



# SYNERGY

*a process of becoming, of creating and transforming*

VIRGINIA BAPTIST WOMEN IN MINISTRY

VOL. 1, NO. 4

## A Word of Welcome

by Betty Pugh

I would like to extend to you a personal word of welcome to the mission and ministries of Virginia Baptist Women in Ministry. Yes, I did say mission and ministries. This is how I would describe what we do as well as who we are. We are women, professional and lay, old and young, counselors, teachers, preachers, chaplains, mothers, wives, singles—networking in the family of faith. We're all of these and more.

Our ministry is specific. We are here because women, their spirituality and calling, their struggles and triumphs in this world, are unique and call for a special approach, a particular understanding and a genuine concern for the flourishing of women's ministries.

I have been involved with the organization since my arrival in the state, and this year am honored to be serving as the coordinator. I would like to invite you, if you have not already joined, to become a part of this unique and supportive web of feminine leadership across our state. Women are doing great things. We are here to make witness of this fact.

Please value the relationships that you have with other female colleagues by officially joining Virginia Baptist Women in Ministry. The cost is small but will bring opportunities that we all value as we learn and grow in our calling. Welcome and know that you are appreciated and challenged by your peers.

## VBWIM Will Hold Dinner at Virginia Beach

Virginia Baptist Women in Ministry will meet for dinner on November 10, 1992, in Virginia Beach during the annual meeting of the Baptist General Association of Virginia. The dinner will be held at the Radisson Hotel, Virginia Beach, at 6 pm. Cost for the dinner and registration is \$25.

The program centers on the topic **WOMEN AND PSYCHOTHERAPY IN THE 90s**, presented by Jo Anna Price, Ph.D., a licensed professional counselor with Peninsula Pastoral Counseling Center in Newport News. Jo Anna Price has been a pastoral counselor for seven years, and was educated at Carson-Newman College in Tennessee (B.A.), University of Kentucky (M.A. and Ph.D.), and at William & Mary (M.Ed.). She is a pastor's wife, mother of two, Sunday school teacher and community leader, as well as a busy professional counselor.

Dr. Price will deal with the issue of conflict in relationships, the emotion of anger and the problem of intimacy for women. In addition, she will address the difficulty of merging personal and professional goals as well as opportunities for ministry in our contemporary, pluralistic culture.

Please use the registration form in this newsletter or on the flyer to make your registration for dinner. Deadline for dinner reservations is November 4.



*Jo Anna Price*

### VBWIM Dinner Meeting Menu The Italian Buffet

Green Salad with Italian Dressing      Antipasto Tray  
Pastas with Marinara and Alfredo Sauces  
Baked Lasagna      Ratatouille  
Chicken Marsala or Chicken Cacciatore  
Toasted Garlic Bread      Freshly Grated Parmesan Cheese  
Italian Cannolis and Assorted Mousses  
Coffee, Tea and Decaffeinated Coffee

# In My Opinion

## Editorial:

### Unbaling Hay

by Barbara Jackson

I just got my alumni bulletin from Southeastern seminary, as always an occasion for grief. Yet this issue was even more poignant, marking the beginning of the new president's tenure, reminding me once again of the vast differences between then and now.

Then, the seminary was new, full of promise, awash in a glow of exhilaration. There was the freedom to explore ideas—to open the door to new understandings. There was shared camaraderie, appreciation of scholarship and thankfulness for mentors.

I remember former president Syd Stealey, in his occasional chapel talks, referred to his remarks as “unbaled hay.” I never quite knew what he meant. I suppose the metaphor refers to the unknown—the quirk of hay that refuses to be limited to assigned space, to be wafted by the winds. So, too, I suppose Dr. Stealey pulled ideas from his capacious stores—wisps of hay—to share with us on those occasions, never knowing what seed would take root or become food for thought. Those were precious days.

