



Virginia Baptist Women in Ministry

Spring Conference  
“Full Partners: Women and Men in Ministry”

May 20-21, 1994  
Ginter Park Baptist Church  
Richmond Virginia

Workshops:  
Gender Development  
Biblical Bias  
Cultural Bias  
Deacons  
Language and Liturgy  
Ordination  
Relating as Sexual Beings  
Sexual Harassment  
Why Women in Ministry?

Registration Friday a 1 pm  
Concludes Sat. at 2:30 pm

Program includes worship, work-  
shops, dialogue and focus groups

Dinner on Friday  
Breakfast and lunch on Saturday

Bookstore by Cokesbury

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**Women in Ministry Announce  
Spring Conference**

The 1994 spring conference for Virginia Baptist Women in Ministry will take place May 20-21 at Ginter Park Baptist Church in Richmond on the theme “Full Partners: Women and Men in Ministry.” Participants will have the opportunity to explore gender issues and professional relationships in a variety of workshops and dialog groups.

The program begins with registration and fellowship from 1 to 3 pm Friday, followed by two sessions of workshops. Dinner will be at Ginter Park Church at 5:45, to follow with worship at 7 pm. On Saturday the program begins at 9 am with continental breakfast, and dialog and focus groups from 9:45 to noon. Following lunch, the program concludes with “share and celebration” time.

Men and women on church staffs and in other ministry positions, as well as deacons and other lay members, are encouraged to attend and explore better ways of working together. Cost for the program and all meals is \$25. Some scholarships are available for students. Housing will be available in private homes upon request (call Betty Pugh: 804-353-0134).

# IN MY OPINION

## Ex Cathedra

### An Unexpected Change

by Betty Pugh, chair  
Virginia Baptist Women in Ministry

I sit preparing to leave Richmond with my eyes set toward the shore of North Carolina, where I hope that all my tiredness and frustrations with life will wash off the shore and out to sea. I do a great deal of reflection during my vacation, but I also find myself having to do a great deal before I leave. It may have to do with the fact that I have to get so many things in order before I go to really feel like I can leave. I suppose my emotional and spiritual closets must be straightened as well.

One event of the past month that comes to mind as something that required such processing was the Cooperative Baptist Fellowship meeting here in Virginia. I attended parts of this first CBF gathering on the state level as a representative of Virginia Baptist Women in Ministry. I was asked to lead break-out groups on the subject of "Women in Ministry."

Confessionally, I did not want to go and do this event. I sensed my reluctance having to do with protecting a weekend (of which I have very few), but later I realized that I didn't want to go for other reasons. I didn't want to be there, because in so many ways I couldn't be there. For me, the SBC struggle is a thing of the past and the paths I have taken have led me elsewhere and into another family of faith. I also had my doubts about the sincerity and interest of this mission/denominational body. To me, it looked very similar to old structures—the same song, only a different verse.

I nonetheless accepted the invitation, for I came to the conclusion that my obligations were to others who were in this community. I had to represent VBWIM, a group of diverse women and must do so at any opportunity

Saturday morning came and I headed over to Second Baptist Church. I arrived feeling closed and somewhat protective, watching and judging, anxious and uncomfortable, making my opinions and trying to plan my strategy. I considered the strong possibility that no one would show up! That would be a clear signal about the intentions of this organization and where its prophetic pulse beat was.

But this was not the case. The time was spent with interested and caring folks—men, women, laity and clergy—people who came to learn and to teach from not only their experiences, but also by their questions. I slowly felt myself begin to relax. I began to enjoy the dialog and to actually sense some real growth and struggle. There was nothing I felt to be taboo. We talked about everything: hierarchical systems, sexuality, inclusive language, women as deacons, and practical ways that we could each help the struggle in our own place and way. All was open for reflection and sharing, and a few cages got

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## Editorial

### The Outrages Continue

by Barbara Jackson

The unfolding of events in Southern Baptist life continues to astound and dishearten. The latest, the firing of Southwestern Seminary president, Russell Dilday, makes one question the judgment of the new regime in SBC life. Are they deliberately seeking to destroy all that is worthy? It is apparent that they have no clue as to the damage they have inflicted in the name of doctrinal integrity. In fact, I wonder if they know what "integrity" is.

Recent news reports of SBC president Ed Young's overtures to Jerry Falwell and other Baptist fundamentalist independents (see *Baptists Today*, Mar. 10) drive home the point that we really aren't Southern Baptist any longer. The SBC has left us and we have left them. Young said of the independents that they "are more Baptist than a lot of us ... and they're ready to come home to a Bible-believing denomination." Well, when they come, most of us won't be there.

