Women and the Church

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The Feminine Perspective

Edited by

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Dedication

To my husband, Reynir,
my partner equally in love and pain
and to our daughter, Carmen,
our song and poem
to the world,
to God.

Preface

The chapters in this book represent many years of experience, study, and meditation. Initially, the book grew out of an increasing need to know what Seventh-day Adventist women were thinking about their church, their beliefs, and the evolving roles of women in contemporary society. In the turbulent years prior to the 1990 General Conference session in Indianapolis, much was published about what church members and leaders thought about women's changing place in the church and society; but the thought and voice of Adventist women seemed strangely silent, except as women were forced to sally forth onto the battlefield of ordination and its related issues. Now that the dust has somewhat settled, the Adventist Church is just beginning to hear what its women are thinking, and there is much here that merits the attention of Adventist men and women, laypersons and leaders, as we face the challenge of the church entering the twenty-first century.

The book, written by a multicultural group of educators and pastors, is divided into four segments that permit the reader to take in the broad gamut of issues that Adventist women are grappling with, both as professionals and as members of the Seventh-day Adventist Church. The first two chapters are the result of women's unique reading of Scripture. Iris Yob begins by taking us through biblical passages, broadening and deepening our understanding of them by allowing us to see them through the metaphors of women's experience, while Beatrice Neall's reading of the book of John uncovers a useful model for male-female relations in the biblical Trinity.

The perspective of women on the ecclesiastical life of their church is approached variously. After laying out a compelling historical background for the reader to consider, Estelle Jorgensen calls on the Christian conscience

of a church that long has denied women their rightful place in the music of the church, and by extension, in many other aspects of church life.

Pastors Pitrone and Haenni shed further light on a topic that has shaken the church to its foundations and called on the energies of the Adventist church's finest minds to grapple with its many implications. On the one hand, we are introduced to a document showing that deaconesses were formally ordained within the early post-apostolic church. On the other, we are presented with the results of several years of important ground-breaking study on the practice of ordination in the Adventist church. Viviane Haenni concludes that the church must officially define its theory and practice of ordination before it can rightfully bestow it or withhold it from those called into the gospel ministry, regardless of gender. As a practical and personal extension of this discussion, Pastor Hyveth Williams tells her story here for the first time in print, revealing the painful yet heroic path of a woman breaking into a male-dominated field with determination and good will.

The segment on women and society takes the reader through several critical issues at the heart of the church's relationship to its women. The relationship of religion to society is at the core of the joint study by Lourdes Morales-Gudmundsson and Caleb Rosado who have analyzed, on the one hand, the socio-religious phenomenon of male domination within Hispanic culture, demonstrating the powerful influence of social attitudes on religious belief and practice. On the other, the Sex Ratio theory as applied to Latino/Latina culture is yet another stunning revelation: The ratio of men to women and vice versa in any given culture at any given time affects the way men and women relate to one another. Social changes that have been attributed to spiritual apostasy or social degeneration may more fairly be placed at the feet of gender demographics.

Taking the gender demographics issue further, Ramona Pérez Greek looks at the uneven distribution of poverty worldwide and concludes that the church can no longer ignore the gender-specific realities that make women's life harder than men's. The same inequities that contribute to poverty contribute to women's silence on issues that relate directly to her existence as a free moral agent.

Jeanne Jordan does a careful and rigorous study that debunks a favorite Adventist myth, i.e., Ellen White's supposed rejection of the women's rights movement of the nineteenth century. The study is important in that it once again confirms the natural and legitimate

interchange between religion and the society in which it develops and is practiced. The "scandals" surrounding the legitimacy of Ellen White as a prophet might have been avoided if the church had acknowledged this necessary exchange right from the outset.

The survey of African-American Adventist women developed and studied by Drs. Lewis and Bliss gives eloquent testimony to the quandary of all Adventist women, and Black Adventist women in particular, as they seek to find a viable balance between their commitment to church belief and their disappointment with church practice. Ginger Hanks-Harwood appeals for a more responsible church position with respect to women facing the abortion decision. Even now that the Adventist Church has formally taken a position on this issue, the church's voice must be heard in the general debate even as it conscientiously contributes to correct the circumstances that lead to the abortion dilemma.

The book ends on a theme of unity that takes us to the core of the Adventist quest for justice and mercy in gender relations: Jesus' practice of both in His dealings with human beings whom He called to witness to the Good News. Donna Haerich underscores the deeply spiritual lesson that men and women together constituted the corpus of the "called" to live out the principles of the kingdom of God and share them with all humans.

The reader will find this to be a unique Adventist book, not only because of its dominantly feminine viewpoint, but because of the linguistic arena in which discussion takes place. The term "discourse" is used in linguistic circles to refer to the language associated with the social condition out of which a particular writing develops. There are discourses of power versus marginalization, discourses of majority versus minority—that is to say, social condition and particularly social hierarchy dictate their own language. In any social organization, a given or received discourse eventually emerges, reflecting what that body believes itself to be. More accurately, that discourse tends to build on what that community wishes itself to be. This "imagined" perception which becomes the acceptable language of the group renders any other linguistic formulation unacceptable and even invalid.

Feminine discourse in this book is formulated in what Mary Louise Pratt has called the "contact zone,"[1] *the area that lies between the utopian community (what we wish we were as a church, in this case) and the diverse discourse of those on the periphery of the "received" understandings of the imagined community. The views on Adventist belief and practice*

here grow out of a reality seen from a dual perspective: the received and the lived. The language that is used to express this "heterogenous" experience of Adventism will necessarily differ from the "official language"; but it, better than the latter reflects the dynamic diversity and change actually occurring within the church both nationally and internationally.

Because language in the contact zone is unsolicited, it will inevitably be viewed as oppositional or unnecessarily critical. However, to ignore it is to lose an opportunity for growth, both personal and collective. All social organizations, no matter how uniform they may seem to be, are as manifold as the human beings that make them up. When the acceptable language ceases to reflect that heterogeneity, it creates barriers to communication that are a greater threat to church unity than the supposed danger of diversity.

It is useful to remember that the Adventist message was initially couched in the linguistic contact zone of nineteenth-century American Christianity. It too was deemed subversive and even irresponsible as it created a new language for the Christian church, recapturing the Protestant "Sola Scriptura" in order to call attention to the imminence of Christ's return and the importance of living a Christ-centered, law-abiding life. To the extent the church denies its members the tolerance for diversity it demands of society for itself, the church will continue to be its own worst enemy.

The Adventist Church, having officially moved in the direction of opening more ways for its women to work for the fulfillment of the church's mission and objectives, will now see the greater need to deal with the deep, underlying rifts that historically have separated its men and women. It is our hope that this book will take Adventist women and men beyond the superficial gender skirmishes on the battlefield of theology into the more significant region of interpersonal relations between the sexes so heavily colored, even today, by destructive myths and unfounded suspicions. These readings dialogue with a number of important socio-linguistic-religious issues that impinge on Adventist faith and that have contributed to crippling distortions in the structure and practice of our belief system. It is in the healing of the historically embattled relations between its men and women that the Adventist Church will find much of the wholeness it so sincerely seeks as well as a renewed spiritual vision with crucial socio-religious implications worldwide.

The reader will note that rather than cultivating a tone of self-pity or anger, this book reveals the enormous spiritual strength, wisdom, and good will of Adventist women, even as they remind their church of its past neglect and its present opportunities and challenges. In sum, there is a profound message of reconciliation intended in the pages of this book. On the one hand, it is a call to take seriously the corrective of understanding Adventist belief and practice through the eyes of both women and men. On the other, it is an invitation to reconcile those two gender-influenced views into one of healing and cooperation rather than one of conflict and competition. Inner peace and a renewed energy will characterize a church whose men and women have come to terms with one another not only on a cold, theological plane, but at the personal and emotional level where it most counts.

Lourdes E. Morales-Gudmundsson, editor

Notes

[1] Mary Louise Pratt, "Arts of the Contact Zone." *Professional '91* (Sept. 1991): 39.

The Authors

Iris M. Yob

Born in Australia, Iris M. Yob began her professional work as an elementary and secondary school teacher. Later, she taught more than a decade at Avondale College and chaired the Education Department for five years and has served as assistant director of education for the South Pacific Division. In this capacity, she traveled extensively throughout Australia, New Zealand, and the South Pacific island groups, visiting schools and conducting in-service courses and doing consultancy work.

Professor Yob, who holds an M.Ed. from Newcastle University (Australia), an M.A. from Andrews University, and a doctorate in the philosophy of education from Harvard University, is president of Living Words: educating for spirituality in the contemporary world. Among her publications are *The Church and Feminism* and *In Our Own Words*, edited collaboratively with Patti Hansen Tompkins.

Her research interests and most of her scholarly publications are in the areas of philosophy of religion and religious education.

Beatrice S. Neall

Beatrice S. Neall is a retired professor of religion. Dr. Neall began her career as a pastor's wife in the New York Conference and later served with her husband in Cambodia, Vietnam, and Singapore. During her mission service, she taught Bible at Southeast Asia Union College. She later taught Bible courses and biblical languages at Union College where was a religion professor up until her retirement. She took undergraduate studies in religion at La Sierra College (now La Sierra University) and an M.A. and a doctorate in religious education at Andrews University.

Professor Neall's insightful understanding of Scripture has earned her invitations to serve on a number of crucial committees, including the Sanctuary Review, the Biblical Research Institute, the Daniel and Revelation, the Study Commission on the Ordination of Women, the Plural Marriage and the Christian View of Human Life Committees. She developed the "Living Light" Voice of Prophecy Bible correspondence course on the life of Christ which was subsequently published in Asian countries as "The Light of the World." She published *Outside the Gate*, a children's version of *The Great Controversy*, and *The Prince and the Rebel*, a book about the Christian message, currently used in many countries of Asia and Africa. Her doctoral dissertation was published in 1983 by University Press of America under the title of *The Concept of Character in the Apocalypse*. She occasionally contributes articles to such church publications as *Adventist Review*, *Spectrum*, and *Ministry*. She is married to Ralph E. Neall, Ph.D. and has two children, Cheryl Patten, a stockbroker and financial manager, and Randolph Neall, a computer programmer. As this book goes to press, she and her husband are returning to Cambodia as retirees, to help train church leaders.

Estelle R. Jorgensen

Estelle R. Jorgensen is professor of music, in the Music Education Department in the School of Music at Indiana University, Bloomington. She was chair of the Music Education Department from 1991 to 1994. Before coming to Indiana University in 1985, she taught in the faculty of music at McGill University, Montreal, and chaired its Department of School Music for several years.

Her research and teaching interests are in the philosophical and historical foundations of music education, sociology of music, and women in music; and she has published numerous articles in professional and scholarly journals in music and music education. She was the founding national chair of the Philosophy of Music Education Special Research Interest Group of the Music Educators' National Conference, and edits the *Philosophy of Music Education Review*.

She has worked extensively with amateur musicians as a choral conductor and church musician, within and without the

Seventh-day Adventist Church, and performed as a concert pianist in various centers throughout the United States and Canada.

Margo R. Pitrone

After taking a B.A. in social work with minors in psychology and religion at Andrews University, Pastor Pitrone took up graduate studies at Princeton Theological Seminary, graduating in 1988 with a Master of Divinity degree. She began her pastoral career as an intern at the Bucks County Church in Warminster, Pennsylvania, where she was in charge of youth and young adults' programs and involved in inactive member visitation, administration, and counseling. Subsequently, after interning at the University Church of Loma Linda, California, she went to the Paradise Valley Church in the same state as associate pastor responsible for preaching, teaching laity, outreach and nurture, visitation, and all Sabbath School programs.

Pastor Pitrone has been active on conference and union committees, such as the Southeastern California Conference Gender Inclusiveness Task Force, Youth Ministries Committee, and the Pacific Union Conference Executive Committee. She has been coordinator for the Southeastern California Conference Women Ministers Association, chairwoman of the Southeastern California Conference Ministerial Advisory Committee, and both vice-president and, currently, president of North Park Christian Service Agency. She served as associate pastor of the Tierrasanta Seventh-day Adventist Church (San Diego) from 1989 to 1993. Currently, she is associate pastor of the Garden Grove Seventh-day Adventist Church.