And now, we have the spectacle of a ruined institution, enrollment down, departed faculty burdened by a sense of failure and depression, accreditation under a cloud, few women students. Why go where you are not wanted? And even the men students—I expect the best and brightest have gone elsewhere, leaving the shell to be filled with mediocrity.

The alumni bulletin [Fall 1992] featured an article by new president Paige Patterson, one of the architects of the “current unpleasantness.” He characterized himself in a self-depre-

*(Please see page 4)*

### Our Children; Our Hope

by Wanda Sauley Fennell

Our daughter turned three in March. One of her favorite things to do is to play church. She puts on clothes, including noisy high-heeled shoes, from her dress-up box, places her babies in the stroller, and clomps off to church. She frequently invites me to go with her, which I sometimes do.

Dara is the minister of “moosic,” and she leads me in singing such great hymns as “Jingle Bells” (sadly, this was the first song she ever learned at church) and a special verse of “Jesus Loves Me” that she learned from a four-year-old friend: “Jesus loves me, E-I-O, Before the Bible, Ho, Ho, Ho.” Dara also reads the Bible at her church. She opens her New Revised Standard Version and proclaims, “Jesus said, Let the children come to me.”

I was quite amused with all this until the day she said, “I’m starting a new church. It’s called the New Westhampton Church. I’m the minister of ‘moosic,’ but I don’t know who in the world the pastor will be.” I suggested several of her little girlfriends, but she rejected them all. She finally explained, “It has to be a man.”

I pointed out that it didn't have to be a man, but Dara stomped her foot and asserted, “Yes, it does!” I was crestfallen. All our efforts have come to this in three short years. Of course, Dara is only reporting what she has witnessed. Her father and grandfather are pastors, and every church she was attended has a male pastor. I tell her about several women we know who are pastors, but that does not impress her. She has never seen them in action.

I am not without hope, for in Dara's continuing play, she does the preaching at her imaginary church, and the other day at our real Grace Baptist Church she ran to the lectern from which I direct the music and exclaimed, “Now I'm going to preach!” Her sermon was a short one: “God made God.” While she says that the pastor has to be a man, she still preaches her own sermons.

My hope for Dara and myself, as well as for you who read this, is that we will one day be members of churches pastored by women. I don't think for a minute that to pastor or to preach is the be-all and end-all of Christian ministry, but I still would like to belong someday to a church that has wisdom and courage enough to call a woman to be its pastor. I am now thirty-five years old. Is my dream a realistic one?

I offer thanks to God for those of you who are traveling a difficult road as pastor, and I pray for those of you who would like to be on the road. Keep at it, please. My daughter needs to know you.

*Wanda Sauley Fennell is minister of music at Grace Church, Richmond.*

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# Interview

## Teresa Lynn Major

by Ellen T. Gwathmey

January 7, 1990, remains one of the memorable days in the life of the Reverend Teresa Lynn Major—the date of her ordination. Three churches participated: Carlisle Avenue in Richmond, her home church; Shalom, in Mechanicsville, where she had been part-time minister of youth and education; and Skipwith, where she was called as full-time minister of education. It is the date when her past, present and future fused into public recognition of her call to ministry.

Her eyes sparkling with excitement, this petite woman talks about recent events. Since February of this year, Teresa has been the interim pastor of Skipwith Baptist Church, Richmond. In May she adopted her son John.

Eight months into her interim, Teresa Major still finds sermon preparation “energizing and challenging,” although she has had to learn to curb her preparation time to allow room for her other pastoral duties. She views herself as one who “pastors through preaching on issues which deal with life.” She aims to be intentional but approachable and to be seen as a co-laborer with others. Servant leadership is her style. Building community is her goal.

Her style seems to be working. Skipwith is a growing church. Several young families have recently joined, revitalizing Sunday school classes and boosting the nursery population from zero to nine. Prospect visitation has increased. Wednesday fellowship suppers have gained in popularity. The church has ordained additional women as deacons. There is energy, life and a growing sense of community.

