



VBWIM Elects New Officers

Ellen Gwathmey was named the new convener of Virginia Baptist Women in Ministry, replacing Betty Pugh who has resigned to begin graduate school. Betty Pugh, who remains associate pastor at Grace Church in Richmond, has been chair since 1992.

The steering committee of VBWIM met in June to evaluate the spring conference, to name officers and to make plans for the coming months.

New participants in the steering committee were welcomed: Sonya Park-Taylor, representing the Baptist Center for Women at Baptist Theological Seminary at Richmond, and Ronda Stewart-Wilcox, minister of education at May Memorial, Powhatan, and board member for the national Southern Baptist Women in Ministry. June Hardy Dorsey, minister of education at Ginter Park Church, Richmond, returned to the committee after a brief respite.

Ellen Gwathmey is minister of visitation and outreach at River Road Church, Richmond. A graduate of the Southern Baptist Theological Seminary, her experience includes school teaching, Journeyman service to Japan with the Foreign Mission Board, SBC, and interim pastor. She was ordained by her home congregation, Bruington Church.

Virginia Baptist Women in Ministry was organized in 1988, with Judy Bailey as chair, and held its first statewide conference that year on the topic "Empowerment."

The organization was formed to provide support and community to persons engaged in Christian ministry, both lay and professional, women and men, to offer opportunities for growth through conferences and publications, and to provide a voice to the Christian community for some of our concerns. Membership in the organization is open to all.

VBWIM to Meet in Salem

Virginia Baptist Women in Ministry will meet for dinner on Tuesday evening, November 15, in Salem in conjunction with the Virginia Baptist General Association. The dinner will be held at Colonial Avenue Church. The program again will be discussion around the table and will focus on issues of interest to both men and women. Additional information will be available and publicized at a later date.

Spring Conference Held

About fifty people met in May at Ginter Park Church in Richmond to explore the topic "Full Partners: Women and Men in Ministry" at the spring conference of Virginia Baptist Women in Ministry.

Workshops, worship and dialog were designed to deal with gender issues in church life as men and women struggle to work out new ways of relationship. The conference was open to lay church members, professional ministers and others concerned about relational and gender issues.

This issue of *Synergy* contains reports on several workshops, reactions from participants, and papers presented at the conference. Other reports will follow in future issues of *Synergy*.

The conference planning drew in a number of people from church staffs and denominational agencies to join the SBWIM steering committee. Thanks go to Bill Berry, III, Chris Chapman, Bob Dale, Maurice Graham, Jim Johnson, Karen Stanley and Nancy Whitmore for their work on the planning committee, as well as to David Dorsey, Anne Rosser, Nancy V. Kidd, Karen Park, Judy Bailey and David Burhans who, in addition to some of the above-mentioned, were on the program.

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IN MY OPINION

Ex Cathedra

*a word from the new convener of
Virginia Baptist Women in Ministry...*

Editorial

Spring Conference: A Magical Moment Was Had by All!

KEEP TALKING

by Ellen Gwathmey
convener, VBWIM

For those who attended, the May workshop was a time of sharing and learning as we explored what it means for women and men to be partners in ministry. Out of the sharing came a heightened awareness that both individually and collectively we all are striving to live out our Christian calling. Though we are called as individuals to work and minister together in community, it is only through cooperation that we can fully utilize our God-given gifts.

We came to realize that in order to cooperate, we must communicate effectively. We need to talk and to listen to each other— if we are to minister together, to dream together, and to see those dreams realized. The May workshop taught us that though we communicate differently at times, we can and do communicate when we take the time to really listen to each other.

Keep talking, keep listening and keep encouraging — so that the Son's light may illuminate the world.

*The Rev. Ellen Gwathmey is
minister of visitation and outreach
at River Road Church, Richmond*

Something magical happened at the spring workshop this year. We were a community. We shared tears and laughter, mealtime and thinking time, worship and reflection. It was truly the church at its best. We were intergenerational— from the new baby along with mom (to facilitate frequent nourishing) to the retired (who had lots of personal history to process along with new ideas and new relationships); the seminary trained professional and the Sunday School trained lay; men alongside women; all with shared responsibility in leadership as well as learning.

The program covered a lot of bases as we explored gender issues in culture and church in a span of two half-days. The workshops on Friday afternoon enabled individuals to choose two topics of interest, such as ordination, sexual harassment, inclusive language in liturgy and worship, deacon ministry, gender differences, and cultural bias in society. Some of these topics are reported on in this issue of *Synergy*.

The Friday night worship brought us together for a genuine *tour de force* in the antiphonal sermon by David and June Dorsey, the fine organ postlude by Michael Simpson, and the carefully crafted litany and hymns. The offering was designated as a gift for the Baptist Center for Women at Baptist Theological Seminary at Richmond, and was a generous one in recognition of their ministry to seminarians.

The Saturday morning meeting in the round focused on differences in staff relationship styles and worship expectations—all designed to sharpen our awareness of how we interact and how relationships can be better understood.

We wished for more people to share the experience with us, but truthfully, with a crowd the magical moments might not have happened.

One participant observed that the experience was so important that we should consider mobilizing a traveling "road show" to take the message out to the churches! Maybe so.

This issue is going to our larger mailing list as part of a subscription campaign. At any one time we have around 50 paid members, while our mailing list consists of over 600 persons. It is apparent that there are others whom we need to enlist. We need *you* to give weight to the voice we speak in Virginia. We think many of you need us—to share in the network of community and fellowship, to have a voice for some of your concerns, and to seek to affect the level of acceptance for women in ministry in Virginia.

Join now and your membership will extend through 1995. In addition to announcements of special events, you will receive the newsletter *Synergy*, book lists and other materials. You also may be interested in program planning, writing for the newsletter, reviewing books, etc. Let us know what your interests are and what level of involvement you want.

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CONFERENCE HIGHLIGHTS

One Great Lesson

by Boyce Outen

In days long past, I think I read something like this: “The trouble with some people is that they refuse to admit their faults. I would admit mine — if I had any.” Sadly, I must for myself deny the sentiment of that quote, for I am forced to admit that I had one once. I plead innocence of knowledge that I had it.

Having agreed to take a small part in the program, I decided to attend all sessions of the conference entitled Full Partners, Men and Women in Ministry.

During sessions conducted by competent and eloquent persons, I came to know my one fault, that is, in my speech and even in my prayers, I used exclusive words—words that failed to include my favorite people, women. Immediately, I was converted and renounced forever all exclusive words, consigning them to oblivion. Selah.

Boyce Outen is a retired attorney and a deacon at Grace Baptist Church.

A New Way to Do Something

by Betty Pugh

One of the most unique aspects of the Virginia Baptist Women in Ministry conference, Full Partners: Women and Men in Ministry, was the process that brought about its gestation and birth. And like many experiences in birthing new things, it was not always easy and effortless.

The steering committee invited 15 men and women in January of 1994 to begin the process of planning for this event. The men and women represented many different types of ministry in our state: pastors, associate pastors, denominational workers, ministers of outreach, youth, family, and children, directors of social ministries, ministers of music, as well as those in academia and those who serve their local church as laity. We came as folks interested in reconciliation between the genders, and in taking honest and meaningful looks at what this meant in our day to day working out of the will of God for our communities and ourselves.

Left brain creative minds abounded while right brains strained to organize and get a thesis statement. Sensitivity to language, hierarchy issues, and who talked the most began to affect the procedures in the committee’s work. Some specific groups working together on particular tasks had to wrestle with how they wanted to partner. Does partnering mean that men step back and let women do the job—deferring and opening the door, or does it mean that they stand side by side and do it together? And if so, how do we stand side by side and share the task?