In fact, what has happened is outright theft. The takeover party has stolen our good name, our seminaries, our missions agencies, our financial plan, our money. It has driven out good people and taken away from them their livelihood and places of service. It has destroyed lives and created doubt about one's calling. In the name of doctrinal "purity" it has refuted all claims to intellectual freedom and respect for scholarship. It has disputed the historic Baptist principles of soul competency and respect for priesthood of the believer. The architects and minions of the new SBC are hypocrites of the first order; in my opinion, they are evil.

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**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 Whitmont Dr., Richmond, VA 23294. **Editorial Board:** Judy Bailey, Wanda Fennell, Rebecca Glass, Ellen Gwathmey, Holly J. Irvin, Barbara Jackson, editor, Betty Pugh, chair, B.J. Seymour. ©1994

## SBWIM Will Meet in Greensboro

The annual worship and meeting of Southern Baptist Women in Ministry will be held, beginning at 10 AM, on Thursday, May 5, 1994, in Guilford Ballroom F at the Convention Center/Four Seasons Holiday Inn in Greensboro, North Carolina.

Worship will be centered on the theme, "A Future Hope: Dwelling in Possibility," based on Jeremiah 29:11. Amy Mears, from Huntington, W.V., and a PhD candidate from Southern Baptist Theological Seminary will offer the sermon.

Lunch will be available by pre-paid reservation after worship, and will be followed by the annual meeting of SBWIM. The cost for lunch is \$12. Contact SBWIM, 2800 Frankfort Avenue, Louisville, KY 40206, to make reservation. (Phone: 502-896-4425). Deadline for lunch reservation is April 15. Choir rehearsal begins at 8:30 AM

The SBWIM Worship and Annual Meeting is open to all interested persons, members and visitors. Membership in Southern Baptist Women in Ministry is \$30 per year and includes subscription to the newsletter *Folio*.

## Virginia Baptist Historical Society Focuses on Women

"Daughters of Destiny" is the theme for several activities sponsored by the Virginia Baptist Historical Society, headquartered at the University of Richmond. The theme will highlight contributions of Baptist women in missions, ministries, and education. At the Society's annual meeting set for 7:30 pm, Tuesday, May 10, on the UR campus, Dr. C. Anne Davis, professor at Southern Seminary, will be the main speaker. Also, the Society has published a booklet on women's history for its annual Heritage Week commemoration. Compiled by Rees Watkins, the booklet traces Baptist women in Virginia through three centuries. An exhibit on Virginia Baptist women's history will be on view May through December.

## CBF Continues Growth

Virginia Cooperative Baptist Fellowship met in February for inspiration and information in its first annual meeting, featuring Keith Parks, Carolyn Weatherford

Crumpler and Earlene Jessee. Representing VBWIM in two of the small group sessions, Betty Pugh led discussions with interested persons and interpreted the issues of women in ministry, lay women as deacons and leaders in church life, as well as inclusive language and biblical sources.

Keith Parks reported on growth in contributions and numbers of churches supporting CBF. In three years receipts have jumped from \$4.5 million in 1991 to \$11.2 million last year, while the number of churches contributing through CBF has increased from 391 in 1991 to over 1200 last year. Missionary appointments are now at 31, with 12 more to be appointed in May at the Greensboro (N.C.) CBF annual meeting.

## CBF Makes Plans

The national CBF coordinating council met early in February to report on the organization's current status and to chart plans for the future. Plans include creation of five new staff positions, one of which will develop age-level missions education materials, an investment foundation, and major allocations for theological education at BTSR, Baylor, Duke and Emory.

CBF coordinator Cecil Sherman stressed the differences between CBF and Baptists of the old order: the fledgling organization is not a theology standardizing body, but a missions delivery system.

## WMU Renames Magazines

Woman's Missionary Union will rename its adult organization to "Women On Mission" and replace *Royal Service* and *Contempo* with a new magazine called *Mission Mosaic*.

## The Noose Tightens.

Oklahoma pastor Gary Cook has been removed from the Oklahoma Baptist convention's strategic planning committee because of his public involvement with CBF.

Also, a California church with a woman pastor, San Francisco's 19th Street Baptist Church, was excluded from the California SBC meeting last November and their messengers were refused seating. The church issued a statement refuting charges that it violated scripture by calling a woman

pastor, and warned that this action was an alarming first step and that the autonomy of every Southern Baptist church could be affected. The pastor, Julie Pennington-Russell will be one of the keynote preachers at the annual CBF meeting in Greensboro, May 6-7.

## Southern Seminary Squeezed

Southern Baptist Theological Seminary no longer will have exhibits or sponsor alumni gatherings at non-SBC gatherings such as Cooperative Baptist Fellowship, by order of the seminary's trustees in February.