Viviane F. Haenni

Born in Switzerland, Ms. Haenni completed her undergraduate and masters level theological studies at the Faculté Adventiste de Théologie at Collonges-sous-Salève, France. During these years she was active as youth leader, fundraiser, and student activities coordinator. After taking coursework in psychology at the University of Geneva and an Advanced Diploma in Literature from the Alliance Française Supérieure (Paris, France), she took up doctoral studies in theology. She is a Ph.D. candidate at the Seventh-day Adventist Theological Seminary at Andrews University where she is currently finishing her dissertation that deals with Adventist

worship. She was on the religion faculty at Walla Walla College for two years.

Among her many activities, she worked three years for the French Swiss Conference as codirector of summer youth camps, speaker for youth meetings, and coordinator of various Adventist women's organizations and publications.

Her publications include articles for various denominational publications in France, Switzerland, and the United States. In 1989 the journal of the Adventist Women's Institute, *Ponderings*, published two documents written by Ms. Haenni: a history of the ordination question in the Adventist Church (with Kit Watts) and a document listing over two hundred important ordination questions needing to be addressed by the church.

Hyveth Williams

Pastor Hyveth Williams, the first Black female pastor in the Seventh-day Adventist Church, is a native Jamaican raised in London, England, and now a citizen of the United States. Pastor Williams began her ministry as an ordained local elder and student intern at the Pennsylvania Avenue Seventh-day Adventist Church. After three years of service as associate pastor for evangelism at the Sligo Church, Takoma Park, Maryland, where she was ordained as local elder, she moved to the Boston Temple where she holds the distinction of being the first female pastor in the Atlantic Union and Southern New England Conference and the second female to be appointed senior pastor of an Adventist church in North America.

Prior to taking up the gospel ministry, Ms. Williams was women's editor for a Connecticut radio station, where she hosted her own talk show in 1970. Less than two years later, she won the prestigious position of Executive Assistant to the Mayor of Hartford, Connecticut, where, for over nine years, she produced a local television show and hosted a radio program in addition to her administrative responsibilities. By 1980, Ms. Williams was personnel director of a national quasi-governmental organization with offices in Texas, Mississippi, and Iowa. She entered the pastoral ministry in 1982. Throughout her multifaceted career, Pastor Williams earned several local and national honors, including her designation as Outstanding Young Woman of America and a 1974 Connecticut

General Assembly resolution for her outstanding community services in the city of Hartford.

After her dramatic conversion in 1977, Pastor Williams earned a B.A. in theology at Columbia Union College in 1983, a Master of Divinity degree from the Seventh-day Adventist Theological Seminary at Andrews University in 1989, and is currently a D.Min. candidate at Boston University. She is gaining national and international recognition as a dynamic speaker as she travels around North America, Europe, and the West Indies. Her most recent achievement has been the revitalizing of the Boston Temple, an inner city church with a dwindling congregation of twenty-seven that now boasts a thriving membership of over 250, a feat accomplished over eighteen months of intense prayer and hard work and which Pastor Williams attributes to the "affirming grace of God," together with powerful preaching of the Word, visitation of members, and involvement in social activities and community programs in the Greater Boston area.

Lourdes E. Morales-Gudmundsson

Lourdes E. Morales-Gudmundsson is an associate professor of Spanish at the University of Connecticut at Stamford. After completing her undergraduate work at La Sierra College, she took graduate work at the Universidad de Valencia, Spain, and at Brown University where she earned a doctorate in peninsular Spanish literature with a concentration in Renaissance Spanish literature.

She taught and directed the Modern Language Department as well as the English Language Institute (which she co-founded) at Atlantic Union College from 1968-1979, after which she, her husband, Reynir, and daughter, Carmen, spent five years in Puerto Rico at Antillian College where she directed the Spanish Department. Since 1985, she has been with the University of Connecticut at Stamford, where she recently received tenure. Professor Morales-Gudmundsson has published articles in her field (literature and religion) in scholarly journals both in this country and Spain, and she has been featured in the *New York Times* for her activities as co-founder and director of the Connecticut-based Spanish-language journal, *El Taller Literario*. She was a research fellow from 1988 to 1989 at Yale University's Divinity School.

She holds professional membership in the Modern Language Association, the New England Modern Language Association, the Asociación Internacional de Hispanistas, and the Connecticut Humanities Council (division of the National Endowment for the Humanities).

Within the church, she is actively involved at various levels. She served on the Atlantic Union Conference Executive Committee from 1986-1991 and attended the last General Conference session as a delegate. At the North American Division, she is currently serving on the Hispanic Advisory Committee and the Board of Higher Education. Most recently, she founded and is the speaker for the Spanish-language television program, "Palabras de Vida," which can be seen Sundays on Galaxy 7, Channel 10, satellite television. The program can be seen all over the United States, Canada, Mexico, and the Caribbean.

Caleb Rosado

Caleb Rosado is professor of sociology at Humboldt State University, Arcata, California. Born in Puerto Rico, he received his B.A. in theology from Pacific Union College (1966), a B.D. in New Testament studies from Andrews University (1969), and a doctorate in sociology from Northwestern University (1985). He served as parish pastor for some twenty years before turning to teaching. His last pastorate was the All Nations Church, which he founded, and where women were ordained as local elders as early as 1979. He has published three books: *What is God Like?* (1988), *Broken Walls* (1990), and *Women/Church/God: A Socio-Biblical Study* (1990). His book, *Broken Walls,* received the Editor's Choice Award. He is also published in various scholarly journals.

His teaching interests are in race and ethnic relations, sociology of religion, and education. He is in demand as a consultant and conference speaker on issues of multiculturalism and diversity. At present, he is involved with two national studies of Latinos and religion: the PARAL (Program for the Analysis of Religion Among Latinos), funded by the Lily Foundation and the Pew Charitable Trust and "Avance," a national study on Latino Adventist youth, funded by the Seventh-day Adventist Church.

Ramona Pérez Greek

As one of seven children born to migrant farm workers in California, Ramona Pérez Greek overcame many obstacles to become the first in her family to receive a doctoral degree. In her field of nursing, she has been a university professor, teaching classes in mental health nursing, nursing leadership and research, and family dynamics.

In her role as a pastor's wife, she was active in the local church, presenting seminars on family life. She went on to become active in women's ministries at both the conference and division levels. After serving as president of the Gulf States Conference Shepherdess Association, she became Southern Union women's commissioner, along with other duties that eventually led to her appointment as assistant director of women's ministries for the North American Division. Dr. Pérez Greek has served on a wide variety of church committees and travels extensively within the North American Division and throughout the world giving seminars on women and leadership. In addition to the many honors conferred on her by church organizations, she recently was awarded an honorary doctorate by Andrews University, her alma mater. She lives with her husband, Pastor James Greek, and their son in Montgomery, Alabama.

Jeanne Wagner Jordan

Jeanne Wagner Jordan is a retired teacher who has taught at all levels from grade one to college, where she taught French and English.

She spent twelve years in overseas denominational work, one year in Europe and eleven in Ghana and Rwanda, Africa. After mission service, she taught French and English for nine years in the public school system of Dowagiac, Michigan. Her travels include Canada, Mexico, and several countries of Europe, Africa, and South America.

Among her publications are two books published by the Review and Herald Publishing Association: *Lucky in Love* and *Marry Me, Mary Beth.* She has contributed numerous articles to denominational publications over the years. She has been a member of the Andrews Academy board, and currently resides with her husband, Richard, near their two grown children in Roswell, New

Mexico, where she continues her work as head elder and freelance writer.

Jannith Louise Lewis

Born in Kansas City, Kansas, and currently residing in Huntsville, Alabama, Jannith L. Lewis has been a member of the Oakwood College faculty since 1953 and presently serves there as library director and professor. After completing undergraduate studies at the University of Kansas, she subsequently went on to receive the M.A. and Ph.D. degrees from Indiana University.

She has been the recipient of the *Message Magazine* award for distinguished service to church and community, and the Alabama Association of College Administrators Exemplary Service Award for outstanding leadership in higher education over a quarter century. Dr. Lewis holds professional membership in the American Library Association, the Association of Seventh-day Adventist Librarians, the Alabama Library Association, and the American Association of University Women. As an active church member, she is a local elder, women's ministries coordinator, Sabbath School teacher, investment director, personal ministries "Bible Study Band" director, and a former Sabbath School superintendent.

Frances Hudson Bliss

Originally from Chicago, Illinois, Frances Hudson Bliss has been on the Oakwood College faculty since 1974. Currently, she is an associate professor of education as well as a reading specialist.

Having received her B.A. degree from Oakwood College in 1948, she pursued and completed the M.A. degree at North Carolina A & T State University and the Ph.D. at Southern Illinois University. She has taught in denominational schools at the elementary level for twenty-three years and, during summers, she is study-skills coordinator for the School of Veterinary Medicine at Tuskegee University.

While pursuing doctoral studies, Professor Bliss was the recipient of the United Negro College Fund award, and she has been the Teacher of the Year at Oakwood College. She serves on the Board of Directors for Boys and Girls Clubs of America, and her professional memberships include *Phi Delta Kappa*, the International Reading Association, and the American Association of University

Women. At church she has been a local elder, associate treasurer, and women's ministries officer. Her late husband, Elder Nelson Bliss, and she have three children, Nelson, Darlene, and Shana.

Ginger Hanks-Harwood

Ginger Hanks-Harwood, to date the only Adventist woman with a doctoral degree in ethics, took her undergraduate work at Chico State College, an M.A. in sociology at California State University, and a doctorate in religious and theological studies jointly from Iliff School of Theology and the University of Denver. The Iliff School of Theology awarded her the Oliver Reed Whitley Award for Excellence in Sociology of Religion in 1986.

She has worked as a hospital chaplain and has taught courses in anthropology, social problems, and pastoral care and theology at a number of colleges, most recently at Pacific Union College, where she taught classes dealing with women and the church, ethics, and theology. She has published articles in several Adventist publications, and most recently she published a response to the Adventist guidelines on abortion in *Adventist Today* (May 1993).

Her scholarly work includes presentations at professional organizations, and she has been an invited speaker at Adventist churches and colleges in the United States, including Loma Linda University's Center for Christian Bioethics. She has also been active making presentations at women's retreats around the country.

Currently, she is working as a free-lance consultant in ethics, worship, and religion. She lives with her husband and three children in San Bernardino, California.

Donna J. Haerich

Donna Haerich began her career as a social worker in Southern California. After working as a substitute teacher at the secondary level, she took up work as a parole and probation officer in 1978. Subsequently, she managed the Seminole County Misdemeanant Unit (Florida) and currently is the regional training manager for the Florida Department of Corrections in Orlando. Her duties include new and in-house certification, designing lesson plans and teaching modules for classes in use of force, self-defense, handgun retention, and other subjects. She personally teaches

courses in AIDS education, sexual harassment, CPR, and suicide prevention.

In 1963 she received a B.A. in history from Southern College, where she took thirty hours of undergraduate and thirty-five hours of graduate theology courses. She and her husband teach a weekly hour-long Sabbath School class, and they have taught a twelve-week course on the History and Development of the Biblical Canon. She has developed and presented a child-rearing course called "Discipling Children," based on Holy Scripture and the writings of Ellen G. White. She is an ordained local elder at Forest Lake SDA Church.

PART ONE

The Scriptural Dimension

Although there are various significant studies dealing with feminine God images outside Adventist circles, within Adventism the work of Iris Yob is unique and groundbreaking. The importance of looking at God as feminine has yet to make any impact on Adventist theological thinking, and we are the worse for our neglect. Not to grant God's male as well as female nature is to fall into unfounded dogmatism about one of Christianity's most fundamental mysteries. That God is not male as we understand male is an important concept to grasp because it forces us to acknowledge that we do not know everything about God . Since what humans can know conceptually about God comes largely through images and metaphors (Jesus Christ was God's most important metaphor), Bible students would do well to take into account all the varied comparisons that Bible writers use in their attempt to fill out our imperfect picture of the Trinity.

Not only is there much to be gained by a willingness to concede God's male as well as femaleness, but there is much to learn about male-female relations by observing how the Trinity relates to itself. Beatrice Neall explores the various relationships between the members of the Godhead, and shows how they represent a harmony of opposites, a tension between changing modes of doing and being. That is, there seems to be discreetness as well as oneness in the Godhead even as there is a flexibility that goes so far as to allow for the interchange of roles. And it is precisely the primacy of function over position in the love relationship that sustains the vital

tension between dependence and independence, leading and following, domination and subjection that allows for the inherent freedom of being that characterizes the Trinity. Dr. Neall's study, based largely on inductive studies in the book of John, postulates that the Godhead can serve as a model for human relations, since man as male and female is created in the image of God.