I loved every moment of the struggle, every element of discomfort, every frustrating sigh that came, for it was a signal of something fantastic and novel to many of the religious systems we perpetuate. All too often, men plan and lay out, design task and procedure, define objectives and approach, and then invite some women to pepper the attempt so that it will be a “shared” event. This was not the case for our conference. I hope, and pray, beyond the words, events, challenges of the weekend, that the process itself was one of learning for all and a step farther toward greater partnership between women and men in ministry together.

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

FULL PARTNERS

The Language Issue

by Mary Lib Grizzard

I thoroughly enjoyed the VBWIM spring conference. It was stimulating and informative. Among the workshops offered, I chose “Language and Liturgy,” led by Wanda Fennell, minister of music at Grace Church.

These days, I’m trying to be an interpreter to those of my generation who wonder why anyone should be concerned about inclusive language in worship. We grew up knowing that “man” in the Bible meant all of us. We were not bothered at all by the masculine language for God. At least, I wasn’t. We have memorized hymns and scripture passages and when someone comes along and changes the text, we stumble and lose our place.

I wish some of my peers had attended this workshop. It was a good one. Wanda handed out an excellent annotated bibliography on language issues. She shared practical suggestions for helping congregations find deeper meaning in worship. One idea in particular impressed me as useful in accommodating a congregation with varied views on inclusive language. In a Sunday bulletin an asterisk by Hymn 414 led to this note: If it will facilitate your worship of God you are invited to substitute the term “person” for “brother” in stanza 1 of our Hymn of Discipleship.

To help church people think through issues of language and liturgy, Wanda suggested *Words That Hurt, Words That Heal*, a five-study session with guides for users and leader. This book was available in the extensive Cokesbury Bookstore display at the conference.

Such a workshop strengthens my feeling that worship leaders need to be sensitive to what words mean to the young, the stranger, the dispossessed and others in our congregations. Our language about God and human beings is impoverished by our shallow concepts.

My generation has, not without resistance in many cases, accepted the newer translations of the Bible. Someday we may be surprised to find ourselves singing—without being invited to do so by the bulletin—“person” instead of “brother.”

Mary Lib Grizzard is retired and a member of River Road Church in Richmond. A graduate of Southern Seminary, she was formerly Baptist student director at Westhampton College, editor at the Baptist Foreign Mission Board, and pastor’s wife.

WOMEN IN THE NEWS

New positions and Changes

Rebecca Mitton has joined the staff of Fort Lee Church as youth minister.

Martha Colvin has resigned as minister of education and youth at Leigh Street Church, Richmond.

Julie Jenkins is summer intern on the *Religious Herald* staff. She is a recent graduate of the College of William and Mary and a member of Bethel Church in Midlothian.

Gina McCarver is associate minister at Glen Allen Church near Richmond.

Meri Beth Bishop has joined the staff of First Church, Danville, as director children and youth. She is a graduate of Averett College.

Irma Duke was named executive director of the North Carolina Woman's Missionary Union. She served 19 years at the Foreign Mission Board, SBC, as writer and executive.

Elizabeth Fowler is minister of music and children at Bethel Baptist Church near Roanoke.

Jennifer Taafe is children's ministries coordinator at Effort Baptist Church, Palmyra.

Ronda Stewart-Wilcox is minister of religious education at May Memorial

Church in Powhatan. She is a graduate of Southern Seminary.

Cindy Ring, a student at Baptist Theological Seminary at Richmond, is minister to single adults at Mount Vernon Church, Richmond.

Ordinations

Brenda Kaye Lee, was ordained to the ministry on April 24 at Bon Air Church, Richmond. She is hospital chaplain in Greensboro.

Karen K. Park was ordained on Nov. 14, 1993, at First Church, Richmond. A graduate of Southern Seminary, she is in the residency program of Virginia Institute of Pastoral Care.

Dora Bortey was ordained on May 29 by First Church, Annandale. She is a graduate of Southern Seminary.

Shannon Southern, former minister of youth at Southside Church, Richmond, was ordained to the ministry May 15 by the church. She is beginning work at Southwestern Seminary.

Honors and Accolades

Anne Davis, professor at Southern Baptist Seminary and on sabbatical with Virginia Woman's Missionary Union, was keynote speaker at the May meeting of Virginia Baptist Historical Society, at the University of Richmond. Other speakers included **Betty Pugh**,

associate pastor at Grace Church, **Earlene Jessee**, executive director of Virginia Woman's Missionary Union, and **Patricia Harwood**, dean at Westhampton College, Richmond.

Jean Woodward of Richmond and **Alma Hunt** of Roanoke were named to the Religious Liberty Council of the Baptist Joint Committee during its annual meeting in May.

Bonnie Dixon, 1994 graduate of Baptist Theological Seminary at Richmond, was named president-elect of the honorary alumni association of BTSR. She is a member of Ginter Park Church in Richmond.

Linda McKinnish Bridges was the focus of an article in the *Religious Herald* by Fred Anderson of the Virginia Baptist Historical Society.

Seminary Graduations:

Southeastern: **Lora Lynn Morrison Thigpen** of Danville, M.A. in Christian education; **Lyn O'Berry** of Hampton, M.Div.

Southern: **Dora Dorte** of Annandale, M.Div.; **Kathy L. Green** of Lynchburg, M.A. in Christian Education

Southwestern: **Penny G. Rasnake** of Lynchburg, M.A. in communication.

Baptist Seminary at Richmond: **Bonnie Dixon** of Richmond, M. Div.



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CONFERENCE HIGHLIGHTS

Reflections on “Full Partners: Women and Men in Ministry:

by Ruth B. Finley

Although planned and billed as a conference, “Full Partners” developed into something far more than just a conference; it evolved into an intimate supportive faith community of men and women seeking and sharing their various ministries. As an ordained deacon, I elected to attend the two workshops dealing with deacons and ordination.

In the first group (three ordained ministers and me!), it was informative to reflect on the role of female deacons historically from Biblical times through more recent history to the current polarity of opinion in Baptist churches today. In the second workshop, it was comforting to know that everybody else was as confused as I was on the meaning of ordination! The lively discussion engendered in both groups could have gone on for much longer than the allotted time.

The Friday evening service was uniquely beautiful as elements of scripture, music, message and prayer blended into a highly participatory worship experience. The only thing that could have made it more meaningful would have been to observe communion.

On Saturday morning, conference leaders used role play to prompt us into dialogue about truly listening. By this time, the conferees were all “family,” so we felt comfortable in sharing personal experiences within the confines of the group.

Before departing we took part in “sculpting” each other into potential congregational configurations to become aware of the “hidden” message implied in the physical setting of the congregation. We ended on a high note by prayerfully sharing the meaning of our time together before we went out “into the world.”

It’s So Elemental!

by Barbara Jackson

I attended the workshop on “Why Do We Need Women in Ministry” led by David Burhans. Judy Bailey, who was unable to be present because of sickness, asked David Burhans why they were given this topic. She said, “It’s so elemental.”

Well, perhaps so to the persons who were there and had no difficulty in coming up with some answers. But to the vast majority of folks back in the churches, who as a whole don’t understand the issues—or even why some people are so exercised by the “woman thing,” it is not so elemental.

Some of us can be interpreters to our friends and church members in our own

The two-day experience was rounded out with a very extensive and personally useful display of theme-related books and resources from Cokesbury. Delicious meals and nutritious breaks offered opportunities for fellowship around the table.

What I took home from the conference was the inclusiveness of the call to ministry—that the various aspects of ministry are carried out by both men and women, professional and lay, by ordained and non-ordained, in the sanctuary and in the street, through words and through actions. Ministry has far more breadth and depth than I had realized. The focus of the conference was really *ministry*; the thematic exploration of gender issues provided a vehicle through which to advance our individual calls to ministry.

Thanks for inviting me to reflect on the meaning of the conference. In so doing, it gave me the opportunity to enjoy it all over again! And to think, I almost didn’t go because I thought I might be perceived as an interloper among a bunch of high powered militant women preachers!