The March 10 *Baptists Today* quoted Alfred Ayscue, president of the N.C. Baptist Convention, who said the reason for the action is that CBF is seen as the enemy, which is bent on destroying the Cooperative Program. He refuted that notion and said, "The Cooperative Program is in trouble because those who control the SBC destroyed the trust...."

## Sunday School Board Feels Losses

Sunday School Board, SBC, takes steps to halt financial losses and regain lost customers by electing a new financial officer and tightening its budget. The decline in sales coincides with the new venture in curriculum by Smyth & Helwys to meet customer demands for alternative literature for Baptists displeased with the conservative direction of the Sunday School Board.

## Female Cadet is Harassed

The first woman to attend The Citadel, Charleston, S.C., military school, Shannon Faulkner reported that she has had to endure obscenities and sexual slurs. Male cadets yell obscenities and hiss at her in classrooms, barracks and stairwells, she said. In the school newspaper she was referred to as Shrew Shannon, Mrs. Doubtgender, and The Divine Bovine.

[Editor's note: With such classic behavior of the gentleman soldier, no doubt they are preparing her for a future Tailhook experience.]

# WOMEN IN THE NEWS

## New Positions and Changes

**Johnnie Human** is minister of education at First Church, Newport News. She previously served in Texas, Tennessee and Missouri.

**Nancy Hauser** is interim pastor of Berea Church, Rockville, near Richmond. In addition, she is director of the child development center at Hatcher Church in Richmond.

**Anita Thompson** is minister of music of Northside Church in Richmond. She is a student at Baptist Theological Seminary at Richmond.

**Gina McCarver**, a student at Baptist Theological at Richmond, is minister of children and youth at Hunton Church, Richmond.

**Anne Blackwell McClain** has been named minister of music at Colonial Beach Church, Colonial Beach. She is a graduate of University of Richmond and Southeastern Seminary.

**Andrea Sheppard** has joined the staff of First Church, Weber City. She is minister of music, youth and children.

**Becky Proctor** is minister of music and family ministries at Rosalind Hills Church, Roanoke.

## Ordinations

**Roseanne B. Cooke** was ordained to the ministry by Manassas Church, Manassas. She is a graduate of Wesley Theological Seminary, Washington, D.C.

**Rebecca Evans Glass** was ordained to the ministry by Hampton Church, Hampton, on November 28. A graduate of Southeastern Seminary, she is campus minister for the Lower-Peninsula area, Newport News.

## Honors and accolades

**Elizabeth Barnes**, associate professor of theology and ethics at Baptist Theological Seminary at Richmond, was a featured preacher at the Baptist Pastors' Conference in November, held in conjunction with the Baptist General Association of Virginia.

**Diane Smith**, director of children's education ministries for the Virginia Baptist General Board, led Sunday School training and prepared preschool mission education materials for Baptists in Hungary, in partnership with the Baptist Union of Hungary.

**Frances Hix** retired from the *Religious Herald* after 40 years service as circulation secretary. She is a graduate of Westhampton College and WMU Training School, Louisville KY.

**Karen Stanley** of Richmond was named to the newly formed church staff study committee of the Baptist General Association of Virginia. She is associate minister for children at First Baptist, Richmond.

**Margaret Wayland** of Danville, former president of Virginia Woman's Missionary Union and former vice president of Baptist General Assn. of Virginia, received the Outstanding Alumni Award from Averett College.

**Linda McKinnish Bridges** was featured in the *Richmond Style Weekly* newspaper in an article on Baptist Theological Seminary at Richmond.

## Appointments

**Suzanne J. Barden** of Richmond was appointed by the Foreign Mission Board, SBC, to serve in Ethiopia.

## The Newsletter Name: SYNERGY

*syn-er-gy* (sin-ur-ji) n. [Gk. *synergos*, working together]

Synergy—a metaphor for the role women in ministry see for themselves. Synergy speaks of process: of becoming, of creating and transforming.

Synergy is a word of rich meaning, denoting far more than simply working together. With synergy, the effect is more than the sum of the parts. All entities interact and have an effect on each other, so that the results are magnified and amplified or even altered. For example, in science, synergy is apparent in chemical compounds, muscles, drug interactions, building girders and similar combinations.

As an operational word for our use, synergy symbolizes women working together to secure their calling in meaningful places of service. It also signifies women working with men in relationships of equality and mutual assistance. It symbolizes the intentional effect the presence of women will/can have in church life and professional standards, as well as in the working out of God's plan.