Teresa Major is not new to Skipwith’s congregation. She came to

them in 1990 as minister of education. Edward J. Stansfield, who was the pastor at that time, became her mentor as well as co-worker and friend. He encouraged her to continue developing pastoral skills and provided preaching, counseling and visitation opportunities. She also gained experience in performing baptisms, weddings and funerals. Teresa loved the people, and they loved her. It is not surprising, therefore, that the church asked her to become interim pastor when Dr. Stansfield accepted a call to another church.

Teresa is not new to Richmond, either. She grew up here in Montrose Baptist, now Carlisle Avenue Church, where her mother and stepfather are currently deacons. Growing up in a blended family with one sister, three stepsisters and one half-sister taught her a lot about getting along with others. So did church life. Baptized at age nine, Teresa grew up active in church organizations.

When she was seventeen, she felt called to the ministry, but like many women, lacked feminine role models. She received little encouragement to pursue her dream. She found herself instead pursuing a music education degree at Virginia Commonwealth University. Following graduation, however, she developed an optic infection which left her blind for nine months and jobless. As she puts it, “Nobody wants a blind band teacher.”

Still drawn to the ministry and struggling to fulfill her calling, Teresa enrolled in the Presbyterian School of Christian Education. It was there that her call to ministry crystallized into a call to the pastorate. Her next move was to Union Theological Seminary, where she “was allowed to remain Baptist” while she was taught how to be a pastor.

Seminary was a positive experience. Encouragement and moral support came from women like Linda Bridges and Elizabeth Achtemeier. It was in the



*Teresa Major*

latter’s preaching class that Teresa discovered a gift for preaching. In 1990 she was ordained, moved to a full-time position at Skipwith Baptist, and received her Master of Divinity degree. That was a red-letter year.

1992 is another such year, with her new role as interim pastor and her new role as mom. On May 11 a dream of adopting a child came true in the person of twelve-year-old John. Spending time with her son is one of Teresa’s joys. When John tried out for the middle school football team this fall, his coach was impressed with his throwing ability. He asked who had taught him. John replied, “My mom.”

It is difficult to imagine when Teresa finds time to slow down. Her hobbies are listening to classical music, reading poetry and contemplative writings, and going to movies with John. When asked about the high points of her life to date, Teresa replied, “adopting my son and preaching my mother’s deacon ordination.” Asked about her future plans, Teresa said that in five years she would like to be a full-time pastor. Guess where?

When Teresa first preached at Skipwith two years ago, the congregation was quite aware that there was a woman in the pulpit. Now members are surprised that anyone would remark about it. She is no longer a woman who is a minister, but she is their minister who is a woman. Isn’t that part of what the Kingdom of God is about?

*Ellen T. Gwathmey is minister of visitation and outreach, River Road Church, Richmond*

# Women In The News

## Positions and Changes

**Karla Gee** is minister of education and youth at Bedford Church, Strawberry Association.

**Janice McDaniel** is the associate pastor of children at Thalia Lynn Church, Virginia Beach. A graduate of Southern Seminary, she comes to this position from First Church, Shreveport, Louisiana.

**Connie White** of First Church, Newport News, was writer for the August unit of Bible Discovers Sunday School curriculum, "Learning About Church."

**Nancy Castle** of First Church, Charlottesville, was a writer for middle children in 1992 VBS curriculum, Sunday School Board.

**Margaret B. Caldwell**, member of First Church, Martinsville, and coordinator of an interdenominational ministry for the handicapped in Martinsville, was a writer of special education curriculum materials for the Baptist Sunday School Board.

**Earlene Jessee** was named executive director of Virginia Woman's Missionary Union. Formerly on the WMU staff as consultant, she succeeds Kathryn Bullard, who retired earlier this year.

**Sara Hines Martin**, formerly of Virginia, has written MEETING NEEDS THROUGH SUPPORT GROUPS, a guide for churches starting support groups.

**Wendy Norvell** is director of the Foreign Mission Board's International Service Department. Formerly associate director of the FMB Personnel Selection Department, she succeeds Tom Prevost.