Ruth B. Finley is assistant director for education and training services, Virginia Center on Aging, Virginia Commonwealth University. She is a deacon at First Baptist Church, Richmond.

churches on what the whole issue is all about. Please feel free to use any of the following in your own church.

David Burhans produced a comprehensive picture of the issue by skillfully evoking comments from the workshop participants. In summary, we need women in ministry for these reasons:

1. To eliminate the stereotype of minister/pastor as male.
2. To give women equal opportunity to recognize and act on God’s call.
3. Because women have gifts to share with the church and people.
4. Because women can relate to some people well, while men relate to others well. A woman can open doors that may be closed to a man.
5. All of us need to join the 20th (21st?) century and acknowledge the cultural realities of today regarding women’s work, roles in society, financial needs, etc.
6. To provide a presence and an opposition to fundamentalist rejections of women.
7. To refute the misinterpretation of the Garden of Eden story and the erroneous idea of women as the origin of sin.
8. Because of Jesus’ example in his dealings with women.
9. To fulfill prophecy: God’s spirit pours out on women and men alike, and “your sons and daughters shall prophesy” (Joel 2:28). Other scripture was recalled which upheld equality under God.
10. Women have earned and should receive recognition and the role for what they have been doing all along in teaching, nurturing and spiritual ministry.
11. Because women have been called of God “for healing, sustaining, guiding and reconciling others” (quoting Wayne Oates).

Some practical steps: Those in church work can assist in educating by encouraging gender-neutral language in speech, hymns, liturgy, and ordinary conversation. We can also encourage our churches to accept women in our pulpits and on church staffs.

Women in ministry should seek and welcome opportunities to preach as a way of opening doors and proving what we can do, and by being role models for other young women. And all of us should make sure that our authentic relations with our church members reflect personal integrity, i.e., that what you say is consistent with your life.

Barbara Jackson is editor of Synergy.

CONFERENCE HIGHLIGHTS

SISTERS AND BROTHERS RECLAIMED

a sermon

by David Hardy Dorsey and June Hardy Dorsey

A Parable

Once upon a time which could have been the time of your birth, in a place that could have been the place where you were born, two babies came into being. One was smaller than the other and was like the mother who bore her. The other was little larger and different from the mother who bore him.

From their conception, these babies were alike yet very different. She was graceful and quiet. He was energetic and vocal. She observed; he jumped in with both hands and feet. He could run and jump and climb. She could run and jump

and climb too, but never as fast or as high or as swift as her brother. Her hands were nimble, and soon he learned to come to her for threading needles and opening small bottles.

In their hearts they experienced the same feelings ... joy, fear, anger, grief... but they soon learned that they could not express their feelings in the same ways. She was chastised for outbursts of a fiery anger, while he was teased for his tears. They both were afraid, but she could speak her fears, while he was not allowed to tell of his terrors. Joy was theirs to experience, and laughter rolled from them both.

As the children grew they both became strong and healthy, and they played for hours along the shore of this place that could have been the place where you were born. He would venture longer and farther away from home, while she found clever, interesting ways to create games with the seashells, sand and waves.

Summer came and went, and the children grew increasingly different. A favorite game was seaside kickball. Whenever they would play, he and those like him insisted on following the rules, while she and those like her wanted everyone to get along and didn't mind changing the rules to this end.

Even the sand castles were different. She would sit with her friends, their laughter and chatter riding on the ocean breeze. Sometimes they would be so engrossed in their fun that they would stop building as they talked and giggled. And the castle would be unfinished, lopsided and uneven. He and his friends would build elaborate, forbidding structures ... often working in silence and with full concentration. They instinctively seemed to know which bridge to reinforce and which tunnels to dig. They would start early and work steadily until the

sand-castle (now turned sand-fort) complex was completed.

Life on the seashore was good with plenty of fresh air and ocean breezes.

Summers came and went and the children became increasingly different.

He liked efficiency and called his telling her what to do "communication." She seemed to want to include all her friends and their ideas in everything and called their endless chatter "communication."

He was selected to run first in the seaside races, while she was selected to watch the bonfire. He seemed satisfied when others did as he told them to do, while she wanted to share and keep peace. She would share openly about her innermost thoughts, while he rarely admitted them even to himself. He made the rules; she kept the peace.

Summers came and went and the children became increasingly different. So different, in fact, that they stopped running and jumping and building sand castles and playing kickball together on the seashore in the land that could have been the land where you were born.

A disclaimer

It is with great caution and trepidation that we attempt to address full partnerships between women and men. In a circle of Christians so keen on the issues like this circle, generalizations are dangerous and universalizing usually causes separation. So we offer this disclaimer: that we do not attempt to speak for the experience of all women and all men but rather seek to find a connecting point where each person's experience can ring true and find meaning.

Jesus and women

It is no wonder that the women were first at the Cradle and last at the Cross.

They had never known a man like this man Jesus ... and there has never been another. A prophet and teacher who never nagged at them, never flattered or coaxed or patronized; who never made jokes about them, never treated them either as "the women, God help us!" or "the ladies, God bless them!"; who rebuked without querulousness and praised without condescension; who took their questions and arguments seriously; who never mapped out their sphere for them. There is no act, no sermon, no parable in the whole Gospel that borrows its pungency from female perversity; no one could possibly guess from the words and deeds of Jesus that there was anything "funny" about woman's nature.

Nowhere in the Gospel is the stereotyping of today's gender talk validated. Just as women are in every case recipients of Jesus' mutual respect and understanding, so are the stereotypes of today's male strikingly absent from Holy Writ. Absent are the stereotypes of the male chauvinist with only one thing on the brain. Nowhere in the Gospels does Jesus confuse his language of man for a domineering, self-aggrandizing brute who cannot feel and does not listen.

And yet, if ever there was justification for outright disdain for or dominance over women or impatience with the pride-swelling, power-wielding man, it was in the time of our Lord. Jesus' silence in this area is striking enough. But he goes one step farther. Jesus employs a metaphor that is for us so familiar, so common, we miss the radical implications of what Jesus proposed. It is the metaphor of sister and brother.

As roles assigned to women and men shift in confusing ways, many Christians are becoming ever more rigid in their defense of the same conventional social arrangements Jesus challenged. They uphold the ideal of the "Christian family," in which men dominate women, without seeming to notice that Jesus had nothing positive to say about such a system. Jesus of Nazareth offered a radical metaphor by which women and men might find a new way of relating to one another. He told his followers that they were all his sisters and brothers and that therefore they were brothers and sisters to each other.

Matthew's gospel has Jesus make this response during a teaching ministry that has

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(Dorsey & Dorsey...from page 6)

attracted such large crowds that his family cannot get near him and they send word to him that they are there. Someone delivers the message that his mother and brothers are standing outside wanting to speak to him. He sends back this astonishing answer ... an answer recorded by three of the gospels in much the same way and in much the same words.

A metaphor unrealized

If full partnership in ministry is available for women and men simply by employing the metaphor of sisters and brothers, why is it not happening? If being born into the family of God and recognizing our relatedness to one another is all it takes, why is there even a need for a conference such as this?

This certainly is not a new metaphor in Christendom. From the hallowed halls of Catholic academia where Brother Peter and Sister Mary Catherine can be found earnestly teaching catechism classes, to the backwoods church house where Brother Amos and Sister Susie are setting up for the revival meetin', the term "sister" and "brother" have been used to refer to members of the Christian community.

Like is often the case when Gospel is interpreted through a particular culture, the use of the sibling metaphor has often been viewed within the cultural context where it is found. When the culture assigned particular roles to men and women, then it came to be accepted that Brother Amos would do the preachin' and Sister Susie would tend to the children. Brother Peter would administer the sacraments, while Sister Mary Catherine would bind the wounds. Put simply, the metaphor of brother and sister became trapped within the limitations of the culture.

Painfully we see the phenomenon is still alive and well. The church, the one institution most comfortable with the language of family, oftentimes is found using the metaphor that Jesus introduced while altogether missing the point.