Synergy as a concept lends itself well to women's agenda of inclusive relationships and language, innovations in worship, and creative approaches to the problems of today's world. (Reprinted from *Synergy* 2/92)

## A LITTLE HUMOR

- If you want to soar with eagles you must avoid running with turkeys.
- If you don't stand for something, you'll fall for anything.
- Better to remain silent and be thought a fool than to speak out and remove all doubt. —A. Lincoln
- The Baptist asked the Presbyterian if he believed in predestination. He agreed. Then he asked if he would still believe if he knew he was going to hell. The Presbyterian said, "I'd rather be a Presbyterian knowing I am going to hell, than a Baptist not knowing where the hell I am going."
- The braggart said to the rabbi, "One of my ancestors signed the Declaration of Independence." "Really," said the rabbi, "One of mine wrote the Ten Commandments."

## Anne Rosser: Trailblazer

by Becky E. Glass

The year 1973 was pivotal in the life and ministry of Anne Plunkett Rosser. During a business session at the Southern Baptist Convention in Portland, Oregon, a pastor's wife from Texas read a petition criticizing the women's movement as "unsound, unethical, and a distortion of the biblical understanding of men's and women's roles." As was the custom, time was provided for messengers to respond. At first, no one could be found to speak against the petition.

Anne went to the microphone. "I disagree strongly with this statement," spoke Rosser. "I do not believe this is what the biblical witness means. It is out of context. The Bible affirms women in every area."

Following the meeting that year, she received much affirmation from pastors and lay persons for the stand she took on the issue. For Anne, it was the beginning of a whole new world.

Soon after receiving her BA in Latin (Classical Studies) from Westhampton College in 1951, Anne married Aubrey "Buddy" Rosser, who had decided to accept the call to ministry. After her graduation, the Rossers moved to Wake Forest where Buddy began his studies at Southeastern Seminary.

Together Anne and Buddy faced the challenges and opportunities of the busy



with understanding scripture. Through her study of a passage in Acts regarding the Lord's Supper, she began to question the roles of men and women in their present church.

While the women who were "deaconesses" prepared the Lord's Supper, only the men who were "deacons" served it to the congregation. Anne wondered why their congregation did not blend the tasks among men and women. She felt "deaconess" was a subordinating term.

As she continued to grapple with women's issues, she sought understanding. Betty Friedan's book *The Feminine Mystique* became formative for her, for it spoke directly of the "unmentionable questions" in every woman's mind.

### Quest for knowledge

Her quest for knowledge eventually led her to Union Seminary (Va.), where she began to take a few courses in order to be more effective in teaching her Sunday school class.

At age 43, Anne found herself among students who were the ages of her children. She commented, "Nothing is more humbling than that. I learned so much from them." Her own call to ministry came into focus at the end of her second year of seminary. At that time she knew she had to continue her studies. "This is where you belong," she thought. "God is in this."

### Calling was a gift from God

Anne recognized her calling to vocational ministry as a gift from God. At that time it was not clear what kind of ministry she would do, but she wanted to share her gifts with others.

Part of Anne's course of study required her to do an internship in a local church. She went back to her home church, Ginter Park Baptist in Richmond, where she focused on three main areas: senior adult ministry, hospital and homebound visitation, as well as worship leadership, which included preaching several sermons.

In 1978, Anne graduated from Union Theological Seminary with a Doctor of Ministry degree, a first for a Southern Baptist woman.

Following her graduation, Anne was ordained to the gospel ministry at Monument Heights Baptist Church, Richmond, where Buddy was serving as pastor. She then experienced a "period of waiting."

### The fifth child

In the spring of 1979, Bainbridge-Southampton Baptist in Richmond called Anne and Buddy to be co-pastors. Anne called this their "fifth child" because it came after 9 months of waiting. Bainbridge-Southampton was a unique situation because it was one church in two locations. Bainbridge, the oldest Baptist church in south Richmond, was located in the inner city while Southampton was a community church in the suburbs.

The Rossers joined together in ministering to these congregations. They would alternate preaching at both

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**"The Bible affirms women in every area."**

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pastor's life. While Buddy served churches in South Boston, Danville and Richmond, Anne was busy raising their family of four sons. "At that time I never questioned my role," said Rosser. "Women were expected in those days to stay home."

But beyond the home Anne was active in church life. Teaching Sunday School was a particular joy. In teaching Sunday School, Anne became intrigued

# 'SAINTS' AND HEROES'

## Saints and Heroes: Sarah Grimké

by Judy Bailey

When the leaders of the early women's movement in America are named, Sarah Grimké usually goes unmentioned. Yet several years before Elizabeth Cady Stanton and Lucretia Mott organized the first women's rights convention. Sarah Grimké and her sister Angelina were speaking on the abolitionist platform for the rights of slaves and women. The first female abolitionist agents, they were members of Theodore Weld's group of 70 who toured New England in the late 1830s condemning slavery.

The Grimké sisters were a novelty. People—especially women—would walk for miles to hear them. They were known not only because of their speaking ability and because they were former slave holders but because they were women. Speaking in public was, in fact, forbidden for women in those days, a situation which made their cause not only that of slaves but of women as well.