**Mary and Mark Buckner** are the minister of music and family life pastor, respectively, of Chester Church, Middle District Assoc. Mary Buckner was formerly minister of music at Chester Church and at Kathwood Church, Columbia, S. C.

**Rhonda Biller** has joined the staff of Westover Church, Richmond, as minister of outreach and youth.

**Nancy L. Whitmore** was named director of the Church Hill Cooperative Baptist Ministry, Richmond. She served as interim director from October 1991 until her appointment as director.

**Margaret Via** has been named chaplain to the Baptist Theological Seminary at Richmond. She was formerly pastor of Duke University Chapel Congregation.

## Honors and Recognitions

**Margaret Tyree** was listed in 1992-93 Marquis Who's Who in Religion. She is minister of education, youth and administration of Grandin Court Church, Roanoke Valley Assoc.

## Ordinations

**Holly J. Irvin**, associate pastor of Tomahawk Baptist Church, Midlothian, was ordained on July 12.

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## (Unbaling Hay, from page 2)

cating way as a Texas cowboy wearing hat and boots to the office (I think it was meant as a joke!) He barely tipped that Texan hat to his forerunners: "Enormous good belongs to the past ... [yet] everyone knows there are aspects of the past with which the new president would [be] at odds." He went on to state his goal of creating an eleemosynary "army of mercy," who are motivated by the desire to see all five billion people on earth have opportunity to know God. "It is my conviction that this is a vision all Southern Baptists can support."

Perhaps I am being picky. Who can object to missions and evangelism? But where is a word about knowledge and academics and calling and spirituality? Use of the term army, perhaps, is significant. The current regime has made it clear that what is required is lock-step thinking, working for institutional ends rather than individual insight.

The next article in the bulletin is about the new SBC president, Southeastern alumnus and former classmate or ours, Ed Young, a "young nobody from nowhere" who in the past 30 years has risen from obscurity to the pulpit of a mega-church and to the

helm of the denomination. In reference to his days at Southeastern, characterized as a time of painful transition, he is quoted, ironically, as saying the seminary "built a lot of good stuff" in his life and gave him an "apologetic approach" to his faith. On the face of it, nothing wrong with that, until you realize that he meant that seminary turned him to the "right." (We knew quite a lot of people like that when we were in seminary. They were the folks who came with fixed notions and were resistant to education. They already knew it all.) Paige Patterson says Ed Young's election provides a basis for student recruitment. Perhaps he means the old seminary was not all bad.

The next two articles feature retiring faculty and new faculty appointments. The six staff retirements are only the latest to leave. The past few years have seen a nearly complete turnover in faculty and key staff. The seven new appointments could be characterized as mostly Texan, former Criswell College faculty, mostly Southwestern seminary background, with the proper degrees and credentials. Presumably they will not hurt the accreditation process. They only serve to aid the process of turning a piece of North Carolina into Texas transplanted. Shades of W. L. Poteat!

*(Please see page 5)*



## Women at Baptist Theological Seminary at Richmond

by Betty Pugh

Believe it or not, the number of women seeking theological education is on the increase, even in the conservative, misogynist climate of the United States. By such a statement I do not imply that the increase in women receiving professional post-baccalaureate degrees correlates with women in actual ministry positions. But I do think that it is a fascinating shift in the seminary/theological school population.

Across the country there has been an increase in the number of women in attendance. Over half of all M.Div., M.R.E., M.Ch.Mus., and M.A. candidates are women. Reports published by the Association of Theological Schools for 1990 show that 52% of all degree candidates were women.

One of the hallmarks of the Baptist Theological Seminary at Richmond is the welcome it gives women seeking

theological education and professional placement in ministry positions. Because of the hostile political position national leadership of the SBC has taken toward Baptist women, particularly the woman who feels the calling toward ordination, an alternative for training and placement has been needed for many years. BTSR has as a part of its agenda this focus for women seeking sound theological inquiry and ministerial support in their callings.