Still, something about the sister-brother metaphor begs our attention. Why, of all the metaphors available to Jesus, why this one?

Looking back over what little the early Christians had to say about the family into which Jesus was born, we may be safe in making two assumptions that are critical in our understanding of what Jesus had in mind when he said that those who do the will of the father in heaven are his brothers

and sisters. First, the association Jesus had with his younger sisters and brothers was sufficiently positive for him to decide on the family as a metaphor to use in his description of the ideal community. Second, his experience of his own family was sufficiently troubling for Jesus to imagine another kind of family: a family in which each sister and brother could claim an equal share of authority and be held equally accountable for the doing of God's will.

A metaphor to realize

In that kind of family, how are women and men to treat each other? What is the appropriate attitude to be held by one half of humanity toward the other half when they are not linked by bonds of blood or marriage?

We suggest that the sister-brother metaphor is neither exhausted of its potential nor irrelevant to the very particulars that impede our ministries across the sexes. The sibling metaphor points to truths important for our hearing.

- Women and men who do the will of God are sisters and brothers to Christ. Unmistakably members of the same family as God made flesh.

- Men and women who do the will of God are brothers and sisters to each other. They have the exact same relationship to Christ. Not sisters and step-brothers or brothers and step-sisters, but brothers and sisters to Christ.

- Women and men who do the will of God are of one family. This means that we share a common history, even though some of the stories are just being discovered. We are made up of the same genetic pool, reflecting various facets of parent God. Nothing will ever change the fact that sisters and brothers are family. Separation may occur but the fact remains the same: we are still siblings.

- We are about the same task—doing the will of God. There is no distinction in task. In fact, we get little help here on what precisely is the will of God. We presume Jesus intended to leave the will of God undefined, to accentuate the notion that it is in the pursuit of His will that we are made sisters and brothers.

- Brothers and sisters have an honest picture of one another. Siblings know one another well. Just try to be pretentious around a sister or a brother, and hear, "What are you trying to prove?"

- Sisters and brothers do not always get along. It is as though sibling rivalry and competition as well as jealousy and resentment are scripted in the relationship between brothers and sisters.

- Doing the will of God is what makes us brothers and sisters. Being sisters and brothers has less to do with being like-minded and more the doing of God's will.

Who is my mother, and who are my brothers? And pointing to his disciples, he said, "Here are my mother and brothers! For whoever does the will of my Father in heaven is my brother and sister and mother."

Differences acknowledged

In ministry, our differences loom large and express themselves through our varying ways gaining self-esteem. Through our work styles. Through the roles with which we are comfortable and uncomfortable. Through our ways of communicating. Through our leadership models. Even in the ways we experience God and understand our own brokenness.

Oh yes, and sometime, because we are so different, we are very attracted to one another. Not just our minds and spirits but our bodies as well, and that attraction can grow and become consuming and end up destroying all that we have called holy.

Women and men ...

Men and women ...

Like the children in the story, our differences can eventually separate us to such a degree that we are forever apart. Our differences are great enough to alienate us. But they do not have to. We can work toward partnership.

Partnership described

So, what does full partnership look like?

Full partnership is ...

A place where diversity is valued

A place where mutual empowerment occurs

A place that is co-creative

A place that is dynamic (energizing, alive) in a new way

These attributes of full partnership come:

...when process and content are both considered

...when there is shared responsibility for the relationship

...when contextual and linear thinking is integrated

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'SAINTS' AND HEROES'

Saints and Heroes: Hannah Lee Hall

Early Women's Advocate by Rees Watkins

Hannah Lee Corbin Hall deserves to be remembered. The circumstances of her life and remarkable character stand out in the history of the early Baptists of Virginia. Two of her brothers were signers of the Declaration of Independence while two others were early diplomats to Europe.

During these times when the accomplishments of women are being given a second look, it seems timely to take this courageous, fearless woman off the forgotten list. She would have been unusual in any day, but in her own day she was unique.

For most of her adult life, she managed and developed a large estate and handled with skill complicated transactions with British agents. She demanded and received education far superior to most 18th century women. She defied the Established Church when she joined a small, dissenting group called the Baptist Society. She ignored tradition with her illegal second marriage and her lifestyle. She was an ardent advocate of women's suffrage and influenced her famous brother Richard Henry Lee on the subject.

Who was this exceptional woman? Born on February 6, 1728, to Thomas and Hannah Ludwell Lee, she spent her growing up years at Stratford Hall, the seat of the Lee family. At age twenty she was married at Stratford Hall to Gawen Corbin and together they developed Pecatone Plantation. They had one daughter, Patty Corbin.

Gawen Corbin died in 1759, leaving Hannah at age 32 to cope with a 10-year-

old child and the daily operation of a large plantation. His will was a shocker! He divided his estate equally between his wife and daughter—but his daughter would receive her half only if she remained single until she reached the age of 21. Hannah would lose her half if she married again or if she left the county!

... the first Virginia woman to take a stand for women's rights ...

Hannah found that this will left her with all the responsibilities of a rich *man* but with none of his political rights. She was the first Virginia woman openly concerned with women's rights. If women had to pay taxes then women should be able to vote for the politicians who wrote the tax laws. Hannah was named co-executor of Corbin's will along with three of her brothers, but she refused to appear in court as a *co*-executor. The court records show that a fine was imposed—which she refused to pay.

Hannah did another forbidden thing—she fell in love with Dr. Richard Lingan Hall, the family physician. If she married him the ceremony had to be performed according to the rites and ceremonies of the Established Church, to which Hannah would not agree. Besides, that same law would cost her her inheritance for which she had worked hard. According to the law, Hannah and Dr. Hall lived together illegally. Traditions and the clergy say they had a perfectly moral dissenter's marriage ceremony. The marriage did not become

legal until the Act of 1780 when dissenters' marriages were declared legal. In the meantime, two children born to the couple could not bear their father's name, even in their parents' wills.

Hannah Lee Corbin was not content in the Established Church. In the years following her first husband's death, between 1860 and 1862, a young Baptist preacher, David Thomas, came to Virginia and preached in the Northern Neck. It is likely that Hannah heard him. She stopped going to the parish church and was "presented" to the Grand Jury for not appearing in church for six months. Hannah refused to pay the imposed fine, even though her brother was the magistrate. In an ancient church roll book of the Chappawamsic Baptist Church one can find the name of Hannah Hall. In 1771 she became a charter member of the Potomac Baptist Church. She even opened her home to dissident Baptist preaching. When Hannah filed her will in 1781 she gave her two children for the first time their father's surname in a public record. It is impossible to wander over the grounds at Stratford Hall or of Woodberry, her home on the Rappahannock, without reflecting upon the life and character of this unusual woman. Problems arose in her life which she met with resolution, determination, conviction and real courage.

Women of Virginia owe much to Hannah Lee Corbin Hall, the first Virginia woman to take a stand for women's rights, who aligned herself with the Baptists to advocate freedom of religion. Hers is a strong personal testimony: "My dear Sister," she wrote, "This is our comfort—that we know in whom we have believed."

Rees Watkins, a graduate of Southwestern Seminary, is educational assistant at the Virginia Baptist Historical Society. She is author of the recently published Daughters of Destiny, a brief historical summary of women in Virginia Baptist life.

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.

Biblical and Doctrinal Messages About Gender

Workshop presentation by Anne P. Rosser

There is no more important section of the Old Testament than the first eleven chapters of Genesis. Rather than being a literal, historical account of humankind's growth and development, it is actually a theological description of God's goodness in creation and humankind's rebellion against that goodness.

God creates—over and over—and asserts that creation is good! However, men and women are constantly tempted to evade their created humanity and attempt to be their own God. In the Hebrew (and the Christian) mind, the very essence of sin is rebellion against God. Chapter 12 of Genesis begins with God's call to Abram and Sarai to leave their kindred and heritage and follow God's leadership. The salvific promise from God that all humankind will be blessed through their offspring sets the stage for the eventual redemption of all nations and peoples.