Coming to Know God Through Women's Experience

by Iris M. Yob

A recurrent theme in the literatures of religion and philosophy is the matter of how meaningful it may or may not be to concern oneself with putative realities—those entities, relationships, and states of affairs that we cannot empirically observe or indisputably verify, but which we nevertheless believe to exist, and on the basis of this belief, make judgments, impose values, and order our lives. God is such a putative reality. Theologians admit and believers concur that God is invisible, and indeed that no one can see God and live. Yet they not only continue to talk *to* God; they also persist in talking *about* God.

In language developed in and drawn from common, ordinary, finite life, religious people presume to talk about the Uncommon, the Extraordinary, the Infinite. With their relatively small cognitive capacity and limited experience of the universe, humans discuss Omnipotence. Confined in time, space, and matter,

people dare speak of Spirit. Restricted by sin and falling short, they attempt to articulate Holiness. Some skeptical moderns have asked how such talk can be responsible and meaningful. Yet, even in the face of the most relentlessly skeptical asking, talk about God has persisted, and the lives of believers have been enhanced with faith, hope, and love.

How can talk about God be responsible and meaningful? Only if its terms are employed somewhat oddly. When we call God "loving" or "powerful" or "just" or "merciful," we implicitly compare God with other things to which these predicates already apply. The odd part is that we know all along these predicates apply to God differently—ideally, infinitely, supremely. But even terms and categories stretched to encompass the Divine appear inadequate, for God is more than love, more than power, more than justice, and more than mercy as we know these qualifiers even when raised to the highest degree imaginable. God is Wholly Other in the sense that the Holy One is not only better than anything else we know, but at some level, God is different from everything else we know.

Because such comparisons between finite reality and infinite reality are inadequate to express God, responsible and meaningful talk of God is largely, if not completely, metaphorical. A metaphor is not merely a linguistic ornament or an artistic device. Rather, it is a way of entering the relatively unknown and mysterious. In technical terms, the metaphoric process involves the transfer of a system of concepts from a more familiar setting to a novel one. Guided by the networks of understandings of its past usage and the present context in which it is applied, we use this system of concepts to organize the new realm along the same lines as the old.[1]

When we speak of God as Father, for example, we apply to the nature of God all that the term "father" suggests, to see what insights such applications might contribute to the sum total of all that we know of Him. The metaphor suggests that if God is Father, we are His children. We bear a resemblance to Him. He not only gives being to us, but He also sustains and protects us. We may approach Him with confidence that we will find acceptance. He has authority over us to which we may choose to submit or against which we may rebel. He disciplines us. We love and respect Him. He also intends for us to grow and gives us a measure of freedom to do so. And even when we disappoint Him, He never rejects us. The possibilities suggested by the metaphor are virtually limitless and have occupied

religious thinkers for centuries. And each metaphor that is added to our lexicon of talk about God brings additional depth and breadth to our theistic understanding.

But we do not say that God *literally* is our Father. There has been no mother, no procreative act, no sins of the God-Father to be passed down from generation to generation, no aging and death that we associate with our literal fathers. Rather, the metaphor has given us the words, structures, and relationships of a known domain (fatherhood) with which to talk about an esoteric other (the Godhead). That is to say, the metaphor does not merely make comparisons, but it does give us a way of talking about the realm of the divine by providing us with terms and categories familiar to us. It suggests conceptual possibilities, each of which must be evaluated for its rightness of fit within our present understandings and its relevance to our experience. It gives God a form familiar to us so that we may know how to relate to Him.

Importantly, the use of metaphors does not make talk of God untrustworthy or undependable. Rather, since literal language cannot represent God accurately or adequately, non-literal language may very well be our only means of cognitive and affective access to One whom we long to know better. Unlike literal language, metaphorical talk carries the implication that the knowledge it yields is suggestive and approximate, and therefore not necessarily infallible, exhaustive, or unrevisable. It is, however, sufficient for a faith seeking understanding.

Over the course of time, numerous metaphors for God have caught the human imagination, forming the basis for theological development. In the Judeo-Christian tradition, God has been recognized in terms of the good Shepherd, the High Priest, the victorious Warrior, the righteous Judge, the powerful King, the Fisher of Men, the faithful Bridegroom, and, of course, most enduring of all, the loving Father. Since all these metaphors draw from the experience of those who have used them, and since the notable writers, preachers, and theologians, at least those that have been preserved in our tradition, have been male, our collective metaphors for God have been predominantly masculine. But in exploring the nature of God, not only is any single metaphor inadequate to the task, so also is a set of metaphors which is so exclusively drawn. An inclusive theology, one which approaches God through images drawn from the experiences of all believers, both women and men, is a richer theology.

Fortunately, feminine metaphors provide more prevalent and powerful interpretations of the nature of God and our relationship to the Divine in the Scriptures than they do in our present religious consciousness. But feminine metaphors are being rediscovered and reclaimed in ways that promise to enrich and complement our present understandings of God and those created in God's image. We shall here explore briefly just four of these images, drawn from what we have come to regard as the typical—though, we must immediately add, neither necessary nor the only—experiences of women.

God as Helper

In Genesis 1,* we discover the first role given to women. It appears that God intended women and men to "rule over" the natural world and implicitly to do so in a way consistent with their creation in the image and likeness of God. In Genesis 2, the story tells how the first human-creature was "formed from the dust of the ground." "The breath of life" was breathed into this creature and it was placed in the garden "to work it and take care of it."

But when God placed the human in the garden, the Lord God said, "It is not good for the man to be alone. I will make a *helper suitable* (*ezer neged*) for him" (2:18). The first task was to name "all the livestock, the birds of the air and all the beasts of the field." But in all the parade of creatures, "no *suitable helper* was found" until Eve was made "from the rib . . . taken out of the man" (2:22).†

Ezer, notes Virginia Ramey Mollenkott, is found twenty-one times in the Hebrew Scriptures. Three times it refers to vital help in

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* Biblical texts quoted are from the New International Version, unless otherwise indicated.

† It has been a source of some amused reflection that man (Gen. 2:7) and beasts and birds (2:19) were made of the coarse materials taken from the ground, but woman was made of living, vital flesh and blood. In a satirical piece by Rosemary Radford Ruether, "Adam was Only a Rough Draft," appearing in a *Catholic Reporter* a few years ago, she has some fun proposing that since women were created from human flesh, they were more suited to the finer, more spiritual tasks of society, including the ordained priesthood, and that since men were created from dirt, their cruder and heavier physical frame marked them for the physical tasks of society, such as digging ditches, mending roofs, and the like. Her intent, no doubt, is to turn the tables on arguments that would exclude women from certain functions in our corporate life simply on the grounds of origin and gender. However, the serious point to be made here is that man's "suitable helper" was one like himself—not a distinct order of being, but one who stood as his equal by the very side from which she was taken.

times of extreme need, twice it refers specifically to Eve's role, and sixteen times it speaks directly of God's assistance to human beings. Reflecting on this, Mollenkott makes two important points: First, a word used sixteen times to describe divine action must be "an exalting and glorious word that carries no connotations of secondariness"; second, since only Eve and God are specifically identified as *ezer*, there is a sense in which woman's role as the *ezer neged* of mankind serves as a metaphor of God's relationship with humankind.[2] One way to understand and know God, then, comes through the terms by which we understand and know woman: the helping partner.

What kind of helper does *ezer* suggest? Moses named one of his sons Eli-ezer, for he said: "My father's God was my *helper*; he saved me from the sword of Pharaoh" (Exod. 18:4). Later, in his parting blessing on the tribes of Israel, Moses reminded Asher: "There is no one like the God of Jeshurun, who rides on the heavens to *help* you and on the clouds in his majesty" (Deut. 33:26). David picks up the same theme: "I am poor and needy; come quickly to me, O God. You are my *help* and my deliverer; O Lord, do not delay" (Ps. 70:5). The same metaphor appears again in Paul's writing: "In the same way, the Spirit *helps* us in our weakness" (Rom. 8:26). Taken together, these references suggest that the helper uses her power in service, not as a slave or subordinate but from a position of strength and willingness. To regard the helper as weak, exploitable, or secondary is to misconstrue the role of women and the person of God, for our understandings of the two are inseparably connected by the metaphor.

God as Female Lover

In the first two chapters of Genesis, we learn God made a world of relationships: animal and animal related in peace and harmony, human and animal related in caretaking pleasure, human and human related in mutuality and complementarity, human and divine related in communion. But after chapter 2, the story of humankind takes a turn for the worse. By the end of chapter 3, the love story has gone awry. All the relationships are marred. From that time, animals turn on each other. Humans exploit the natural world and hide from the presence of God. The harmony that marked the relationship between people is replaced by shame, blame, pain, and the domination of one by the other. The rest of Scripture essentially unfolds the story of how God reclaims the lost loves.

One book of the Bible—usually neglected, at times even spurned—superbly reveals God's attempts to reclaim the beloved human: the Song of Songs. Here the lovers make up. When the story of the Fall is compared to the lyrical images of the Song, the transition is clearly from condemnation and death to the celebration of life in its fullness. At the Fall we observe the destructive powers of the senses: The couple *saw* the fruit, *heard* the tempter's voice, *touched* the fruit, *smelled* its fruity fragrance, and *tasted* the fruit. In the Song, however, we find pleasurable and uplifting delight in the senses. In chapter 2, for instance, image is piled on image of sensory activity: sweet taste and banquets, raisins and apples, gazing, peering, looking, cool shade and tender embraces, singing and cooing, blossoming vines and fragrance. Between the Fall and the Song, the movement flows from the separation of sin to the renewal of closest intimacy: from the shame of nakedness to delight in nakedness, from leaving father and mother to bringing the lover into the mother's house, from the woman's desire being toward her husband to their mutual desire for each other, from expulsion from a garden to return to a garden. The description of the love affair between the man and the woman of the poem figuratively carries the theme of the restoration of all lost love relationships.[3]

In chapter 5, the woman (in this translation referred to as the Beloved) describes how she feels about him (referred to as the Lover)* :

> My lover is radiant and ruddy,
> outstanding among ten thousand.
> His head is purest gold;
> his hair is wavy
> and black as a raven.
> His eyes are like doves
> by the water streams,
> washed in milk,
> mounted like jewels.
> His cheeks are like beds of spice
> yielding perfume.

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* The headings "Beloved" and "Lover" are additions to the text made by the translators of the New International Version to identify the respective speakers. Their choice of terms is questionable in the sense that "beloved" suggests one who is a passive recipient of love and "lover" suggests an active giver of love. It is clear from a reading of the whole book that being passive recipient and active giver are roles shared by both the man and the woman.

His lips are like lilies
dripping with myrrh.
His arms are rods of gold
set with chrysolite.
His body is like polished ivory
decorated with sapphires.
His legs are pillars of marble
set on bases of pure gold.
His appearance is like Lebanon,
choice as its cedars.
His mouth is sweetness itself;
he is altogether lovely.
This is my lover, this my friend,
O daughters of Jerusalem (5:10-16).

This man not only appears strong and handsome; he has a strong and good character, too. She finds in him sweetness and loveliness and friendship.

Her appreciation of and attraction to his fine qualities are increasingly apparent. In chapter 8, she speaks again:

Place me like a seal over your heart,
like a seal over your arm;
for love is as strong as death,
its jealousy unyielding as the grave.
It burns like blazing fire,
like a mighty flame.
Many waters cannot quench love;
rivers cannot wash it away.
If one were to give
all the wealth of his house for love,
it would be utterly scorned (8:6, 7).

The richness and provocativeness of the imagery prompts the metaphoric transfer of these descriptive networks from the human lover to the divine. We know God's love is stronger than death and his possessiveness unyielding. We have experienced this love as more precious than all our worldly possessions. By means of the love of the man to the woman we have given a form to the love of God to humanity. In her overflowing response to his love, we may give articulation to our response to God's love.