### Condemned by clergy

They were both acclaimed and condemned. The clergy were especially threatened by their unseemly behavior. In the Pastoral Letter from the Council of Congregationalist Ministers of Massachusetts, the ministers declared that the behavior of the Grimké sisters was unwomanly and unchristian:

"We invite your attention to the dangers which at present seem to threaten the female character with widespread and permanent injury. The appropriate duties and influence of women are clearly stated in the New Testament.... We appreciate the

unostentatious prayers of women in advancing the cause of religion at home and abroad; in Sabbath-schools; in leading religious inquirers to the pastor for instruction; and all such associated efforts as become the modesty of her sex.... But when she assumes the place and tone of man as a public reformer... she yields the power which God has given her for her protection, and her character becomes unnatural."

### Letters published

Sarah confronted the attacks in a series of letters to Mary Parker, president of the Boston Female Anti-Slavery Society, in the *New England Spectator*, on "The Province of Woman."

She began with an exegesis of Genesis 1:26—27, and pointed out that both male and female were made in the image of God, and that dominion was given to both over every other creature but not over each other. "Created in perfect equality, they were expected to exercise the vicegerence [*vicegerent: n. deputy of a king*] entrusted them by their Maker, in harmony and love."

Her second letter, entitled "Woman Subject Only to God," claims both the rights and responsibility of women as equal to men, answerable to God. "I ask no favors for my sex. I surrender not our claim to equality. All I ask of our brethren is that they will take their feet from off our necks, and permit us to stand upright on that ground which God designed us to occupy."

In direct response to the wording of the Pastoral Letter, she identifies the real danger as that which comes from those who would "crush the immortal mind of woman." Questioning the objectivity of male translators of

Scripture, she writes, "I am inclined to think, when we are admitted to the honor of studying Greek and Hebrew, we shall produce some various readings of the Bible a little different from those we now have."

She refuted the idea that women should stay in the background and lead religious inquirers to the pastor for instruction. She said: "This I utterly deny. I have suffered too keenly from the teaching of man to lead any one to him for instruction. The Lord Jesus says, 'Come unto me and learn of me'... The business of men and women who are ordained of God to preach the unsearchable riches of Christ to a lost and perishing world is to lead souls to Christ, and not to Pastors for instruction."

### First feminist argument

Sarah Grimké, writing in 1837, without formal education, employed a feminist hermeneutic to the Scriptures. In her other writing on the lives of women, she provided what writer Susan Conrad has termed the first detailed

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**... the real danger ...  
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woman."**

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feminist argument published by an American.

The Bible was authoritative for Sarah Grimké, but she also understood that the Word of God was not identical with the biblical text. This was a rather sophisticated view for someone who presumably had little exposure to modern biblical criticism.

Although most churches shut their doors to the Grimké sisters following

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In this space we feature women who were forces in their own day, yet are unknown outside of theological or historical circles. The traditional historian consistently dealt with politics, war and economics. Because history has ignored women in favor of the activities of the larger society, women and men working in feminist theology have sought to recover the voice of women in the church, and to bring to light women who contributed in service, spirituality or intellectual depth.

## Sarah Grimké...from page 6

publication of the *Letters*, it seems that their impact on feminists was significant and lasting. Lucy Stone traced her involvement in the women's movement to the Pastoral Letter and Sarah's response to it. Lucy wrote to her brother, "I tell you they (Sarah's articles on women in *The Spectator*) are first-rate and only help to confirm the resolution I had made before, to call no man master."

Lucretia Mott described the *Letters* as the most important work since Mary Wollstonecraft's *Rights of Women*.

### Women as spiritual beings

Sarah Grimké wrote a feminist critique of religion, even while maintaining a religious base for her feminism, in which she affirmed women as spiritual beings. She also addressed such problems as "comparable worth" and the "superwoman syndrome," the same problems encountered by women today. She only published one tract in her lifetime, the main text of which was *Letters on the Equality of the Sexes*. Her unfinished manuscripts along with *Letters* were published by Elizabeth Ann Bartlett in 1988.

### Background

So who was this woman? She was born in Charleston, South Carolina, in 1792, into a patriarchal slaveholding family. Her mother was from a wealthy political family, and her father was chief judge of the South Carolina Supreme Court.

She grew up comfortably, but was horrified by slavery, having witnessed the beating of a slave when she was a child. She was bright, but because a woman, was denied higher education. She wanted to be a lawyer, and learned early what it meant to be denied something because of her sex. Her father told her that she would have made the greatest jurist in the land had she not been a woman.

As a teenager she lived the life of a Southern belle, a life of leisure and

parties, a time she later described as "the prostitution of my womanhood ... the utter perversion of the ends of my being."