The first and most important message about gender in the biblical text is found in the first chapter of Genesis (1:26-31). The creation of humankind in the image of God is the climax of creation. "So God created humankind in God's image; God created them male and female" (1:27). The creation of God is ringing affirmation that God's love and justice are always egalitarian. This means that in our basic human relationships we were created to complement—not diminish—one another's sexuality and ultimate personhood.

God is neither male nor female.

Rather, God is Spirit. Nevertheless, God has chosen in both the old and new covenants to reveal Godself in both male and female imagery. Among many examples, we cite two from each covenant.

Old Testament: Moses refers to God as nursing mother carrying the children of Israel on her breasts as a mother carries her suckling child (Num. 11:10-13). God is revealed as the loving and faithful husband to Israel, who is the unfaithful wife who brings shame and reproach upon her loved ones (Hosea 1:2 ff.).

New Testament: God is portrayed as a woman searching for her lost possessions, her coins (Luke 15:8-10). God is portrayed as a loving father with two prodigal sons (Luke 15:11-32).

Cultural clues

The companion disciplines of archeology and anthropology shed much light on how humankind developed from the pre-civilized Stone Age to civilized tribal culture. Basically, all cultures followed this pattern of development.

Stone Age. A loose collection of related groups lived and survived in a hostile environment, foraging for subsistence, with perilous infant mortality and short life spans.

Matriarchy. A family structure developed around the care of mothers. Because fertility, birth and nurturing were a province of the female, it is easy to see how cultures developed along matriarchal lines. All around the world ancient matriarchal cultures flourished for centuries. For example, in what is today western Asia the ancient matriarchal society developed into a highly refined way of life. Historians and other scholars have found remnants of that ancient culture in the rise and development of classical Greece centuries later. It is no accident that oldest deities of the ancient Greeks have feminine names: Athena, Artemis, Aphrodite and Hera. There was no father god Zeus until the male dominant marauders from beyond Greek lands made war on the matriarchal society of the region. Ancient texts survive to give us a graphic account of how matriarchal cultures ordered their life and work.

Patriarchy. Eventually patriarchy supplanted matriarchy as male warriors increased in numbers and power, overthrowing the surrounding matriarchal cultures. Gradually, all matriarchal societies succumbed to power and pillage and rape by warring male conquerors.

The biblical record

The father and mother of the Hebrews, Abraham and Sarah, left the matriarchal culture of Ur in Chaldea, where the chief deity was the moon goddess. As Abraham and Sarah followed the call of the one true God to a new land and new way of life, however, a shift in their theology became evident. Rather than becoming egalitarian as God led them, their descendants became increasingly patriarchal in their thought patterns and cultic observances.

On the one hand, the earliest traditions of the Hebrews reveal life involving both patriarchs and matriarchs: namely, Abraham and Sarah, Isaac and Rebekah, Jacob and Leah and Rachel. However, from the time of the judges in Israel, the people's culture and lifestyle became increasingly patriarchal.

A new covenant

Many centuries later God established a new covenant with the people based upon the life and death and resurrection of Jesus of Nazareth. This covenant would break up the old patriarchal beliefs and thought patterns and, in the process, form a new way of life—the kingdom of God. The kingdom of God is not a place, not even a heaven; rather it is a way of living, a way of relating to people in a totally inclusive and egalitarian manner. The kingdom lifestyle of Jesus asserts over and over that (1) God is always partial to the poor and dispossessed; (2) God always intends for *all people* to be made whole, healthy, cleansed and strong; (3) God forgives all sinners, including prostitutes and tax collectors (Luke 4:16-19). Obviously, women in large numbers were included in all three groups.

Jesus' crucifixion is a powerful metaphor for God's own excruciating suffering over the abuse God's children have given each other. Can we not describe the suffering of our crucified God as that of a great cosmic sob, heaving from paroxysms of unbearable pain, seeking release and solace.

The gospels

A critical analysis of the four gospels reveals some startling truths: The synoptics show the Jesus movement developed from Jesus' leadership of twelve disciples, all male, in Galilee, with the inner circle including Peter, James and John. However, the fourth gospel, John, reveals nothing of the twelve as a group. They are not mentioned as such. Indeed, only a few male disciples are mentioned by name in John's gospel. The earliest manuscripts close with the 20th chapter of John. Chapter 21 was added much later by a scribe of the early church.

(Please turn to page 12)

A LITTLE HUMOR

Laughable Loony Limericks

There once was a pious young priest,
Who lived almost wholly on yeast;
“For,” he said, “it is plain
We must all rise again,
And I want to get started, at least.”

A wonderful bird is the pelican!
His mouth can hold more than his
belican.
He can take in his beak
Enough food for a week—
I’m darned if I know how the
helican!

There was a young lady from Niger,
Who smiled as she rode on a tiger.
They came back from the ride
With the lady inside,
And the smile on the face of the
tiger.

There once was a lady from Guam
Who said, “Now the ocean’s so calm
I will swim, for a lark,”
She encountered a shark.
Let us now sing the twenty-third
psalm.

There once was a maiden of Siam,
Who said to her lover, young Kiam,
“If you kiss me, of course
You will have to use force—
But God knows you’re stronger than
I am.”

There was a dear lady of Eden,
Who on apples was quite fond of feedin’
She gave one to Adam,
Who said, Thank you, Madam,
And then both skedaddled from Eden.

Sunday School Stumbles

The epistles were the wives of the
apostles.
Noah’s wife was called Joan of Ark.
The First Commandment was when Eve
told Adam to eat the apple.
The Fifth Comandment is humor thy
father and mother.
The Seventh Commandment is thou
shalt not admit adultery.
Jesus was born because Mary had an
immaculate contraption.
A republican is a sinner mentioned in
the Bible.
The people who followed the Lord were
called the twelve opossums.
Jesus ate the last supper with the twelve
decibels.
Salome was a bad woman who took off
her clothes and danced for Harold.

(Dorsey & Dorsey...from page 7)

... when there are flexible role options
... when being connected and being
autonomous is valued
... when feelings and intellect are
connected
... when complicity of role stereotyping
is discussed
... when feedback is shared
... when emotional input is appreciated.
(Source: Pierce and Page)
So ... full partnership is not something
that one achieves once and for all. It is a
state of being and becoming. Intentional ...
Integrating ... And vitally important.

Celebration

The call of the Gospel is for us to be
sisters and brothers drawn together by the
common task of doing God’s will, minister-
ing together in Christ’s name. And in being
brothers and sisters, partners in doing God’s
will, there is much to celebrate.

We celebrate because we can have a
richer ministry together as partners than we
could have alone. We celebrate because we
are about the task building greater whole-
ness in our religious and theological
perspectives. Together we forge a more
inclusive view of the human situation. We
celebrate because our ministry may be
enriched not only as colleagues and as
theologians, but also as leaders. Our
partnership gives a powerful message that

ministry happens in relationship. We
celebrate because as a female-male
partnership, we can minister effectively
with a broader range of our parishioners
than could a single person or a single-
gender team. Together, we can be important
models for all the people in the church.

For Christian women and men to
recognize their relationship as sisters and
brothers is not a peripheral issue. It has
everything to do with the battle we wage
and the grace we extend. It is not marginal
to our health and wholeness as people of
God.

While at a favorite coffee shop in
Carytown, I could not help but notice the
graffiti on the bathroom wall—in the case
of this one, something of a proverb:

*What in this life we do not resolve,
we project in every circle, in all the world.*

It’s true, isn’t it? It is a scary proposition
when, one day, we discover that it is not the
SBC, CBF, AOB, WMU, FMB we battle
most! More significantly, we battle
ourselves, we do battle against the very
potentials God has unleashed for our living.