We have come to regard the Song of Songs, appropriately, as a picture of God's love for the church, in which the man and his

actions metaphorically depict God and his actions, and the woman and her responses metaphorically depict the welling-up and overflowing responses and actions of the church. The strength, passion and possessiveness of the man's love for the woman suggest possible qualities in the love of God. The woman's reception of the love as an irreplaceable and indispensable gift expresses the church's reception of the boundless love of God. By itself, however, this interpretation of the Song takes into account no more than half of the total possibilities it affords. Without the other half, both our knowledge of ourselves and our understanding of God are limited.

In the case of our self-knowledge, the temptation is to regard man, the metaphor for God, as somehow a more worthy being than the woman, the metaphor for the church. While it is idolatrous to regard a symbol in the same way as that which it symbolizes, nevertheless, the network of associations a symbol possesses forms the metaphoric applications which have characterized its past usages. As a metaphor for God, the symbol of the male lover to some extent carries the connotations associated with that usage. Typically, the man, and God, are described as "famous," "chief," "coming . . . as a conqueror to be crowned," "victorious," "radiant, ruddy and the fairest of ten thousand." Similarly, the woman, and the church, are described as "humbly conscious of her defects," attempting "to flee from the grand king whose glory makes her more aware of her imperfections," "a plain field flower," "immature," one who "in time will develop into a maturity worthy of marriage," and shy.[4] As far as it goes, this interpretation reflects *some* of the content of the Song. But by overlooking a large part of its message, this interpretation alone casts the man forever in the role of one superior and worthy and the woman forever in the role of one needy and undeserving, with concomitant destructive effects on their respective identities and personal self-esteem.

When God is perceived only in terms of the man's experience as lover, valuable insights into the love of God and its impact on our lives are lost. We have less information by which to understand God. When we look at the neglected half of the metaphoric potential of the Song, it is apparent that the woman lover can give us insights into the character of God, too. In fact, in the total context of the Song, the woman is the more predominant figure. She opens and closes the song and is the more active player throughout—facts that theological exegesis should not overlook.

An early clue to the metaphoric potential of the woman is offered in chapter 2, where she declares:

> I am a rose of Sharon,
> a lily of the valleys (2:1).

—images which have later been applied to Jesus. In chapter 6, the man's words to the woman continue the description:

> . . . my dove, my perfect one, is unique,
> the only daughter of her mother,
> the favorite of the one who bore her.
> The maidens saw her and called her blessed;
> the queens and the concubines praised her.
> Who is this that appears like the dawn,
> fair as the moon, bright as the sun,
> majestic as the stars in procession?* [5] (6:9, 10).

Again, we find here expressions reminiscent of descriptions of God Incarnate: perfect, unique, the only-begotten child, favored, blessed, and praised. We also find statements that have been taken up in prayer and worship:

> Fair is the sunshine,
> Fairer still the moonlight,
> And all the twinkling starry host;
> Jesus shines brighter
> Jesus shines purer
> Than all the angels heaven can boast.

The place the woman occupies in her lover's mind and heart suggests the place of the Christ in the believer's thoughts and affections.

The full power of the woman-lover metaphor, however, is realized at the most poignant moment of the Song. In chapter 5, she recounts this episode:

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* In the history of religions, the symbolism of the moon has often been associated with the cyclic and regenerative powers of woman, while the sun has been linked with masculine concepts of kingship and supremacy. But here in the Song of Songs, the Lover finds the qualities of both sun and moon in the Beloved. With this as part of its associative network, the metaphor suggests that God can be understood in terms of both male and female.

I opened for my lover,
but my lover had left; he was gone.
My heart had gone out to him when he spoke.
I looked for him but did not find him.
I called him but he did not answer.
The watchmen found me
as they made their rounds in the city.
They beat me, they bruised me;
they took away my cloak,
those watchmen of the walls!
O daughters of Jerusalem, I charge you—
if you find my lover,
what will you tell him?
Tell him I am faint with love (5:6-8).

The infidelity exhibited here by the man is consistent with similar images representing the waywardness of God's chosen people.[6] Other "watchmen of the walls of Zion," acting in their official capacities, would eventually see to it that the One called "the Beloved" would be beaten and bruised and have lots cast over the cloak taken away from Him. In the same way, the woman's deep sense of loss, her driven seeking and the pain she suffered in that search serve well as figures for the activity of a God who seeks and saves the lost without counting the cost. Her concluding words in this episode, "Tell him I am faint with love," are in the same spirit of reconciliation as those of Jesus who said, "Father, forgive them for they know not what they do."

An interesting expression found three times in the Song and always uttered by the woman provides a key to the kind of love she models. She repeats:

Do not arouse or awaken love
until it so desires (2:7; 3:5; 8:4).

In her unique way, the woman's way of loving represents aspects of God's way of loving: wooing, searching, seeking, inviting. It does not demand or force a reluctant response, but is patient and long-suffering.

When a balanced interpretation of the Song is taken into account, women and men discover something about themselves: All are faulty and imperfect yet valued, favored, praiseworthy, and needed. Moreover, they discover God as a lover like themselves: one

who loves strongly, passionately, and possessively as the man has done, and who also loves patiently, perseveringly, and sacrificially as the woman has done.[7]

God as Homemaker

The domain of housekeeping has largely fallen into the hands of women as far back as we can discern. Before the production of food became big business, the women in virtually every cultural group have grown, gathered, prepared, and served the meals for the family* and they have always washed, mopped, polished, scrubbed, swept, and dusted most of the homes in the world. Such women's work has aimed to serve others with attention and to make sure that all are well fed and well cared for. Herein lies grounds for theological reflection.† [8]

In Psalm 123, the singers declare that they lift up their eyes "to you whose throne is in heaven" (123:1). But how are we to understand and approach One who so royally occupies the seat of honor in a place beyond our scrutiny? The succeeding verse gives us some figurative parallels to reassure us in this regard:

> As the eyes of slaves look to the hand of their *master,*
> as the eyes of a maid look to the hand of her *mistress,*
> so our eyes look to the *LORD our God,*
> till he shows us his mercy [emphasis supplied].

We are accustomed to thinking of God in terms of "master," but the Psalmist here encourages us to see God also in terms of "mistress," the female householder who governs her home in orderliness, thoroughness, and mercy. In her preparations and efforts for the members of the household she is a figure for God, who governs the world with the same kind of loving care and attention to detail.

In extending the insights of this verse, Mollenkott suggests that it "gives us permission to see in Proverbs 31 a full-scale

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* If the offering of Jesus' flesh and blood for our spiritual nurture can be understood in the terms of the serving of food for our physical nurture, it is ironic to regard women's hands as unworthy or inappropriate for handling the sacramental bread and wine in the Communion service.

† Ellen G. White notes in *The Ministry of Healing*, "It takes thought and care to make good bread; but there is more religion in a loaf of good bread than many think." Mary E. Hunt suggests that such tasks *do* what theology *talks* about—among other things, they nurture, nourish, and occasion celebration.

description of Yahweh as the perfect female homemaker, the perfect wife to a humanity which is cast by this image into a masculine role."[9] The "wife of noble character" depicted in this Proverb is an extraordinary person:

Her husband has full confidence in her
and lacks nothing of value.
She brings him good, not harm,
all the days of her life.
She selects wool and flax
and works with eager hands.
She is like the merchant ships,
bringing her food from afar.
She gets up while it is still dark;
she provides food for her family
and portions for her servant girls.
She considers a field and buys it;
out of her earnings she plants a vineyard.
She sets about her work vigorously;
her arms are strong for her tasks.
She sees that her trading is profitable,
and her lamp does not go out at night.
In her hand she holds the distaff
and grasps the spindle with her fingers.
She opens her arms to the poor
and extends her hands to the needy.
When it snows, she has no fear for her household;
for all of them are clothed in scarlet.
She makes coverings for her bed;
she is clothed in fine linen and purple.
Her husband is respected at the city gate,
where he takes his seat among the elders of the land.
She makes linen garments and sells them,
and supplies the merchants with sashes.
She is clothed with strength and dignity;
she can laugh at the days to come.
She speaks with wisdom,
and faithful instruction is on her tongue.
She watches over the affairs of her household
and does not eat the bread of idleness.
Her children arise and call her blessed;
her husband also, and he praises her:
"Many women do noble things,
but you surpass them all" (31:11-29).

This extraordinary woman can be no mere mortal. Only one is so untiring, dependable, and perfect in the fulfillment of all her duties and responsibilities. Like the good shepherd in relation to his flock as described in Psalm 23, so the noble wife in relation to her family in this Proverb gives us access to an understanding of God in relation to us. Hasidic Jews to this day, in the belief that God has both masculine and feminine manifestations, traditionally recite on the Sabbath day both Psalm 92, which recounts God's deeds in masculine terms, and Proverbs 31 with its feminine imagery.

In the chapter of lost things, Luke 15, a sheep, a coin, and a son are lost. In classical understanding, these lost things represent lost humanity. The chapter's message, however, is filled with hope: Each of the lost things is found—by the faithful shepherd, the energized housewife, and the patient father, respectively. Christianity has celebrated and immortalized in song, art, and sermon the shepherd's and father's agony, effort, and reward as parables of God. But traditional expressions have been strangely silent—or even more strangely, cynical—about the parallel figure of the housewife.* [10] However, as we can comprehend God in terms of the shepherd with his rod and staff on the rugged mountainside searching for one lost sheep and perceive God in the father with ring and robe scanning the horizon, his eyes longing for his one lost son, so we can also discover God in the woman who, with broom in hand, desperately sweeps her home from top to bottom for one lost coin. Some commentators, noting that a woman portrays one of the searchers, have suggested that Jesus may merely have been trying to catch the attention and interest of women in the audience.[11] In relation to this suggestion, Mollenkott comments, "That's true enough, of course—but it overlooks the fact that Jesus was also affirming and empowering human females by allowing them the same privilege accorded to males: to see their own nature represented in the godhead." [12] As we recall our own frantic search for something precious that has been inadvertently lost, we can envisage a searching God, focused, anxious, desperate, thorough, and eventually so relieved she is tempted to cry for joy.

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* In the *Seventh-day Adventist Bible Commentary*, the argument is given that in the parable of the lost coin, "the element of pity is lacking. The woman had only her own carelessness to blame for the loss of the coin, and her desire to reclaim it was based exclusively on her personal interest in it. . . . the coin could not be blamed for losing itself."

In the chapter of the workers who represent the work of God in establishing the Kingdom of Heaven, Matthew 13, the writer adopts as metaphors a number of common employments of first-century Palestine: a sower who sows seeds and reaps a bountiful harvest, a bakerwoman who mixes yeast into flour and produces a loaf of nourishing bread; a man who discovers a great treasure in a field, a merchant who searches for fine pearls, and a fisherman who hauls in a great catch. Again the parallelism of these parables compels the reader (or hearer) to find in the activity of the bakerwoman a metaphor for the activity of God. As her leaven permeates the whole mixture and gives it the texture and lightness of a good loaf, so God's words and deeds permeate all parts of society and all stages of life for salvation and righteousness. But interpretations of the bakerwoman episode have been ambivalent, in part because of her connection with leaven.* [13] However, in the recipe of the bakerwoman, the leaven is a good thing, without which the loaf (and metaphorically the church) would be spoiled. Furthermore, in her cooking tasks, the woman recalls God's provision of manna in the wilderness and Jesus, the bread of life (John 6:35, 48). Woman's work of nurturing and sustaining the family pictures God's work for the human family.

God as Mother

Just as our understanding of God is mediated by the metaphor of "Father," so it can also be mediated by the metaphor of "Mother." In the many instances where motherhood appears, a wide range of associations is called upon to help us know God.

When Yahweh spoke to Job out of a storm of creative energy, it was to pose a series of rhetorical questions to remind him of divine mystery. In describing the abundance of majestic and powerful natural phenomena, the Lord asks:

> Does the rain have a father?
> Who fathers the drops of dew?
> From whose womb comes the ice?

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* Leaven, or yeast, has been symbolic of evil, and at Passover every trace was to be removed from the homes of the Hebrews. Furthermore, Jesus had warned his listeners of the "leaven of the Pharisees and of the Sadducees" (Matt. 16:6, 12; cf. 1 Cor. 5:6-8). However, a symbol may be used to refer to a number of different things on different occasions. For instance the *Seventh-day Adventist Bible Commentary* notes that both Satan (1 Pet. 5:8) and Christ (Rev. 5:5) are symbolized by a lion.