The years of gaiety were followed by years of solitude and meditation and religious introspection under the tutelage of a Presbyterian minister.

### Quaker influence

In 1819 she accompanied her father to Philadelphia where he sought medical care, and it was there that she came in contact with the Society of Friends. She spent fifteen years with the Quakers, and as a result of her life with them and their enlightened view of all human beings, she and her sister Angelina joined the abolitionist movement.

Sarah Grimké's career on the lecture circuit lasted only two years but she spent the rest of her life in writing and supporting the women who came to the forefront of the women's movement. Even in her eighties and until her death in 1873, she went door to door selling copies of J. S. Mill's *The Subjection of Women*.

She never married, though she received two proposals. Because married women were literally deprived of personal and property rights, she feared losing her autonomy. She lived with Angelina, who married Theodore Weld, and helped with their children.

There were few options for Sarah Grimké in the time and the society in which she lived. She didn't live to experience women's suffrage or the expanded rights of women, but she did what she could. Our foremother and our sister in faith, she spoke for the full humanity of women.

Sources: Elizabeth Ann Bartlett, *Letters on the Equality of the Sexes and Other Essays* (1988); Susan P. Conrad, *Perish the Thought* (1976).

*Judy Bailey is Baptist campus minister at University of Richmond.*

## (Anne Rosser ... from page 5)

locations on Sunday mornings, enabling the congregation to get to know both of them. On Sunday and Wednesday nights, the two congregations would join together for services.

In 1980 Anne baptized three converts, another first for a Southern Baptist woman in ministry. Anne and Buddy had the joy of watching the two churches grow and mature.

Recognizing that the time had come for Southampton-Bainbridge to become separate churches in their own right, the Rossers left their pastorates in the fall of 1985, when Buddy was called to be the pastor of Memorial Baptist Church in Hampton, his home church.

The move left Anne in search of another ministerial position. Her job search was not easy, but eventually a door opened for her. In September 1987, Anne became associate minister at Hampton Baptist Church, where she served until her retirement in 1992.

### Blazing the trail

While Anne has faced the challenges of blazing a trail for Baptist women in ministry, she believes strongly that "after setting aside all rhetoric about women in the role of ministry, the idea of presence is most important. People have to see the gospel acted out. They need a frame of reference to make it a part of their consciousness. Jesus did not set up doctrine, he acted out in the way he related to people. He was not orthodox, he was orthopractic."

Looking back on her ministry through the years, Anne has been able to see that God works in mysterious and marvelous ways. In retrospect, she becomes keenly aware of God's leadership in her life.

For women in ministry, Anne has modeled courage and commitment as well as love and compassion. In her life and ministry, others have seen the gospel acted out. Anne Rosser calls it "amazing grace." Truly, her ministry has been God's gift to us.

*Becky Glass is campus minister for the Lower Peninsula area, Newport News*

# THE LAST WORD

## Us and Them

by Barbara Jackson

Have you ever wondered why we say some particular words? Just as some readers may be named Elizabeth and know that it means “gift of God,” I have known for a long time that my name means “foreign or strange.” My folks used to explain my weirdness by reference to my name: Well, she just can’t help it! It’s in the name!

It is true that most peoples on earth are egocentric. The world revolves around their little corner of the universe. In some Native American groups, the name for themselves means “the People.”

Most groups have names for the “other.” The Greeks called people who didn’t speak their language *barbaros* or babblers. Contrary to popular ideas, however, the name of the famous tower, Babel, the place where all tongues were heard, is derived from the Assyrian *bab-ilu*, which means gate of God, and refers to the mound (the ziggurat) the people built in their attempt to reach God.

In the same manner, *Welsh* derives from Old and Middle English and refers to the native peoples of Celtic origin, the non-English (non-Anglo-Saxon) and means foreign, not one of us.

The word *pagan* is from the Latin for country-dweller, a peasant, a civilian. It became a term of derision to refer to those not wealthy or educated enough to enlist in the Roman army. The word *heathen*, the

heath-dweller outside the city limits, is similar. *Pagan* derives from *pangere*, which means to stick a pole in the ground (to denote the boundaries of the village) and is kin to *pax* (Lat. peace), something firmly fixed. City-dwellers, educated and good Christians all, felt that such bumpkins could not have true religion. Ultimately, it denoted the “old religion” of the land, paganism. Today, the word refers to witchcraft or Earth Mother religions.

The people who lived *beyond the pale* are those who were outside the city wall, the palisade. *Pale*, or stake, derives from the same root, to fix. *Beyond the pale* was applied to the Jews, who lived outside the walls, in the ghetto (from Ital., *borghetto*, a borough). Thus, anyone or anything outside the pale is unacceptable or strange and unprotected by civil jurisdiction.