For sure, no one here would deny that
the systems and structures in place are a far
cry from what we desire most, maybe even
storehouses for evil rampant. But if we are
honest, the sister and brother in each of us
borrows from a life history of fragmenta-
tion.

The sister and brother in each of us begs

for confession—when we are less than
understanding, when we compete fiercely
for the same goods, and somehow believe
that there is only so much God’s grace to go
around.

The sister and brother in each of us begs
for celebration—the ability to thrive in those
partnerships we do share.

Most importantly, the sister and brother
in each of us begs for God’s transformation
within us.

This much God promises. God delivers
to those who do the will of God. And for
those who do the will of God, we are made
sisters and brothers...

...sisters and brothers to the one who has
redeemed us and is still redeeming us
...sisters and brothers to one another
...sisters and brothers reclaimed.

May it be so—in the name of Jesus
Christ our Lord—Amen.

Sources: Dozier & Adams, *Sisters &
Brothers: Reclaiming a Biblical Idea of
Community*; Neuchterlein, *Male-Female Church
Staff: Celebrating the Gifts, Confronting the
Challenges*; Pierce & Page, *A Male/Female
Continuum: Paths to Collegueship*.

**The Rev. David H. Dorsey is associate
chaplain, University of Richmond.
June H. Dorsey is minister of education
at Ginter Park Church.**

NEWS BRIEFS

Daughters of Destiny exhibit

... continues through December at the Virginia Baptist Historical Society on the campus of University of Richmond.

Through period photographs, manuscripts and artifacts, the exhibit salutes the many contributions of Virginia Baptist women over nearly three centuries. The exhibit highlights accomplishments in ministries, mission and education, and salutes both historical and contemporary personalities.

The exhibit opened in May in conjunction with the Society's annual meeting, which featured Anne Davis from Southern Seminary as speaker. Also, Betty Pugh, Earlene Jessee and Patricia Harwood spoke representing women in ministry, missions, and education. Special recognition was accorded Alma Hunt and Rees Watkins as two special "daughters of destiny." Rees Watkins was the writer for *Daughters of Destiny* booklet, the historical summary of women in Virginia Baptist history.

Southern Baptist Women in Ministry

... met in Greensboro in May to elect officers and name eight new board members. Ronda Stewart-Wilcox from Virginia continues as treasurer. Also, a motion to change the name to **Baptist Women in Ministry** is now under consideration. The program and worship centered on the theme: "A Future Hope, Dwelling in Possibility," with about 150 persons present.

A brochure entitled "Opening Doors: A brief history of women in ministry in Southern Baptist life, 1868-1993" is now available. The brochure documents significant persons and events in a chronological listing, and is designed as a teaching tool for congregations. Order copies from SBWIM, 2800 Frankfort Ave., Louisville, KY 40206; (502) 896-4425.

Virginia Historical Society's exhibit

... "Firsts among Virginia Women" opens August 23 at the society's gallery in Richmond. The exhibit will showcase 13 remarkable Virginia women who have been the first to attain prominence in certain fields. The list includes First Ladies, educators, suffragists, authors, newspaper editor, and even Pocahontas. Also, the Society announced plans to prepare a guide

to manuscript materials covering all aspects of women lives and careers in Virginia for the past 400 years. The project will encompass diaries and correspondence, plantation records, personal papers of women from all levels of society, and the records of women's religious, social and philanthropic organizations.

Southwestern Seminary accreditation

... is under review because of the firing of seminary president Russell Dilday. The accrediting agency issued a rebuke earlier this year calling the action "a clear violation of accepted governance practices and places in jeopardy the vitality and basic integrity of the institution." (BP)

Baptist Theological Seminary at Richmond

... has been approved for membership in the Association of Theological Schools, a first step toward accreditation. The graduation of the first class to complete the entire three-year course of study qualified the seminary for this important recognition.

Divinity schools at Wake Forest and Mercer universities

... are on track to begin within a few years. Both schools say they need \$5 million in endowment before opening their doors to students. Wake Forest has named a noted Old Testament scholar, Walter Harrelson, to give shape to the new school.

WMU director Dellanna O'Brien

... at the Southern Baptist Convention, reported that WMU faces the "giants in the land" with confidence in God's guidance. She refuted three misconceptions: that WMU has become political, is feminist, and is dying. She stated that WMU is avoiding those things which divide and siphon off energy and has rededicated itself to missions.

On the charge of feminism, she said, "We are, obviously, an organization of and for women... We will continue to teach little girls that God ... gifted them uniquely to be his followers and calls them to his service."

Statistics on women in ministry

... was included in *Daughters of Destiny*, the booklet published by the Virginia Historical Society on the contributions of women in Virginia Baptist history. Using material supplied by VBWIM* and excerpts from an article by Sarah Frances Anders in a recent *Folio* (winter 1994), we learn that Southern Baptist clergywomen are behind other evangelicals, composing less than a half of one percent of over 50,000 ministers.

Anders says, "Women ministers among Southern Baptists are equally or better educated than their male counterparts." Nationally, from more than 1000 SBC clergywomen have come 51 pastors, 80 associate pastors, 250 chaplains, over 200 staff members, 30 denominational workers, and 16 college and seminary instructors. Yet for many education has not led to a chosen place of service. Anders reflects that scores of bright, committed women, ordained and lay, have turned to other professional opportunities or denominations to match education, call, and skills. And she fears the ultraconservative takeover will bleed the seminaries and spread to a "flight of the bright."

On the state level, in Virginia the picture is no better. In 1993, there were over 2100 ministers affiliated with the Baptist General Association, of whom 123 were women or 5.8%. This includes ordained and non-ordained women, as well as full- and part-time employees. The break-down is as follows:

	1993	1989
Pastor	8	4
Assoc. pastor	11	7
Min. education	22	16
Min. ed. (age-level)	30	33
Children's worker	10	?
Min. music (& youth)	33	31
Min. outreach/adults	9	11
Campus min.	3	?
Center directors	9	?
WMU prof. staff	4	5

(Sources: Watkins, *Daughters of Destiny*; Anders, *Folio*, winter, 1994; VBWIM statistics compiled by Betty Pugh)

(Rosser...from page 9)

The great surprise in John's gospel is that Jesus' inner circle of disciples was composed of three women: Mary Magdalene, Mary and Martha of Bethany. Of course, Lazarus, brother to the Mary and Martha, was also an intimate follower of Jesus. Many New Testament scholars believe that the fourth gospel was written in Ephesus.

Jesus' major encounters and conversations in John's gospel are with women. The prayers and long discourses in this gospel reflect a distinctly feminine perspective. Jesus' remarkable theological conversation with the Samaritan woman at the well (ch.4) reflects the prevalence of women as pastors, preachers, prophets and teachers in the Ephesian community and in western Asia.

We need to remember that the chief deity of Ephesus was Artemis (Diana was her Roman name). A panoply of priestesses accompanied her worship in the magnificent temple of Artemis/Diana in Ephesus. This building was known for centuries as one of the seven wonders of the ancient world. As Christianity spread across the Roman Empire in the first century, many Ephesian priestesses were converted and became pastors and preachers for Jesus Christ. This was gentile territory, and women had far more freedom here than in Palestinian Jewish society.

The early church

The historical record of the first three centuries of Christianity reveals that women as well as men served churches equally as servants of Christ: pastors, preachers, teachers, missionaries, etc. During this time, Christianity was an illegal religion in the Roman world. Persecution was rife, particularly in the second and third centuries. The rolls of Christian martyrs included many women. Christianity did not become legal until 313 C.E. when Constantine, emperor of the Holy Roman Empire, issued the Edict of Milan. Thus Christianity became the official religion of the Empire.