> Who gives birth to the frost from the heavens . . . ?
> (Job 38: 28, 29)

One approach to understanding and appreciating the creative act of God in giving form, energy and life to the world is to see it in terms of procreation and birth which brings a new being into the world.

Furthermore, the relationship of human beings to God can also be appreciated and understood in terms of the relationship of a child to its parents. For instance, in his farewell song to the Hebrews, Moses recounts how God "discovered" Israel in a "barren and howling waste," "shielded him and cared for him" like an eagle hovering over her young, and set him up in a land rich with all good things. But Israel, "filled with food" and grown sleek and fat, abandoned and rejected God, giving their allegiance instead to foreign deities. Then addressing the people directly, he adds:

> You deserted the Rock, who fathered you;
> you forgot the God who gave you birth
> (Deut 32:18).

God, like a father and a mother, had given them every advantage only to be taken for granted and finally rejected. As a parent would say: No one could have done more for them; no response could have been more ungrateful!

The image of God as Mother pervades both the Old and New Testaments. Job 38:8 speaks of the sea "bursting forth from the womb." In Isaiah 42:14, God speaks of keeping silent for a long time until now, "like a woman in childbirth," she cries out, gasps and pants for she is about to deliver a new world. On an individual level, in John 3:5, 6, Jesus declares, "Unless a man is born of water and the Spirit, he cannot enter the kingdom of God. Flesh gives birth to flesh, but the Spirit gives birth to spirit." Later, Jesus faces the prospect of his imminent death and, endeavoring to explain to his followers the shape of events to come, he offers them this same metaphor: "A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world" (John 16:21). The coming into being of a new world, a new being in Christ, or a new epoch is understood as a "birthing" act in which God has conceived, waited through the period of gestation, gone into intense labor, and ultimately delivered with great joy.

God not only figuratively gives birth to us, but also figuratively nurses that "aspect of ourselves that remains always in infantlike dependency,"[14] constantly, reliably, consistently:

> Can a mother forget the baby at her breast
> and have no compassion on the child she has borne?
> Though she may forget,
> I will not forget you! (Isa. 49:15)[15]

When Jacob calls his twelve sons to his side to give them his final blessing, he tells them one by one of a God of power, turbulence and might. But the tone of the old patriarch's blessing changes when he comes to speak of Joseph and Joseph's God:

> Joseph is a fruitful vine,
> a fruitful vine near a spring,
> whose branches climb over a wall.
> With bitterness archers attacked him;
> they shot at him with hostility.
> But his bow remained steady,
> his strong arms stayed limber,
> because of the hand of the Mighty One of Jacob,
> because of the Shepherd, the Rock of Israel,
> because of your father's God, who helps you,
> because of the Almighty, who blesses you
> with blessings of the heavens above,
> blessings of the deep that lies below,
> blessings of the breast and womb. (Gen 49:22-25)

God, referred to here as God Almighty, is *El Shaddai*, drawing on the root word, *shad*. *Shad* carries two meanings: one, "mountain," a particularly destructive volcanic mountain; the other, "breast," a woman's nurturing breast. While it is possible to read in this blessing that Joseph would prevail because he had the hand of the Mighty God of the Mountain to strengthen him, the other interpretation cannot be ignored while being true to the context. The God of the Mighty Breasts is the one who "blesses you with . . . blessings of the breast and womb." In fact, the succeeding verse directs attention away from the mountain imagery:

> Your father's blessings are greater
> than the blessings of the ancient mountains,
> than the bounties of the age-old hills (49:26).

With the dual meaning of the imagery suggested in the name El Shaddai, we can know God as the One who combines the power of an unleashed volcano with the power of nurturing love for our protection and maintenance.[16]

God's mother-activity towards us is not exhausted by the images of birthing and nursing, but continues with child-minding and child-raising. Interestingly, one of the most tender portrayals of God's love for Israel is found in the same book that used a woman's adultery as a metaphor for spiritual unfaithfulness. In terms drawn from the experience of steadfast and unfailing mothering, Hosea records God's attitude to Israel:

> When Israel was a child, I loved him,
> and out of Egypt I called my son.
> But the more I called Israel,
> the further they went from me. . . .
> It was I who taught Ephraim to walk,
> taking them by the arms;
> but they did not realize
> it was I who healed them.
> I led them with the cords of human kindness,
> with ties of love;
> I lifted the yoke from their neck
> and bent down to feed them (Hos. 11:1-4).

In the closing chapter of Isaiah, the prophet gives us this touching picture of God:

> Rejoice with Jerusalem and be glad for her,
> all you who love her;
> rejoice greatly with her,
> all you who mourn over her.
> For you will nurse and be satisfied
> at her comforting breasts;
> you will drink deeply
> and delight in her overflowing abundance.
> For this is what the LORD says:
> "I will extend peace to her like a river,
> and the wealth of nations like a flooding stream;
> you will nurse and be carried on her arm
> and dandled on her knees.
> As a mother comforts her child,
> so will I comfort you;

and you will be comforted over Jerusalem"
(Isa. 66:10-13).

The Scriptures do not sentimentalize motherhood,* but remain consistent with the declaration made to woman in Genesis 3:16: "I will greatly increase your pains in childbearing; with pain you will give birth to children." The realities of a demythologized motherhood—the authentic experience of giving birth and raising children—can effectively picture God for us: not only by means of the joy and dignity of its calling, but also by its pains and sacrifices, by its burdens and heartaches and losses, and yet by its fundamental long-suffering and constancy.

Summary

When we see God through the metaphors of our helping partner, our committed lover, our dedicated homemaker and our caring, comforting mother, neglected aspects of the divine nature become again accessible to us. God is not only just, powerful, strong, destructive, and judging, but also tender, merciful, caring, providing, supportive, self-giving, suffering, tireless, and nurturing. In the balance of attributes and virtues, God appears to us as One not only fearsome and mighty, but also approachable and approaching.

When the "feminine" aspects of God are present in our theological and devotional understandings, the "feminine" virtues take on new value. In the nature of God we discover the ideals of womanhood as well as of manhood. Through knowing God in terms of the characteristic traits, interpersonal relations and life's devotions of women as well as men, we all may recognize that God understands and appreciates who we are, as individual women and men, in being all that we are meant to be. A theology which recognizes the fundamental truth that "God created man in his own image, in the image of God he created him; *male and female he created them*" (Gen. 1:27) will cherish, honor, and promote equally the qualities inherent in both woman and man. Then the life experiences of both woman and man can provide us with reflections on the divine nature itself.

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* The relatively modern phenomenon of sentimentalizing motherhood has not served women well. Whatever psychological benefits it may have for husbands and children, for women it has tended to limit their socially acceptable roles to child-bearer and child-minder and to isolate them from the other affairs of life—the hierarchy of the church, the body politic and economic, the academy, the arts, and much more.

Notes

1 Nelson Goodman, *Languages of Art: An Approach to a Theory of Symbols* (Indianapolis: Hackett Publishing, 1976), 68-80; *Of Mind and Other Matters* (Cambridge, MA: Harvard University Press, 1984), 71-77; Goodman and Catherine Elgin, *Reconceptions in Philosophy and Other Arts and Sciences* (Indianapolis: Hackett Publishing, 1988), 16, 17; Israel Scheffler, *Beyond the Letter: A Philosophical Inquiry into Ambiguity, Vagueness and Metaphor in Language* (London: Routledge and Kegan Paul, 1979), 118-30; Janet Martin Soskice, *Metaphor and Religious Language* (Oxford: Clarendon Press, 1985), chap. 111.

2 Virginia Ramey Mollenkott, *The Divine Feminine: The Biblical Imagery of God as Female* (New York: Crossroad, 1984), 75.

3 See Phyllis Trible, *God and the Rhetoric of Sexuality* (Philadelphia: Fortress Press, 1978), chap. 4.

4 These descriptors were taken from an article by Gordon Christo, "Here Comes the Bridegroom!" *Adventist Review* 165 (July 28, 1988): 9, 10.

5 See Mircea Eliade, *Patterns in Comparative Religion*, trans. Rosemary Sheed (New York: New American Library, 1958), chaps. 3 and 4.

6 See for example Jer. 3; Eze. 16 and 23; Hosea; Rev. 17.

7 For further elaboration of the imagery of the Song of Songs, see Phyllis Trible, *God and the Rhetoric of Sexuality*, and Mollenkott, *The Divine Feminine*, 69-73.

8 Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press Publishing Association, 1905), 302; Mary E. Hunt, "Food, Glorious Food," *Waterwheel* 2 (Fall 1989): 1, 2.

9 Mollenkott, *The Divine Feminine*, 62.

10 *Seventh-day Adventist Bible Commentary*, vol. 5 (Washington, DC: Review and Herald Publishing Assn., 1956), 816-17.

11 *SDA Bible Commentary*, vol. 5, 816.

12 Mollenkott, *The Divine Feminine*, 64.

13 *SDA Bible Commentary*, vol. 5, 409.

14 Mollenkott, *The Divine Feminine*, 21.

15 Cf. 1 Pet. 2:2-3; John 7:37-38; 1 Thess. 2:7-9; Ps. 34:9; 131:1, 2; and Hos. 11:4.

16 For further discussion of *El Shaddai*, see Caleb Rosado, *The Role of Women and the Nature of God: A Socio-Biblical Study* (Loma Linda: Loma Linda University Press, 1989), chap. 8.

Relationships in the Godhead: A Model for Human Relations

by Beatrice S. Neall

How are men and women meant to relate to each other? Since man as male and female is created in the image of God (Gen. 1:26; 5:1-2), relationships within the Godhead should express the ideal for human relationships, especially those between man and woman.[1] Several models are possible—the hierarchical "chain of command," a competitive model where each strives for dominance, or a democratic-consensus model, to name a few. In John's gospel, Jesus describes the unique relationship between the members of the Godhead that suggests a model for ideal human relations.[2]

In general, a study of the book of John reveals that God is not a monad, but rather a family of three who live together in a relationship of warmth, love, and fellowship. The word *one* not only

has numerical meaning, but also means "unity": "They shall be one flesh" (Gen. 2:24).[3] They are social, generous, and hospitable. They are masters of communication, and they put themselves at each other's disposal, achieving genuine fulfillment in doing the will of each other. While affirming one another, they not only enjoy intimacy, but they open up the circle of intimacy to all who wish to enter.

Position in the Godhead

Of the four gospels, John's presents the highest view of the deity of Christ. His first premise is that Jesus is God (John 1:1), and his conclusion shows Jesus accepting worship as God (20:28-29). Eight times Jesus calls himself the I AM, corresponding to Yahweh, the I AM of the Old Testament (Exod. 3:14; John 4:26; 6:20; 8:24, 28, 58; 13:19; 18:5-6, 8 in the Greek).[4] His enemies accuse him of making himself God or equal with God (5:18; 10:33).

Jesus identifies himself with the Father, so that to see him is to see the Father (12:45; 14:9), to believe him is to believe the Father (12:44), to know him is to know the Father (8:19; 14:9), to dishonor him is to dishonor the Father (5:23), and to hate him is to hate the Father (15:23-24). He is one with the Father (10:30; 7:11, 22). The relationship between him and the Father is so close that he is in the Father, and the Father in him (10:38; 14:10-11, 20; 17:21).

Is Jesus Subordinate to the Father?

In light of this high view of Jesus' deity, it comes as a surprise to see a counter theme in the book of John—the subordination of Jesus to the Father. Though Jesus is God in the highest sense, he states that "the Father is greater than I" (John 14:28) and that he can do nothing of himself (5:19, 30) because all his powers are derived from the Father: the power to have life in himself so that he can give life to others (6:57) and raise the dead (5:25-26), to execute judgment (5:22,27), and to lay down his life so he can take it again (10:18). Jesus also stated that his teaching came from God (7:16)—what to say and what to speak (8:28; 12:49-50; 14:10)—because he spoke only God's words (14:24). All his works were done at the Father's command (14:31; cf. 5:19-20, 36; 17:4) through the Father who dwelt in him (14:10). His whole mode of life was to do not his own will, but the will of the Father (4:34; 5:30; 6:38), because he loved the Father (14:31) and the Father loved him (15:10). he came in his Father's name (5:43) and lived and died to glorify the Father (12:28).

