theme women in Baptist life recognize

The Cry For Myth by Rollo May underscores the need for spiritual healing. The myth, or "eternity breaking into time," becomes the focal point for recovery. May concludes the book with an analysis of liberation of women and the notion of "humanhood."

Rescuing the Bible from Fundamentalism by John Shelby Spong. The Episcopal priest presents some tools for combatting the current craziness known as Fundamentalism. The Biblical treatment is thorough.

The American Religion: The Emergence of the Post-Christian Nation by Harold Bloom, author of *The Book of J* and *The Closing of the American Mind*, posits the existence of a religion based on individualism. He takes Mormons, Christian Scientists, Jehovah's Witnesses, Pentecostals, and Southern Baptists as examples of the phenomenon. His selection of Joseph Smith, Mormon, and E. Y. Mullins, Baptist, as seminal thinkers is intriguing. Mullins' "soul competency" is distinct from any European tradition, he states.

Women Who Made a Difference by Malcolm Forbes features both the famous and the infamous. Also, *The Book of Woman: 300 Notable Women History Passed By*, Griffin and McCann, 1992. Similar to Forbes' book, but in short thumbnail sketches. Both useful for illustrations or teaching material.

Virginia Baptist Women in Ministry dinner.

November 10, 1992, 6 p.m., at the Radisson Hotel, Virginia Beach. Cost for the dinner and registration is \$25. Contact Sharon James to make reservations (804/562-5135). Additional information will be mailed later this year.

Today's Woman in Today's World: A Marketplace Conference.

Saturday October 10, 1992, 8:30 – 12 noon, at Monument Heights Church, Richmond, sponsored by Woman's Missionary Union and Office of Evangelism and Development of Virginia Baptist General Board. The speaker will be Esther Burroughs, assistant director of special mission ministries, SBC Home Mission Board. Registration fee: \$5. For more information, contact Earlene Jessee (804/672-2100) or Ruth Guill (804/745/1655).

Southern Baptist Women in Ministry annual meeting

May 1993 in Atlanta, preceding the Cooperative Baptist Fellowship meeting. Contact SBWIM office for more information: 2800 Frankfort Avenue, Louisville, KY 40206 (502/896-4425).

Virginia Baptist Women in Ministry

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"The central falsehood from which different forms of slavery spring is the doctrine of original sin and woman as a medium for the machinations of Satan, its author. The greatest block today in the way of woman's emancipation is the church, the canon law, the Bible and the priesthood."

—Elizabeth Cady Staton.
1901