The word *gentile* is like barbarian and Welsh and means non-Jew, the “other.” It is from the Latin translation of the Greek *ethnikos*, or pagan(s), and *ta ethne*, a translation of Hebrew *goyim* or non-Jew. The root of *gentile* is *gens*, the Indo-European for clan (beget). Romans used *gentes* to refer to non-Romans. Curiously, the word became *gentle* in Old French, meaning high-born, hence, genteel and jaunty (pronounced same as Fr. *gentil*).

Paradoxically, the root word led to words of opposite meanings: foreigner and fellow countryman.

and luring them toward prophetic actions against unloving policies of exclusion. These people realized that they must be careful the next time they tell a little girl to heed the call of God in her life. God may just call her to be their pastor.

An unexpected change happened for me that weekend in February. I felt as if some of the things I said actually helped people to see something new and to possibly change. But moreover, the encounter did an even lovelier thing—it helped me to see something new and hopefully to change as well.

*Betty Pugh is minister of church family life at Grace Baptist Church, Richmond*

## Jackson ... from page 2

Which brings me to my next point. The recent meeting of the Virginia Cooperative Baptist Fellowship in Richmond was a gathering of familiar faces. The people there were the people who feel disenfranchised by the new order, the people who have been leaders over the years and no longer fit into the new SBC scheme of things. The Cooperative Baptist Fellowship may not be a denomination yet, but my prediction is that it will be. The thieves have stolen our birthright and our possessions, but good people will work to create anew.

The current financial crunch of Baptist life in the state is an example of the growing pains that are to come as we rebuild anew. I feel that we are like the victims of earthquakes or hurricanes. We are stunned by the devastation and disheartened by the work of rebuilding. But after the initial grief, we set to work and do what has to be done.

I hope the avowed intention of current CBF direction to be inclusive of women and minorities will prove to be a reality. The old SBC has turned its back on women—as heirs of Eve, the origin of sin in the world. That declaration of the SBC convening in Kansas City in 1984 was the tip-off that I was not wanted and that I needed to find a new home. If CBF is faithful to women, it must lead churches—where most church jobs are to be found—to be equally inclusive. A church that preaches biblical truths of creation and redemption and commitment, a WMU that leads young girls to examine God’s claim on their lives, a seminary that accepts and encourages women to pursue their callings, a mission board that connects faith with a hurting world, a state convention or a national fellowship that accepts our money to support its work—all must be faithful to the women and girls who represent over 50% of their constituents. To do less is to betray us.

But my next point is that women must help themselves. It is no good to have a victim mentality or a beseeching posture. We must continue to help women find ministry positions that match credentials. We must continue to assert our right to be a voice, to speak, to be heard. We must be vigilant in pointing out injustices and seeking redress. We must be willing to mentor a new generation and provide models of ministry within the bounds of possibilities. We must continue to claim the calling that God bestowed on us.

*Barbara Jackson is editor of SYNERGY*

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rattled, yet always with love and respect. I remember Jesus rattling more than a few when it came to injustice.

This event did not win me over to the Cooperative Baptist Fellowship. It was not my interest to be converted. But what it did do was indict me of my own prejudice—a prejudice formed from the residuals of the SEBTS exile and the struggle I see women going through day in and day out as they seek to clarify and fulfill their ministries.

I realized after these sessions that not everyone is where I am or for that matter needs to be. I realized that the Holy Spirit is in the midst of systems, convicting people

# RESOURCES

## The Bookshelf

**Searching the Scriptures: A Feminist Introduction, Vol. 1**, by Elizabeth Schussler Fiorenza. Crossroad, 1993.

**Critical Caring: A Feminist Model for Pastoral Psychology** by Valerie M. DeMarinis. Westminster, 1993.

**Gender Power and Promise: The Subject of the Bible's First Story**, by Danna N. Fewell and David M. Guinn. Abingdon, 1993. An exploration of Genesis to Kings from the point of view of the marginalized women, including Sarah, Dinah, and others.

**American Women in the Nineties**, by Sherri Matteo. Northeastern University Press, 1993. An examination of feminist issues current today.

**Feminist Theory: The Intellectual Tradition of American Feminism**, by Josephine Donovan. 1993.

**Fragmented Women: Feminist Subversion of Biblical Narratives**, by J. Cheryl Exum. Trinity Press, 1993.

**She Who Is: The Mystery of God in Feminist Theological Discourse**, by

Elizabeth A. Johnson. Crossroad, 1993. Addresses the issue of how to speak about God, and places the question of inclusive language and metaphors for God in the context of history, experience, scripture and classical theology.

**A World Without Women: The Christian Clerical Culture of Western Science**, by David F. Noble. Oxford, 1992. Traces the roots of the masculine culture that shapes Western science and intellectual life to the ascetic values of the late medieval period.