Ironically, once the practice of Christianity was legalized, the structures and programs of the church became increasingly patriarchal. Fiorenza writes: "The canonization process of early Christian writings has preserved not only the patriarchalizing texts of the New Testament, but also those earliest Christian traditions and texts that still permit us a glimpse of the egalitarian-inclusive practice and theology of early

Christians.... Thus the Bible does not function simply as perpetrator of women's secondary status in Christianity but also as a theological critique of this low status." (*In Memory of Her*, p. 56)

During the patristic period of church history, some of the church fathers drifted into misogyny and railed against the witness and ministry of women, namely, Origen, Tertullian, even Augustine and Jerome. Some examples: Origen: "Women should not speak publicly—especially *not* in the worship assembly of the church." Tertullian: "Women are the devil's gateway and the root of all sin. They must not function in any priestly form in the church!" Augustine: "God's purpose in creating the two genders was for one to lead (males) and the other (females) to follow." Jerome: "Women are the root of all sin and, therefore, of all heresy. They must not be allowed any leadership role in the church."

Epilogue

The focus of this particular discussion has been tracing how the beautifully inclusive and egalitarian teachings about creation in the Old Testament and Jesus' relationships with women in the New Testament became muted and eventually twisted and deformed as the developing church tried to accommodate itself to the patriarchal society and political system of the Roman Empire.

And yet! There continues to shine forth like the brightest of stars at midnight a most remarkable fact that cannot be denied: Not one teaching or example of Jesus ever upheld the cultural patriarchal defamation and subjugation of women! Praise Be To God!

Sources: Fiorenza, *In Memory of Her*; Frymer-Kensky, *In the Wake of the Goddesses: Women Culture and the Biblical Transformation of Pagan Myth*; Jeansonne, *The Women of Genesis: From Sarah to Potiphar's Wife*; Moltmann-Wendel, *The Women Around Jesus*; Wire, *The Corinthian Women Prophets: A Reconstruction Through Paul's Rhetoric*.

Dr. Anne P. Rosser is a graduate of Union Theological Seminary in Richmond, served as co-pastor with her husband, Aubrey, at Bainbridge-Southampton Church in Richmond, as associate pastor of Hampton Church in Hampton, and is now retired to an active ministry of speaking and writing.

Gleanings

"Feminism's Identity Crisis"... In her analysis of the movement toward equality that recognizes the different factions and different definitions inherent in feminism, the author points out the wariness some women have for the feminist label: those who say, "I'm not a feminist but..." and then go on to express the desire for equal opportunity or pay or reproductive choice. Such ambivalence is difficult to channel into constructive action. She said, "It's not surprising that we haven't achieved equality; we haven't even defined it."

"Vying for power are the poststructural feminist, political feminist, different-voice feminist (Gilligan), separatist feminist, pacifist feminist, lesbian feminists, careerist feminist, liberal feminists, anti-porn feminists, eco-feminists, and womanists." [Ed. note: she left out the Christian feminist!] Add to that mix, the New Age feminist and goddess worshipper, and now even the personal-development feminist (Steinem) and the recovery (from abuse or alcoholism) feminist.

She fears for the course of feminism today in the face of conflicting goals and expectations, and the apparent pattern of despair or retreat in the face of opposition. ...by Wendy Kaminer, *The Atlantic Monthly*, October, 1993

"Inventing the goddess" ... World Council of Churches meeting in Minneapolis last November used the wisdom material and the wisdom metaphor (*sophia*) for divine spirit as program content and created an uproar and accusations of heresy, focused mainly in the United Methodist Church. Because *sophia* is a feminine word grammatically, passages in scripture use the feminine pronoun: "Does not wisdom call, and does not understanding raise her voice?" The biblical female metaphor for the Holy is often used as a point of connection between traditional biblical language and the feminist evolution of faith.

The author says the heresy hunters have created the goddess Sophia; she is

(Please turn to page 13)

The Bookshelf

Men and Women Together in Ministry

Borrowdale, Anne. **Distorted Images: Misunderstandings Between Men and Women.** Westminster, 1991.

Eisler Riane & David Loye. **The Partnership Way.** Harper, 1990.

Ferder, Fran and John Heagle. **Partnership: Women and Men in Ministry.** Ave Maria, 1989.

Fortune, Marie. **Is Nothing Sacred? When Sex Invades the Pastoral Relationship.** Harper & Row, 1989.

Gilligan, Carol. **In a Different Voice: Psychological Theory and Women's Development.** Harvard, 1982.

Hagan, Kay, ed. **Women Respond to the Men's Movement.** Harper 1992.

Lebacqz, Karen. **Professional Ethics: Power and Paradox.** Abingdon, 1985.

Neuchterlein & Hahn. **The Male-Female Church Staff: Celebrating the Gifts, Confronting the Challenges.** Alban, 1990.

Palmer, Parker. **The Active Life: Spirituality of Work, Creativity, and Caring.** Harper & Row 1990.

Rhodes, Lynn N. **Co-Creating: A Feminist Vision of Ministry.** Westminster, 1987.

Russell, Letty. **The Future of Partnership.** Westminster, 1979.

Schaper, Donna. **Common Sense About Men & Women in the Ministry.** Alban, 1990.

Weidman, Judith, ed. **Women Ministers: How Women Are Redefining Traditional Roles.** Harper & Row, 1981.

Wren, Brian. **What Language Shall I Borrow? God-Talk in Worship: A Male Response to Feminist Theology.** Crossroad, 1990.

(selected from an extensive bibliography prepared by Richard B. Faris and Jeanne T. Finley. Please write *Synergy* for a copy of the complete listing.)

Biblical and Doctrinal Messages About Gender

selected by Anne P. Rosser

Brock, Rita. **Journeys By Heart: A Christology of Erotic Power.** Crossroad, 1988.

Fiorenza, Elisabeth S. **In Memory of Her.** Crossroad, 1983.

Frymer-Kensky, T. **In the Wake of the Goddesses: Women, Culture, and the Biblical Transformation of Pagan Myth.** Macmillan, 1992.

Goodrich, Norma Lorre. **Priestesses.** Watts 1989.

Jeansonne, Sharon. **The Women of Genesis: From Sarah to Potiphar's Wife.** Augsburg, 1990.

Miller, Jean B. **Toward a New Psychology of Women.** Beacon, 1977.

Moltmann-Wendel, E. **The Women Around Jesus.** Crossroad, 1990.

Ruether, Rosemary R., ed. **Religion and Sexism.** Simon & Shuster, 1974.

Scanzoni, Letha Dawson. **Sexuality.** Westminster, 1984.

Wire, Antoinette C. **The Corinthian Women Prophets: A Reconstruction Through Paul's Rhetoric.** Augsburg, 1990.

(Gleanings...from page 12)

their projection. They have created the controversy to shame and punish the prodigal daughters and now take the initiative to quash feminism in the church. ...by Catherine Keller, *Christian Century*, April 6, 1994.

"How the Feminist Establishment Hurts Women: a Christian critique of a movement gone wrong." ...taking the issue from another point of view, the author criticizes feminist leaders for creating a

victim mentality that debilitates instead of empowers. She criticizes the WCC session and the sophia-controversy and refutes the notion that women are empty vessels waiting to be given meaning. The answer, she says, is that Christ has already given our lives meaning....by Katherine Kersten, *Christianity Today*, June 20, 1994.

[Ed. note: It is impossible to do justice in this space to the issues presented in these three articles. The editor suggests you read them in their entirety. Check your local public library.]

Word Study

**POLITICALLY CORRECT
BEDTIME STORIES**

by James Finn Garner.

Read and hold your sides. With a satiric pen, the author puts the Politically Correct movement on defense. Garner takes the familiar fairy tales we all remember and rewrites them to conform to the argot of psychobabble and the stringencies of thought police.

The story of Little Red Riding Hood characterizes the errand to Grandmother's house correctly—it was not because this was womyn's work, but because the deed helped engender a feeling of community. When confronted by the wolf, Red countered, "I find your sexist remark offensive in the extreme, but I will ignore it because of your traditional status as an outcast ..."