Women make up approximately 44% of the student body at BTSR. Not all students are obtaining professional degrees. Only 66% of the women are in the M.Div. track. Others are seeking to polish skills in their present ministry settings, while some are exploring new and exciting arenas of feminist scholarship and the all-important "hermeneutics of suspicion."

Ninety percent are Baptist. There are a few Presbyterians, Methodists and Pentecostals scattered among the

number. They range in age from just out of college to retired missionaries.

Seventy-one percent are Virginians. Some women hail from North Carolina, South Carolina, Georgia, Florida, Kentucky, or West Virginia. One student is an exchange student from the Baptist seminary in Ruschlikon, Switzerland.

I celebrate the lives and callings of each of the women at BTSR. They are headed into the trenches of church and chaplaincy, into the excitement of the classroom, to college campuses to help young people give shape and content to their faith, back to home churches as revitalized laity, to the national or international mission field. May they receive all the help, guidance and challenge they need for the days to come. The seminary experience will help some to be better Christians or to pick up things missed in Sunday school—more power to them. I celebrate the ministry of the seminary itself to the total student population. May God bless all as they discern the powerful lure of God's spirit.

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

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### Unbaling Hay, from page 4)

The final two articles feature the stressful life of the seminary wife and the new Student Council goal of unifying students. I noticed the Student Council is all male. No surprise there.

One of my favorite Southeastern professors was Stewart Newman. The August 20 *Baptists Today* published an article by him. A few excerpts:

"Eventually we may come to see fundamentalists did us a signal favor when they took over the SBC.... We

need to take the long view. Fundamentalists ... have in fact brought moderates a real liberation."

He goes on to say, "For the first time moderate scholars are free to work with devout abandon, investigating the cutting edge of constructive scholarship." "The liberation of free church people could hardly have occurred at a more fortunate time in human affairs.... This may become the free church's finest hour."

With these thoughts in mind, we look to the Baptist Theological Seminary at Richmond to carry on the torch ... with freedom to delve deeply into scholarship ... a mandate to teach and speak without fear ... with openness to affirm calling in the inclusive sense ... with mentors to affirm gifts and spirituality and honest questions.

May the new seminary continue the tradition of "unbaling hay."

*Barbara Jackson is editor of Synergy*

## The Importance of Role Models

by Judy Bailey

This past summer, while vacationing in Helena, Montana, with my husband David we visited the state capitol. As we began our tour, we climbed the first set of stairs in the rotunda. On the first floor landing was a life-sized bronze statue of a woman. At the base of the statue were the words: "I cannot vote for war."

My curiosity aroused, I read the plaque describing the individual. This was a statue of Jeannette Rankin, the first woman elected to the US congress (1918), the woman who introduced legislation for women's suffrage, and the woman who voted against both world wars. I read the words which described her as a person who would be remembered not only for what she had done, but for the way she had lived her life. I stepped back, looked again, and began to cry. I continued to cry as David took my picture. Right there, on a beautiful Montana morning, with the sun streaming in the windows, I cried. I surprised David, and I surprised myself.

Why did I cry? I cried because this woman had lived in a way I respected, and had lived out her beliefs in the face of great opposition. I cried because the state of Montana had enough respect to memorialize her in such a positive way. I cried because I was so proud of her! I don't remember studying about her in high school or college history classes. Yet here is an incredibly capable woman—pacifist, reformer, feminist—who through her work brought about significant changes in the lives of women. I cried because I am indebted to her and I didn't know her.

The experience has made me appreciate with new depth at least two

truths. The first is that I don't know enough about the women in the past who have made our history what it is. Their voices and their contributions are left out of our collective remembering as if they didn't exist. We have to go to special books about the women in the Bible or the women in specific periods of history to find out who they were. It is as if their lives and accomplishments are important only to a few who will go to the trouble to find out about them.