**The Journal of Hildegard of Bingen**, by Barbara Lachman. Bell Tower, 1993. Fictional account of one year in the life of the medieval abbess, visionary, composer and writer. Firmly rooted in the known facts of her life and her writings, the journal format with its minutiae of everyday life in the cloister helps to bring Hildegard to life for the modern reader.

**Woman To Woman: An Anthology of Women's Spiritualities**, by Phyllis Zagano. Liturgical Press, 1993. Brief biographies and excerpts of writings of 15 women, arranged historically, from Hildegard in the 11th century to several in the 20th century.

**Fundamentalism and Gender**, John Stratton Hawley, ed., Case studies and analysis of fundamentalism as expressed in American Christianity, Islam, Hinduism and Japanese religions. The movement is discussed as a tool for control of women and as a means of gaining order in a disorderly world.

**A Serious Call to a Contemplative Lifestyle** (rev. ed.) by E. Glenn Hinson Smyth & Helwys, 1993. Revision of the 1974 classic. Hinson shows how the development of the inner life works out in everyday living.

**Amidst Babel, Speak the Truth: Reflections on the Southern Baptist Convntion Struggle**, Robert U. Ferguson, Jr, ed. Smyth & Helwys, 1993. Chapters on historical overview, doctrine, practice, and sermons. Contributors include Lynda Weaver-Williams, Amy Greene, and Molly Marshall.

**Genderspeak: Men, Women, and the Gentle Art of Verbal Self-Defense**, by Suzette Haden Elgin. Wiley, 1993. Identifies the differences between women's and men's perceptions of the world and the consequent semantic traps. Provides techniques for verbal control and mutual understanding.

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# CALENDAR

## March - May

### Mar 29-May 3

**Feminine Spirituality: The Unfolding of the Sacred in Women's Experience.** Workshop led by Nancy Milner, PhD. Women's Resource Center, UR 289-8020. Tuesdays, 7:30-9:30. \$75, 6 wks.

## April

### April 1

**The Labyrinth**, a canvas replica of the Chartres Cathedral maze (c. 1220). Walk the maze as a metaphor for the spiritual journey. Sponsored by Women's Resource Center, UR, 289-8020. At St. Paul's Episcopal Church, 800 Grace St., Richmond. No fee. Allow 45-60 min. for the walk. 9 am to noon and 3-5:30 pm

### April 8-9

**Ecumenical conference**, "Churches in Solidarity with Women." Friday: "A Celebration Evening with Miriam Therese Winter," 6-9 pm. \$15 includes dinner. Saturday: "A New Millennium—New Women, New Church, New

World." Topics include: racism and women, worship, liturgy & ritual, eco-justice for women, etc. \$15 includes lunch. Virginia Council of Churches (804-3212-3300) and Catholic Diocese of Richmond (804-359-5661).

### April 9

**Women's Retreat**, led by Miriam Therese Winter, professor at Hartford Seminary, liturgist, medical sister, and author of *WomanPrayer, WomanSong*. Richmond Hill, Saturday, 9-5. \$ 40 donation. 783-7903.

## May

### May 5

**SBWIM Annual Meeting**, Convention Center, Greensboro, NC, 10-3 pm. Open to all. Reservation needed for lunch, \$12. Southern Baptist Women in Ministry, 2800 Frankfort Av., Louisville, KY 40206. 502-896-4425.

### May 6-7

**Cooperative Baptist Fellowship** annual meeting, Greensboro, NC. Keynote speakers include Julie

Pennington-Russell, pastor of 19th Avenue Baptist Church in San Francisco.

### May 10

**Virginia Baptist Historical Society** annual meeting. On theme "Daughters of Destiny," focuses on women in Baptist history. Speaker is Dr. C. Anne Davis of Southern Seminary. 7:30 pm at UR. 804-289-8434

### May 18

**"Images of Leadership."** Conference for women in leadership positions in the public or private sector. UR Women's Resource Center. Workshop on creative problem solving, being your own boss, etc. 289-8020.

### May 20-21

**VBWIM spring conference.** "Full Partners: Women and Men in Ministry." Ginter Park Baptist Church. Workshops on gender issues and professional relationships. For lay and clergy, men and women. \$25 includes 3 meals. 804-353-0134.

## June

### June 21-24

**UR Ministers' Conference** on topic, "Between." Faculty include Elizabeth Barnes of BTRS, Anne Davis of SBTS, John Kinney of VUU School of Theology, Bill Leonard, Samford Univ., and Amina Wadud-Muhsin of VCU. Chaplains' Office, 804-289-8500.

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**"the welfare of the world  
will be materially advanced  
by every new discovery we  
make of the designs of  
Jehovah in the creation of  
woman."**

—Sarah Grimké, 1837