The Significance of Jesus' Subordination

An explanation for Jesus' subjection is that it was a temporary state that existed only during the incarnation—while on earth Jesus gave up the independent exercise of his will. This implies that it was normal for him to act independently of the Father before and after his incarnation. An examination of the data shows that nothing could be further from the truth.

Jesus cited his submission to the Father as the strongest evidence that he was God. Humans may think that God can do what he wants, tout his own claims, make independent judgments, and glorify himself; yet Jesus said that such posturings came from the devil (John 8:44). He said that if he insisted on his own will, he could not be God (5:30). If he invented his own claims, he would be a liar (5:31); and if he came on his own authority, he would be a false teacher (7:18). Neither would he be God if he glorified himself or made independent judgments (8:16, 54).

It becomes evident here that Jesus' concept of the leadership role is radically different from the commonly accepted notion of leadership. It is generally assumed that to be a leader means to exercise authority, act independently, make decisions, impose them on others, promote the leader's own will, and bring glory to his/her own name. Anything less than this suggests inferiority. In Jesus' estimation all of these posturings are evidence of the sinful human nature. He cites his dependence on the Father, his submission and obedience to the Father, as the highest evidence of his equality with the Father.

> Christ's position *under* the Father was the surest evidence that he was *beside* the Father. His *subjection* to the Father was the greatest evidence of his *equality* with the Father. When the Jews asked, "Who are you?", he answered by giving, not a display of his power, but a display of his submission—all the way to the cross (John 8:25,28). His excruciating humility was not evidence of how low he could go as Son of man, but how high he stood as Son of God.[5]

If Jesus put himself forward as an independent individual, he would falsify the relational and social nature of the divine Community.[6] The lifestyle of the Godhead, then, is mutual subjection.

The Role of the Holy Spirit

It is not surprising that the Holy Spirit follows the pattern of mutual subjection described by Jesus. He demonstrates obedience by submitting to be sent, and his sending is a joint activity of the Father and the Son (John 14:26; 15:26). The evidence that the Spirit speaks the truth is that he does not speak on his own authority (16:13). The Spirit does not speak his own words, but brings to remembrance Christ's words (14:26; 16:14). Thus, he also bears the credentials of deity.

The Role of the Father

Since the Son and the Spirit do the Father's will, the question arises as to the role of the Father. Does he act or make decisions on his own? Jesus' statement, "He who has seen me has seen the Father" (John 14:9), suggests that the Father's mode of existence is like his. If this is so, the Father would not act by himself or bear testimony to himself or glorify himself. According to Jesus, the Father, though initiating all action, always works jointly with the Son. Their mutual collaboration is evident in the statement, "My Father is working still, and I am working" (5:17). The Father keeps nothing from the Son, but takes him into all his counsels: "For the Father loves the Son, and shows him all that he himself is doing" (5:20). The Father and Son cooperate in the work of salvation: "For as the Father raises the dead and gives them life, so also the Son gives life to whom he will" (5:21), and, conversely, "No one comes to the Father, but by me" (14:6).

The Father even refuses to make independent judgments: "The Father judges no one, but has given all judgment to the Son" (5:22); ". . . it is not I alone that judge, but I and he who sent me" (8:16). The Father shares responsibility and authority: At the beginning and end of Jesus' career it is stated that the Father had given all things into his hands (3:35; 13:3). Jesus said, "All that the Father has is mine" (16:15). The Father bears testimony to Jesus (5:37) and glorifies him (8:54; 13:32; 17:1,5). The role of God as Father, then, is to initiate action, cooperate in carrying it out, delegate and share authority, while providing support and honor to his Fellows.

Differentiation of Role in the Godhead

The Bible clearly indicates that there is differentiation of role in the Godhead. The Father did not die on the cross, neither did the Son descend at Pentecost, nor does the Holy Spirit reign from the Throne. In the divine ordering of creation, salvation, and revelation, the Father appears to be the administrator, and the Son and the Spirit the executives in carrying out the divine mandates. Thus, the Father created the world through the Son (Heb. 1:1; Col. 1:16), redeemed and reconciled the world through the Son (2 Cor. 5:19) and revealed himself to the world through Jesus (John 1:18).

Though each has a distinctive role, there is always close cooperation between the members of the Godhead in all that they do. The whole Trinity was involved in creation: God created the world through the Son (Heb. 1:2), each consulting the other (Gen. 1:26), the Spirit also being present (Gen. 1:2). In the work of salvation, Christ was not alone, for "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19), and the Spirit descended and remained on him during his career (John 1:32). The Trinity is involved in the revelation-inspiration phenomenon, the Father initiating the message, which is transmitted through the Son and Spirit to the prophet (Rev. 1:1-2; 2 Pet. 1:20-21). Though it is the function of the Spirit to indwell human hearts (John 14:17), the Spirit brings with him the Father and the Son to make their home in the heart (14:23). It appears that in each member of the Godhead dwells the fullness of the others (cf. Col 1:19: 2:9), so that to have one is to have all three. Whenever one member of the Trinity is working, the others are supporting and cooperating; one never works in isolation from the others.

Scripture even suggests that the Father and Son exchange roles. During Christ's earthly ministry, the Father "gave all things into his hand" (John 3:34; 13:3). The Father apparently turned over the rule of this world to the Son until every enemy is destroyed; then Christ will deliver the kingdom back to the Father and become subject to him (1 Cor. 15: 24-28).

Decision-making Within a Support System

Scripture implies that the members of the Godhead meet

together on decisive occasions to make plans and map out strategies.* Jesus was with God when plans were made to create the world (John 1:1-2). From his position "in the bosom of the Father" the decision was made that he would be the one to reveal God to the world and rescue the human race (1:18; 3:16). Paul seems to suggest that the Son may even have volunteered to undertake the perilous mission (Phil. 2:5-7).

The mutual affirmation that characterizes the Godhead is the support context that engenders love between its members and salvific action for the human race. In the beginning of Jesus' ministry, the Spirit came down and remained with him (John 1:32), and the Father publicly affirmed the Son on two occasions by declaring: "This is my beloved Son in whom I am well pleased" (Matt. 3:17; 17:5).

While it is obvious that Jesus needed affirmation during his life in a hostile world, few have realized the Father's need for affirmation as he faced the appalling prospect of abandoning his Son to torture and death (3:16). Jesus' willingness to bring glory to God through each successive crisis was a constant encouragement to the Father.

Hospitality of the Godhead

The Trinity as a kind of first family of heaven opens its door to their circle of intimacy: "that they also may be in us" (John 17:21). By contrast, "he came to his own home, and his own family did not receive him" (1:11). Unwilling to harbor sentiments of resentment, we find God waiting patiently for a response to him: "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me" (Rev. 3:20). God's ever-widening circle of inclusiveness—big enough to hold a universe—contrasts sharply to human exclusiveness.

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* There was consultation over the work of creation in which Jesus was appointed the heir of all things, the creator and upholder of the universe (Heb. 1:2-3). After rebellion entered the universe, Jesus appeared at the right hand of the Father, who declared, "Sit at my right hand until I make your enemies a stool for your feet" (Heb. 1:13; see Ps. 110:1-2). Before the foundation of the world, the Father and Son planned the work of redemption through the blood of Jesus (Eph. 1:3-8). When Jesus completed the work of purification of sins, he and the Father again sat down together (Heb. 1:3). In the last days the Son appears before God to receive his kingdom (Dan. 7:13-14).

Love within the Godhead

The force that binds the Trinity together is love. This same force is the *gluon* that binds the atoms together, making a universe rather than a *multiverse.* A breakup in the Godhead would leave three warring factions competing with each other for power and territory. Fortunately, love is at the heart of the universe. The Son loves the Father (John 5:20), and the Father loves the Son (14:31). The love that unites the Trinity guarantees the security of the universe.

In summary, the Trinity is characterized by mutuality.[7] Though they are equal as divinity, the Father is presented as a kind of first among equals by Jesus. Statements of Jesus which to us indicate a subordinate position are intended to demonstrate his oneness with the Father. Mutual deference to the will of the others is simply the *modus operandi* of three divine beings living in complete unity with each other. Though they have different roles, they assist each other in their work. Leadership is fluid, passing from one to the other, and the three members make joint decisions and derive fulfillment from carrying them out. Each affirms and glorifies the others, the secret of their unity being love.

Implications for Human Relationships

Although only "implications" and not "applications" can be drawn between the Trinity and the human couple, it can safely be said that like the members of the Triune God, the relationship between men and women, whether in the marriage, in the family, or in the workplace, should optimally be characterized by mutual decision-making, mutual empowerment, and leadership that reflects the talents and gifts of the individual and the unique contribution male and female can make to the prosperity of the family and community in a variety of roles.

Historically, men have dominated by force and women by manipulation.[8] The lesson of the Godhead is that power is not, as some would have us believe, in short supply, but, on the contrary, abundant and thereby freely to be shared.[9] The Godhead demonstrates the satisfaction that comes from commitment to carrying out mutual goals rather than feeding one on the other for self-fulfillment and self-actualization. Founded on the principle of love and giving, the human relationship, like the divine, finds its

highest fulfillment in doing what makes the other happy. However, care needs to be observed in taking too literally Jesus' submission to the Father's will. As long as it is clear that both male and female are children of God, it will become evident that neither the man nor the woman can entirely surrender his/her will to another human being. The fact that Jesus never submitted his will to any human against his conscience should be an example carefully followed by men and women.

Leadership in the Trinity consists of initiating, delegating, empowering, and supporting. A relationship by consensus at home or at work sidesteps the damaging effects of authoritarianism and falls more closely into line with the divine origins of human being and doing. Specifically, within the marriage, leadership modeled on the Trinity would imply the initiation of actions or the delegation of duties by either the husband or the wife. It would suggest that parenting or breadwinning would fall within the parameters of both parents. Leadership would mean empowering of the spouse and of the children, each member enhancing the other in the fulfillment of their mutual goals, just as Jesus in his human weakness was empowered by the Father and the Holy Spirit to succeed in his mission.

Issues of decision-making are also subsumed to the structure of mutual enabling. In a family or in an organization in which decisions are shared, the question about who has the last word is fluid and negotiable, and authoritarianism is obviated by collaboration. The intelligence and ability with which God has endowed women and men will be brought to bear on all decisions, no matter how transcendent or simple the issue.

Role Differentiation

Just as there is role diffentiation within the Godhead, there will be role distinctions among humans. Recent studies seem to corroborate certain natural differences between male and female.[10] Physical strength, aggressiveness, and ambition are traits that are exemplified by men both by nature and socialization. Speaking of the husband and father of the family, Ellen White underscored the importance of channeling his natural traits for the protection of the wife and family and in exercising diligence, integrity, and courage in his participation in childrearing and breadwinning.

The woman as intuitive, nurturing, and person-oriented makes a unique contribution to the cultivation and preservation of harmonious relationships.* [11] Although she will always have a special role to play in the nurturing of children, childrearing occupies only a segment of a modern woman's life, and raising children is a task that is increasingly falling into the domain of both father and mother in ways that traditionally were not required. How a male or a female parents a child will inevitably differ according to these innate characteristics, as well as to socialized behaviors. Each gender makes a healthy contribution to the balanced formation of a child's character when the parenting role is effectively shared.

Human beings were made to express their maleness and femaleness in Christ through equality, unity, mutuality, and complementarity.[12] According to Scripture, woman was created to stand by man's side as a fit and suitable "helper"(Gen. 2:18), the word often applied to the role of God as the helper of Israel (see Ps. 46:1). In the context of human relations, the word suggests joint participation with the man in the home and in society. The family has been weakened by the abdication of men from their role of fathering, and the workplace has been undermined when women have been absent.

The joint participation of male and female in every phase of life must be grounded, as it is in the Godhead, on communication. As Gruenler[13] aptly points out, God's intention is that humans, made in the image of God—the "Word" who speaks—should master the art of communication. God is the original Community, the supreme Society. The Author of creation is a speaking and conversing God, who generously brings his creatures into conversation with himself and each other. The human family as subcreators are gifted to speak variations on the fundamental theme of inexhaustible love, and to draw their children into the circle of the social family where language, conversation, and song abound.