Secondly, I realize more and more just how important role models are to our personal identity and self-esteem. It is important to know on an intellectual level that women can do anything they want to do. But it will not have the same impact as knowing a specific woman and seeing her live her life as an example to follow. Oddly enough, it has been in finding a few female role models that I have realized how much I have missed them.

The contrast between seeing a woman do something I may like to do and seeing a man do it is incredible. Only when I experience the example of a woman can I genuinely see myself in that role as well. That does not mean I can't learn from men. It just means that we need for women's stories and women's gifts to be expressed in all areas of life.

I talked with my 85-year-old mother on Sunday, and she had been to the quarterly meeting of the Methodist churches in her district. Each congregation was invited to express something about their church. It was an impromptu opportunity, and several spoke. She kept waiting for someone to speak from her church. No one did. Finally she stood up and said a few words of appreciation for their pastor and for what the church had accomplished during the past year. She was very proud of the fact that she had done it, though it was difficult for her, a shy

### Book Review

**The Official Politically Correct Dictionary and Handbook** by Henry Beard and Christopher Cerf, Villard Books, 1992.

Have you seen this very funny book? The book pokes fun at some of today's isms and the effort to have language conform to preferred viewpoints. To laugh is not to say inclusive language is not important. It is to acknowledge that perhaps the message is getting across.

A tongue in cheek treatment and an entertaining romp. Here are some excerpts:

**Alternative dentition.** False teeth.

**Career alternative enhancement program.** The pink slip.

**Cerebro-atmospheric individual.** Airhead.

**Chronologically gifted.** Old. See also: seasoned.

**Coself.** Gender-neutral for "herself" and "himself." Also suggests that **Co** be substituted for all personal pronouns, and that the sexist possessive pronouns "his" and "her" be replaced by **cos**.

*(Please turn to page 7)*

woman who doesn't hear well now. She told me the Sunday school lesson that morning had helped her. It was about women in the Bible who had responded to God's call to do things they didn't think they could do.

We are never too old to learn about our history. We are never too old to be empowered by the models of other women who do what they are called to do.

*Judy Bailey is campus minister at University of Richmond*

# Resources

## The Bookshelf

(A Little Humor, from page 6)

**Cosmetically different.** Ugly.

**Deficiency Achievement.** Educational term meaning "failure."

**Diagnostic misadventure.** Accidental death due to malpractice.

**Domestic incarceration survivor.** Housewife.

**DWEMs.** Dead white European males, who were responsible for creating the irrelevant art, literature and music of Western civilization and who conspired to formulate the dominant patriarchal industrial order. Example: Plato.

**Efemcipated.** Emancipated, as applied to the liberation and empowerment of women.

**Hemmicane.** For hurricane, to protest the naming of destructive tropical storms after women, a protest that worked, e.g., note "Andrew."

**Humyn.** Nonsexist replacement for male-centered "human."

**Knowledge-base nonpossessor.** Ignoramus.

**Melanin impoverished.** White.

**Personhole.** Ambigenic term for "manhole." See also femhole; maintenance hatch; personnel access structure.

**Rectocentrism.** The belief that right-handed people have the right to design the human environment.

**Sewer.** Seamstress.

**Socially misaligned.** Psychotic.

**Terminally inconvenienced.** Dead.

The collection of definitions was culled from various authors and usage manuals.

Read and have a good laugh!

## Women and Psychotherapy in the 90s: A Bibliography

Dr. Jo Anna Price, pastoral counselor and speaker for the VBWIM dinner meeting in Virginia Beach on November 10, suggests the following books. She says, "Here is a partial bibliography for my work (and my ongoing thinking) that may serve as a starting point for thinking about the issues."