This is only the beginning. Garner gives us *The Three Little Pigs*, *Rumpelstiltskin*, *Cinderella*, *Snow White*, and *The Three Codependent Goats Gruff*—and much more!

In *Rapunzel*, the witch is described thus: "Now, this witch was very kindness-impaired. This is not meant to imply that all, or even some, witches are that way, nor to deny this particular witch her right to express whatever disposition came naturally ..."

And in *Cinderella*, the prince celebrated his exploitation of the dispossessed and marginalized peasantry by throwing a ball.

Lest someone be inadvertently offended, the author apologizes in advance for "... any sexist, racist, culturalist, nationalist, regionalist, ageist, lookist, ableist, sizeist, speciesist, intellectualist, socioeconomicist, ethnocentrist, phallocentrist, heteropatriarchalist, or other type of bias.

Indeed, he leaves no one out in his rewriting of the hallowed tales of childhood. *Snow White's* seven tiny friends are the Seven Towering Giants

**Bread for the
Journey**

by Barbara Jackson

Bread is the stuff that nourishes life. In the Bible, bread is a symbol of God's bounty as well as a metaphor for Jesus. "I am the bread of life," he said. So basic is bread to human existence, Jesus' temptations included even the notion of creating bread from stones to solidify his claim on the people as the wonderworker/Messiah. At the last supper, Jesus took the bread and broke it. The Passover meal itself celebrates the unleavened bread the Hebrews took with them on the journey.

Women and bread are inextricably bound, as we can see in the etymology of the word. **Bread** derives from the Indo-European *bhreu-*, to bubble or swell. The basic idea is that of fermentation (yeast) and the swelling of buds or new growth. Other related words from the same root are **brew** (of beer or whiskey), **broth**, **buds** (the swelling new growth that animals **browse** on), **brood** (the warming of eggs by the hen), **burst**, **bosom**, and **breast**—all of which swell and yield their substance.

The Latin for **bread** *panis* derives from *L. pascere* (to nourish) and the Indo-European *pa-* (to nourish, to feed). It is from this word that English derive **pantry** (storeroom for bread),

who conduct retreats for men who need to get in touch with their primitive masculine identities. Henny Penny even tends her garden without herbicides, insecticides or fertilizer!

Let all who read reactivate their sense of humor and be forewarned that it doesn't do to take such things too seriously. Good advice for all us womyn!

reviewed by Barbara Jackson

pastor, pasture, and repast; so also the French *pain* (bread) and *pannier* (breadbasket). The scriptural and theological connotations for **pasture** and **pastor** (shepherd) are rich, but too numerous and too well known to dwell on here.

Pasch (Passover) and **paschal** are derived from the Hebrew *pesach* (to pass over), and are probably not related to *pascere*.

An interesting related word is **companion**, one who shares bread. This word comes from *L. panis* (bread) + *comites* (on the march), which itself is a compound of *com* (together) + *iter* (to go). It is from this configuration that we get the words *count* and *countess*, *county*. The high-born men who were **companions** of the lord on the march were given estates as compensation. These estates were the basis of counties as divisions of land. (The other **count**, to enumerate, is from a different root.)

We are reminded of the World War II story of the prisoner of war driven by the Japanese on a forced march. Along the route an elderly Oriental man thrust a hot potato in the soldier's hands and whispered, "Take, eat!"—those most Christian of words which bespeak Communion. With an act of sharing—though ostensibly enemies they became companions on the journey.

In both the Germanic and Latin forms, bread is quintessentially related to the female act of nurturing. The female provides the breast swollen with milk, the nourishment of **pap** (infant's food), and the preparation of the family meal. In countries and cultures around the world and throughout time, the ultimate responsibility to feed lies with the female. The source and act of nurturing are universal and timeless.

(For a Biblical treatment of the nurturing metaphor for God, see *The Divine Feminine* by V. Mollenkott)

Barbara Jackson is editor of *Synergy*.

Ellen Gwathmey, convener



August, 1994

Dear Friends

This is your invitation to join Virginia Baptist Women in Ministry. We are an organization whose purposes encompass networking, nurturing and educating.

VBWIM offers opportunities to meet other women through the state who are engaged in ministry. It is an organization where your voice is heard, where your gifts and calling are celebrated, and where encouragement is liberally dispensed. Within this framework issues concerning women in ministry and issues of interest to women in ministry are discussed and studied, and opportunity provided for worship and spiritual growth.

Membership is open to all who share their faith in a context of ministry—men and women, professional and lay, young and old.

Join us that we may worship, dream and grow together.

In our Master's name,

Ellen Gwathmey

1994-95 Membership Form
Virginia Baptist Women in Ministry



Name _____

Address _____ Zip _____

Place of Ministry _____ Position _____

The following information is requested for an ongoing statistical study. Please check:			
Paid?	Unpaid?	Seminary Graduate?	yes no
Full-time?	Part-time?	Name of degree:	
Ordained?	Yes no	Name of seminary:	

Membership fee \$20 for one year (through 1995), students \$10. Membership includes subscription to newsletter *Synergy* and announcements of special conferences and other events. Please enclose check with this form and send to: VBWIM, 4200 Dover Road, Richmond, VA 23221

CALENDAR

May - Dec.

May - December.

"Daughters of Destiny" exhibit on the contributions of women to Virginia Baptist life. The Virginia Baptist Historical Society, UR. M-F, 9-12, 2-4. Visitors welcome. For guided tour, groups should make an appointment. (804) 289-8434.

August

Aug. 7.

Celebration of 30th anniversary of the ordination of Addie Davis, a native of Virginia and first woman ordained to ministry by a Southern Baptist church. Watts Street Church, Durham, N.C., 10 a.m., worship with lunch to follow. (919) 382-2177.

August 18

"Selling Yourself." Workshop on enhancing the way you project yourself. \$30 7-9:30 p.m. Women's Resource Center, UR. (804) 289-8020

August 25-Sept. 15

"Women and Self-Esteem. Work-

shop on developing positive self-esteem and dealing with roadblocks for work, friendships, love, and life success. \$60 (4 wks). 7-9 p.m. Women's Resource Center, UR. (804) 289-8020.

September

September 16-18

"Getting Started" Workshop: practical tips on developing a prayer life. Dr. E. Glenn Hinson, professor of spirituality, worship and church history at Baptist Theological Seminary at Richmond. From Friday, 6 p.m. to Sunday, 2 p.m.. \$100 donation. Richmond Hill, 2209 E. Grace Street, Richmond (804) 783-7903.

November

Nov. 3-4

"Finding Meaning in Professional Life. Parker J. Palmer, Ph.D., writer and teacher in areas of community building, spirituality and social change. Address: "Self and Community: Reclaiming the Vital Balance." Thursday p.m. \$15. All-day workshop: "Leading from Within: the Spiritual Grounds of Good Leadership." Friday,

includes lunch. \$50. Both sessions at River Road Baptist, Richmond. Reservations by Sept. 1. Women's Resource Center, UR. (804) 289-8020.

November 15

VBWIM Dinner at Colonial Avenue Church, Salem. Details later.

1995

February 27-28, 1995.

Ministers' Discussion Group featuring Dr. Walter Shurden. Roslyn Conference Center. Reservation details later. Also, Feb. 26-27, 1996, Dr. Mahan Siler will be the speaker.

March 3-5.

Alliance of Baptists 1995 Convocation. Vienna.

March 31-April 1.

Virginia Baptist Cooperative Baptist Fellowship annual meeting. Manassas.

April

VBWIM Spring Conference. (Date and place to be announced.)

Virginia Baptist Women in Ministry
4200 Dover Road
Richmond, VA 23221

Address correction requested
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**"...He whom Love touches
cannot die...
If he has done what Love
commanded
And in this has failed in
nothing.
She is the wealth of all
things:
Love is that living bread
And above all sweet in
taste."**

**Hadewijch of Antwerp
13th century Beguine mystic**