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* The socialization theory of the '70s emphasized the role of nurture in the development of masculine as well as feminine traits. According to this theory, from the time children are born, they are taught specifically how to act: boys—toughness, competitiveness, dominance, and aggressiveness; girls—gentleness, expressiveness, sensitivity, and compliance. Sociobiology explains the same male-female differences on the basis of genetic determinism. Probably both nature and nurture contribute to gender differences. But the characteristics cited above for both male and female are typical in any listing.

Conclusion

In summary, Jesus demonstrated the principles by which the members of the Godhead relate to each other—mutual consultation, cooperation, delegation of powers, and empowerment. He also went a step further to state that the love and unity within the Godhead was the model for successful human relationships: ". . . that they may be one, even as we are one" (John 17:11). As Jesus draws his followers into that intimate circle with the command, "Abide in me and I in you" (15:4), humans are allowed to affirm one another in love and mutual support in the home as husband and wife, as parents and children, and as members and leaders of the church. Though contrary to human nature, this unity is achievable through the indwelling of the triune God.

In the marriage, the most intimate relational context between male and female, a husband and wife can experience the heights and depths of God's love. God has given them a unique way to express "inness" through the sexual embrace. A couple who are one with God and one with each other experience a level of ecstasy unknown to those who indulge in casual sex. This oneness of mind, soul, and body that climaxes in the act of love symbolizes the unity that must of necessity pervade all the activities of their life together, bringing vitality and warmth into the home. Such love between parents not only is the greatest gift they can give to their children; it is the guarantee of stability in the home and in society.

When men and women follow the divine principles of relating to others, their unity becomes a striking witness of the effectual power of the indwelling Godhead: "The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me" (17:22-23).

Notes

[1] From the Genesis texts, Karl Barth concludes that man as male and female is a being-in-fellowship, living in an "I-thou" relationship very much like the triune God (*Kirchliche Dogmatick* III 1, 207-20; see also C. G. Berkouwer, *Man: The Image of God* [Grand Rapids, MI: Eerdmans, 1962], 72; Paul K. Jewett, *Man as Male and Female* [Grand Rapids, MI: Eerdmans, 1975], 33-40). See also Jesus' wish that his people might be one as he and the Father are one (John 17:11, 22).

[2] See Royce Gordon Gruenler's book, *The Trinity in the Gospel of John: A Thematic Commentary on the Fourth Gospel* (Grand Rapids: Baker, 1986), for an excellent study of this subject.

[3] The Hebrew *echad*, "one," comes from the verb *yachad*, meaning "unite." It has the idea of unity.

[4] Compare Ex. 3:14 with Jesus' use of I AM (Greek *ego eimi*) in John 4:26; 6:20; 8:24, 28, 58; 13:19; 18:5-6,8.

[5] From an unpublished paper by Randolph E. Neall.

[6] Gruenler, *Trinity*, 39.

[7] Gruenler, *Trinity*, 23.

[8] Rollo May, *Power and Innocence: A Search for the Sources of Violence* (New York: Dell Publishing, 1976), 105-7.

[9] I am indebted to S. Scott Bartuchy's unpublished paper, "Issues of Power and a Theology of the Family" (prepared for the Consultation on a Theology of the Family, held at Fuller Theological Seminary, 1984), for these concepts. Rollo May, in his book *Love and Will* (New York: Norton, 1969), identifies five kinds of power, one of which is beneficial—the kind that empowers others.

[10] The reader may find the following books useful: Mary Anne Baker, ed., *Sex Differences in Human Performance: Studies in Human Performance* (Chichester: John Wiley and Sons, 1987) and Roberta L. Hall, et al, *Male-Female Differences: A Bio-Cultural Perspective* (New York: Praeger, 1985). See also W. Peter Blitchington, *Sex Roles and the Christian Family* (Wheaton: Tyndale House, 1981).

[11] See Jack Balswick, *Men at the Crossroads* (Downers Grove, IL: InterVarsity Press, 1992), 24-30.

[12] V. Norskov Olsen, *The New Relatedness for Man and Woman in Christ: A Mirror of the Divine* (Loma Linda, CA: Loma Linda University Center for Christian Bioethics, 1993), 20.

[13] Gruenler, *Trinity*, 12, 39.

PART TWO

The Ecclesiastical Dimension

Within the Protestant tradition of Christian belief, the "called" are necessarily ministers. That far-reaching Christian doctrine which was taken up by the pioneers of the Advent movement is in need of rediscovery. With the loss of the early Advent vision of ministry as a calling to all believers, regardless of gender, race, or social station, the formally organized church has witnessed a hardening of "place" for men and women. The rigidity of role-by-gender is only now beginning to break up like stubbornly hard, fallow ground. The garden of the church has everything to gain by letting every seed planted, every member-as-minister, grow and give his or her unique fruit.

Estelle Jorgensen sets the stage by taking us through a fascinating and rigorous history of women and music outside and inside the Christian church. This large setting allows the reader to contextualize the whole matter of women's role in the Christian church, and it contributes to an understanding of current and historical resistance to women actively engaging in all church life. It is this backdrop that will illuminate the discussions on ordination and the personal story of a woman of color whose call to pastoral ministry placed her outside the limits of acceptable ministry for women.

Focusing on the process of "officializing" women's function in the church, Margo Pitrone discusses a document that points to the practice of

ordination of women in the early centuries of the Catholic church. Her study suggests that the early church continued to follow the practice of the apostolic church in ordaining the diaconate across gender lines.

Viviane Haenni launches the reader onto the larger arena of ordination as a theological doctrine and practice that must be discussed in the context of ecclesiology, if it will ever be practiced justly within the church. The issue is not whether women should be ordained, but rather where ordination as a church practice fits into the whole scheme of church organization and function. It becomes immediately evident that biblical treatment of ordination has less to do with men and women than with the nature of the church as the outreaching/inreaching body of Christ, serving the world in order to win it to Christ, and the role of its members as receivers of the gifts of the Holy Spirit distributed irrespective of race, social status, or gender for the various ministries of the church.

Finally, Hyveth Williams, one of only two Black women involved in pastoral ministry, places the issue of women and their ministry in the church on a personal plane. As she takes us on an intimate odyssey through the agonies and ecstasies of responding to her call as a pastor of the Advent gospel, the reader will find an unmistakable replaying of ancient fears and prejudgments that even in our century are dying a hard death. But there is also a generosity of spirit and a singular vision here that cannot help but inspire and confirm the divine source of her calling.

Women, Music, and the Church: An Historical Approach

by Estelle R. Jorgensen

Where do women stand in relation to the music of the church? What have been their past roles in, and contributions to, the music of the Christian church, and more specifically Adventism? How have they been constrained and enabled as music-makers within the church? In coming to terms with these questions, three points should be made at the outset.

First, the role and contributions of women to church music must be seen in the context of a mutually reinforcing interrelationship between music, society, and religion. It is important to recognize that religious belief not only shapes sacred music but is shaped by it, society both impacts on music and is impacted by it, and religious belief and practice influence society and are also influenced by it.[1] Not only is music an important element of religious ritual and a central vehicle for it, without which ritual

might lose its power,[2] but the nature of musical symbolism demonstrates a close affinity to religious symbolism.* Thus, music remains "a highly theological concern" and a "profoundly religious" art.[3]

Second, the world, as males have constituted it, is visually construed. Male metaphors are primarily of sight rather than sound. In the Western classical tradition in music, devised largely by males, music has become primarily visual. The musical score has attained a primacy that it has never been accorded in oral musical traditions that comprise the vast majority of the world's music and in which women's contributions have been, and remain, especially important.

That the female world is aurally rather than visually construed constitutes a major challenge to the supremacy of male hegemony.[4] Notice that Paul's interdiction against women—the keynote for nearly two millennia of Christian belief and practice with respect to women's participation in the church—is spelled out in aural terms: "Let women keep silence in the churches." Likewise, music as an aural art constitutes a potentially subversive element to male power structures. In particular, those music that are primarily oral rather than literate traditions require the most control because they pose the greatest threat to male supremacy and undermine patriarchy. As a result, many churchmen have sought to control music strictly.† [5]

Third, the story of women in the music of the church needs to be understood in its historical and global context, not only within the Christian church, but beyond, in the music of the ancient world and those comprising the plethora of sacred musical traditions today. Despite the efforts by churchmen to impede, suppress, and control

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* Some, like Philip Phenix, see art as so much like God as to be described as the "work of God." This is not to suggest that music is the same as religion. In her study of religious symbolism, Iris Yob describes important similarities and differences between religious and artistic ways of knowing. When students of religion and the arts approach aesthetic works, she says, they want to know different things: "Religion wants to know . . . what meaning this work has for us. Art wants to know . . . how this work gains whatever meaning it has for us."

† An ambivalence to music by Christian churchmen is expressed, for example, in the writings of Augustine. In his *Confessions* (notably, bk. 10, XXVII, XXXIII), Augustine articulates his reservations to music which moves him sensually rather than through reason, and yet also inspires him to religious devotion. As he listens to music, he senses a loss of intellectual control and fears he has sinned as a result. He becomes preoccupied with music's beauty rather than with its spiritual significance. For him music seems to be in tension with religious belief: it wants both to enhance and subvert it.

their work, and thereby marginalize them within the church, we see illustrative examples of important contributions women have made to sacred music. Specifically, within Adventism, the present state of affairs with respect to women in sacred music can be understood in the context of the wider Christian community.

From ancient times, in various pre-industrial societies based in subsistence hunting, gathering, and agriculture, women have been active participants in religious music linked to the worship of mother-goddesses symbolized by the moon. In the words of an Orphic hymn they sing:

> Here, Queen Goddess, light-bringer, divine Moon,
> Who move in a path of night, wandering in the darkness.
> Torch-bearer of the mysteries, Moon-maiden, rich in stars.
> You who gave and diminish, who are both female and male,
> All-seeing, enlightener, fruit-bearer, Mother of Time,
> Splendor of amber, soulful, illuminator, you who are Birth.
> Lover of all-night wakefulness, fountain of beautiful stars!
> Whose joy is the tranquil silence of the blissful spirit of night,
> The lustrous one, giver of charms, votive statue of night,
> You who bring fruit to perfection, visions and sacred rites!
> Queen of stars, in flowing veils, who move on a curving path,
> All-wise maiden, blessed one, keeper of the treasury of stars,
> May you come in beautiful gladness, shining in all your brilliance;
> And saving the youthful suppliants who turn to you, Maiden Moon![6]

From time immemorial, in religions in which music is believed to take on magical and mystical significance, women, as life-givers and nurturers, have participated actively in the music of life rituals associated with birth, initiation, marriage, and death.[7] For example, at times of death-related sorrow, Kaluli women of New Guinea engage in "tuneful weeping," and their Greek sisters in Kalohori sing laments.[8] Moroccan Jewish women, while barred from participation in the liturgical music of the synagogue, sing the traditional romances and wedding songs at home.[9] Venda women preserve the tradition of women's songs by teaching them to the young women during their initiation into adult life.[10]

A panoply of goddesses in the ancient world—for example, Hathor (later Isis), Ishtar, Bharati, Sarasvati, and Artemis—symbolized feminine qualities of God as mother with a

corresponding acceptance of women as full participants in religious ritual as queens and priestesses.[11] In ancient Egypt, for example, there is rich evidence of women's musical participation in temple ritual. Indeed, the symbol of their power is represented by the sistrum, an instrument generally associated with high-born priestesses and dedicated to Hathor and Isis.[12] Musical instruments, wall paintings, papyri, figurines, shabti boxes, hypocephali, coffins, painted stellae, pottery vases, and other artifacts in the holdings of Egyptian antiquities in the British Museum, for example, depict the participation of goddesses and women in religious and musical life.

In the nomadic and early Palestine period of the ancient Jews, women played an important role in sacred music. We have, for example, the record of the great songs and war shouts of Miriam, Deborah, and Judith.[13] Jahweh was, in the tradition of other deities at the time, both male and female; and this theology is reflected in the participation of both men and women in early Jewish religious rituals and festivals.