*Backlash* (1991) by Susan Faludi

*In a Different Voice* (1982) by Carol Gilligan

*Toward a New Psychology of Women* (1986) by Jean Baker Miller

*Dance of Anger* (1985), *Dance of Intimacy* (1989) and *Women in Therapy* (1983) by Harriet Lerner

*Intimate Strangers* (1992) by Lillian Rubin

*Women's Reality* (1985), *When Society Becomes an Addict* (1987), and *Escape From Intimacy* (1989) by Anne Wilson Schaef

*Women Changing Therapy* (1983) by Rachel Siegel and Joan Robbins

*Revolution From Within* (1992) by Gloria Steinem

*The Mismeasure of Woman* (1992) by Carol Tavris

*Texts of Terror* (1984) by Phyllis Tribble

**Virginia Baptist Women in Ministry  
Dinner Meeting  
November 10, 1992, 6 p.m.  
Radisson Hotel, Virginia Beach  
Registration Form**

Name \_\_\_\_\_

Address \_\_\_\_\_ Zip \_\_\_\_\_

Place of Ministry \_\_\_\_\_ Position \_\_\_\_\_

Paid \_\_\_ Unpaid \_\_\_ Full-time \_\_\_ Part-time \_\_\_  
Seminary Graduate? Yes \_\_\_ No \_\_\_ Name of Seminary \_\_\_\_\_  
Name of Degree \_\_\_\_\_ Ordained? Yes \_\_\_ No \_\_\_

Enclosed is a check, made to Virginia Baptist Women in Ministry, for: \$ \_\_\_\_\_

\_\_\_ Combination Dinner and Membership: \$45  
\_\_\_ Dinner: (how many) \_\_\_ @ \$25.  
\_\_\_ 1992-93 Membership: \$20  
\_\_\_ Donation from Friend and Supporter (\$50, \$100 or more)

Send to Sharon James, 208 N. High Street, Franklin, VA 23851  
(or telephone: 804/562-5135) Deadline: November 4, 1992

# CALENDAR

## October

**7 Spirituality and Depth Psychology.** Wednesdays through Dec. 2, also again in the spring. An 8-week course in Jungian depth analysis, taught by George Hinnant. Richmond Hill retreat center. \$200 donation. Write Richmond Hill, 2209 East Grace Street, Richmond, VA 23223

## November

**10 Virginia Baptist Women in Ministry dinner.** Program on Women and Psychotherapy in the 90s by Dr. Jo Anna Price. At the Radisson Hotel, Virginia Beach, 6 p.m. \$25. Use form for reservation.

**13-15 Mid-Life Directions Workshop** at Richmond Hill retreat center. "A weekend of discovery of the person we are at mid-life; an invitation to live more fully the second half of

our lives." \$110 donation. Write Richmond Hill, 2209 East Grace Street, Richmond, VA 23223.

**21 Spiritual Gifts Seminar** sponsored by Middle District Association, at Central Church, Richmond. 9:30 – 3:00. \$3 registration. Speaker is Barbara Joiner, author of *Yours for the Giving: Spiritual Gifts*.

## 1993

**5-7 Seminar on Grace.** Weekend Retreat featuring Glenn Hinson, professor at Baptist Theological Seminary at Richmond Hill retreat center. \$90 donation.

**22-23 Virginia Baptist Women in Ministry spring conference,** in conjunction with Virginia Minister's Conference. Roslyn

Conference Center. Speaker is Phyllis Tribble, professor, lecturer and author.

## April

**16 Women's Retreat.** Richmond Hill retreat center.

**Women's Interseminary Conference,** Union Theological Seminary, 3401 Brook Road, Richmond, VA 23227.

## May

**22-23 Southern Baptist Women in Ministry annual meeting,** preceding the Cooperative Baptist Fellowship. Contact SBWIM for more information: 2800 Frankfort Avenue, Louisville, KY 40206

### Virginia Baptist Women in Ministry

208 N. High Street  
Franklin, VA 23851

Address correction requested  
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**"... women can act....  
Because, whatever new  
obstacles are mounted  
against the future march  
toward equality, whatever  
new myths invented,  
penalties levied,  
opportunities rescinded,  
or degradations imposed,  
no one can ever take from  
the American woman the  
justness of her cause."**

**Susan Faludi, *Backlash***