But Jahweh becomes Jehovah, the male deity, the fierce warrior-God. With the establishment of the temple in Jerusalem and the formalization of religious ritual, an increasingly patriarchal theology was expressed in the progressive exclusion of women from participation in sacred music in the temple. Even the women's rites such as those surrounding childbirth were taken over by men, while women now required a male priest to "purify" them.[14]

Present-day Lubavitcher Hasidim, an ultraconservative orthodox Jewish community in New York City, continue this tradition of gender-exclusiveness, believing that a woman's voice "is a serious distraction to the real purpose of a man's life, namely, the study of Jewish law and the fulfillment of a deep relationship to God." As a result, in orthodox Judaism, women and men do not sing and play music together, and women are physically excluded from males in a separate space in the synagogue and, as a result, exercise limited liturgical function. Interestingly, since many rabbinical prescriptions regarding time and place for worship apply only to men, Lubavitcher women regard this as an indication of their natural superiority over men in that they do not require such moral discipline.[15]

Christianity offered a diametrically opposed view of humankind to that of Judaism, one in which women and men were equal before God and might approach God directly. During his life, Jesus was surrounded by women whom he treated in a manner

consistent with the inclusiveness of his words. His view of the equality of women and men is expressed in one account of his statement on the subject:

> Jesus saw some infants at the breast. He said to his disciples: These little ones at the breast are like those who enter into the kingdom. They said to him: If we then be children, shall we enter the kingdom? Jesus said to them: When you make the two one, and when you make the inside as the outside, and the outside as the inside, and the upper side as the lower; and when you make the male and the female into a single one, that the male be not male and the female female; . . . then shall you enter [the kingdom].[16]

This radically egalitarian vision is reflected in early Christian ritual, especially in music. From the first century, we have Philo's description of a vigil conducted by the Therapeutae, a Jewish community in Alexandria who had come under the influence of Christianity:

> The vigil is conducted on this wise. They all stand up in a crowd, and in the midst of the symposium first of all two choirs are formed, one of men, and one of women, and for each, one most honoured and skilled in song is chosen as a leader and director. Then they sing hymns composed to the praise of God, in many metres, and to various melodies, in one singing together in unison, and in another antiphonal harmonies, moving their hands in time and dancing; and being transported with divine enthusiasm, they perform one while lyric measures, and at another tragic plainsong, strophes and antistrophes, as need requires. Then when each chorus, the men separately, and the women separately, had partaken of food by itself, as in the feasts of Bacchus, and quaffed the pure God-loving wine, they mingle together and become one choir out of two—the mimetic representation of that of yore standing on the shore of the Red Sea on account of the miracles wrought there. To this (the singing of the Song of Moses) the chorus of the male and female Therapeutae afforded a most perfect resemblance with its variant and concordant melodies; and the sharp searching tone of the women together with the baritone sound of the men effected a harmony both symphonious and altogether musical. Perfectly beautiful are their motions, perfectly beautiful their discourse; grave and solemn are these carollers; and the final aim of their motions, their discourse, and their choral dances is piety.[17]

By the fourth century, however, women were largely excluded from equal participation in the religious ritual and music of the Christian church. Congregational singing was abandoned, and by the latter part of the fourth century, music was performed by professional choirs of men and boys. How did this come about? In essence, Christian theology retreated from its radical view of women as equal with men. As one of Christianity's principal doctrinal architects, Paul apparently returned to Jewish rabbinical traditions as a solution to relationships between men and women within the church, and in so doing, opened the door to undermining the earlier vision of equality.[18] This theological retreat was accompanied by a growing institutionalization of Christianity, an increasing formalization of liturgy, and a progressive elitism in musical expression, all of which conspired to exclude women, many of whom were not in the social or economic position to challenge their exclusion. Prohibitions were issued by church fathers to suppress secular as well as sacred music-making by women, ostensibly because of its association with eroticism, licentiousness, and prostitution. The growth of asceticism and monasticism effectively separated sacred music-making by men and women together, resulting in the banishment of women to convents out of the liturgical and musical mainstream. It was a short theological step to the assertion that women are inferior to men, the cause of evil, associated with things of the flesh, and that they should therefore be precluded from full liturgical participation in the church.[19]

Forbidden to sing in the church, the women found that the convent provided a refuge, a measure of independence, and a place for learning. Despite the repression of, and hostility to, women by the clergy, who sometimes mocked women in their songs, even glorifying rape,[20] recent musicological scholarship has unearthed a growing body of evidence of the contributions of cloistered women to sacred musical composition and performance. Indeed, the convent remained of central importance in the musical education of women from the middle ages until the seventeenth and eighteenth centuries.

During the Middle Ages, nuns were trained by cantrices to sing the various offices—matins, lauds, prime, tierce, sext, nones, vespers, compline—and they received an education sufficient for them to read theological and devotional books, often in the vernacular. In some houses they received advanced instruction from the monks.[21] Various convents became centers of musical performance and composition; and notable composers emerged,

including Kassia, in the Byzantine tradition, and Hildegard von Bingen, in the Roman tradition.[22] Hildegard left a substantial body of plainchant in a collection entitled *Symphonia harmoniae caelestium revelationum* (The Symphony of the Harmony of Heavenly Revelations) and an important and musically innovative morality play, *Ordo virtutum* (The Play of the Virtues).

During the Renaissance and afterwards, convents fostered musical composition and performance.[23] For example, the Ferrarese convent of St. Vito was foremost among the Italian convents in the late sixteenth century and featured an instrumental and vocal ensemble led by the composer Raffeala Aleotti. Other composers, such as Caterina Assandra from the convent of St. Agata in Lomello near Milan, and Lucrezia Orsina from the Bolognese convent of St. Christina, published significant sacred works.[24]

This tradition of convent support for women's musical composition and performance continued in the seventeenth and eighteenth centuries. One of the prominent composers of this period was Isabella Leonarda from the convent of St. Orsola in Novara, who published over 200 sacred works, mostly settings of nonliturgical texts, but also including mass settings and instrumental music.[25] Four Venetian conservatories—L'Ospedale dei Mendicanti, L'Ospedale degli Incurabili, L'Ospedaletto, and L'Ospedale della Pieta—achieved prominence for the high quality of their musical performances and as places where girls and young women received an outstanding musical education from a staff of professional musicians. Large crowds attended their performances on feast days. Indeed, by the early eighteenth century, the Pieta, notable for Vivaldi's presence as a music master and for the performance of much of his music, was known as one of the finest music schools in Europe.[26]

Yet even in the convents, churchmen sought to control women's lives and worship. They accomplished this by edict and control of principal aspects of the liturgy. Importantly, they assumed functions that had previously been performed by women, especially liturgical plays and funeral laments.

In the early Christian church, women had reenacted in plays the experiences of Mary, the mother of Jesus, the women who were his friends, the visit to the sepulchre by the women, and other gospel stories in which women featured prominently. Now, monks, replete with falsetto voices, appropriated these plays for themselves,

even to assuming the roles of the pregnant Mary, the pregnant Elizabeth, the wise and foolish virgins, and the participants in the Christmas story.* Moreover, rather than officiating at the death of one of their sisters as they had earlier done, nuns now had to send for priests to lead in the funeral services for one of their own.[27]

Controlling cloistered musicians was not always easy. Sometimes the attempts of the churchmen were successful. During the fourth century, Gregory of Nyssa tells how he repressed the lamenting of the nuns over his sister Macrina's death:

> But when I recalled my soul from the depths, gazing intently at the holy head, and, as if I were rebuked for the disorderly conduct of the women, I said: "Look at her," shouting at the maidens in a loud voice, "and be mindful of the instructions she gave you for order and graciousness in everything. Her divine soul sanctioned one moment of tears for us, commanding us to weep at the moment of prayer. This command we can obey by changing the wailing of our lamentation into a united singing of psalms." I said this in a loud voice to drown out the noise of the wailing. Then I bade them withdraw to their quarters nearby and to leave behind a few of those whose services she accepted during her lifetime.[28]

Others were not so easy to control. In the twelfth century, Hildegard von Bingen defied the prelates of Mainz by refusing their order to exhume the body of an excommunicated youth who lay buried in her convent grounds.[29] In response, they imposed an interdict on the community and banned the celebration of the Office Hours. This, of course, was a powerful weapon. Feeling her authority questioned, the nearly eighty-year-old abbess reprimanded the prelates of Mainz in a letter written c. 1178 with the following warning:

> Therefore, those of the Church who have imposed silence on the singing of the chants for the praise of God without well-

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* While the performance of medieval liturgical plays did occur at some convents, the priests attached to these convents sang the male roles. Such was the emphasis on males singing female roles that the church, while officially threatening to excommunicate offenders, turned a blind eye while boys were castrated to preserve the beauty of the unchanged voices so that they might take the musical parts that would naturally be sung by women and girls. During the eighteenth century, castrati were to be widely found on the musical staffs of Italian churches, including the Pope's private chapel.

> considered weight of reason so that they have unjustly stripped God of the grace and comeliness of his own praise, unless they will have freed themselves from their errors here on earth, will be without the company of the angelic songs of praise in heaven.[30]

Moreover, Hildegard's attitude to the male church hierarchy, with whom she conversed, is exemplified in her morality play, *Ordo Virtutum* (The Play of the Virtues). In this play, she represents the plight of a soul who, when tempted by the devil, appeals to sixteen virtues to help her resist him and, due to their help, is eventually triumphant. Hildegard assigns the roles of *anima* and the virtues to her nuns, and that of the devil to the monk assigned to her convent. Interestingly, the roles of *anima* and the virtues are all sung with instrumental accompaniment, while that of the devil is spoken. She refuses to allow him to sing.

Not only did the church impose controls on cloistered women, but it also hindered women outside the convents from participating in secular music. It did this directly, by the issuance of edicts, and indirectly, through its moral authority, by impugning the motives and reputations of those women who chose to compose and perform. One such edict in Bologna, Italy, while unsuccessful in achieving its purpose, illustrates the attitude of some churchmen toward musical education for women:

> In May 1686 the Cardinal Legate obtained from Rome an edict which was to put an end to the "offences due to the immoderate application of women to the study of music." Music, it said, was inconsistent with the modesty becoming to the female sex, distracting them from their appropriate occupations and duties, besides exposing to grave danger both themselves, those who teach them, and those who listen to them. It was therefore ordered that no woman, be she virgin, wife, or widow, of whatsoever rank or station, not even those who were living in convents or orphanages for their education or for any other reason, notably that of learning music in order to practice it in the said convents, should learn to sing or play upon any musical instrument from any man, whether layman, ecclesiastic, or member of a religious order, even if he were in any degree related to her. Severe penalties were threatened to any heads of families who dared to admit into their houses any music-masters or musicians to teach their daughters or any of their womenkind.[31]

Notwithstanding an increasing secularization and disregard of clerical edicts, the church's moral authority and persuasive power were considerable. Its suggestion that women involved in composition and performance, especially theatrical singers, were of doubtful reputation, or were not fulfilling their God-appointed roles in life, was sufficient to keep most women from participating in Italian opera until well into the eighteenth century. Vittoria Archilei (1550-c.1618), who served in the Medici court, is one of the earliest opera singers we know of.[32] While women were admitted to opera quite early (in Mantua in 1608), Italian opera remained almost synonymous with castrati until the late eighteenth century.[33]

Protestants were equally guilty of the suppression of women in the music of the church. Luther's principle of congregational singing embodied in the chorale notwithstanding, the Lutheran church continued the tradition of all-male choirs educated in choir schools such as the Leipzig Thomasschule, in which Bach served as cantor.[34] Also, the Church of England provided for the education of boy choristers in King's College School, St. John's College School, York Minster Song School, Wells Cathedral School, and other prominent English choir schools. As recently as 1981, while girls could attend Church of England choir schools, they were still excluded from elite membership in ecclesiastical choirs.[35]

This exclusion is explained when we remember that the participation of women in musical performance within religious ritual reflects underlying theological positions about their place in the church. Where they are excluded from ordination as priestesses, they must also perforce be excluded from liturgical music. Writing in the mid-twentieth century Sophie Drinker observes:

> Women did not sing in the liturgical choir from the fourth century on, and they do not do so to this day, either in Catholic churches or in Protestant churches *that have real liturgical singers, who are properly speaking the attendants of the priest and priestess.*[36]

It is tempting to see the Puritan tradition as an homogenous or unified strand of Protestant Christianity. We sometimes speak of the Puritans *en masse* rather than as the variety of distinct groups and separate traditions which they eventually comprised. Theologically, they can be described as "members of the Church of England who wanted a purer life and stricter Church discipline," were "influenced by Calvinistic theology and principles of life," and were "moving in

those directions which were soon to lead to separation from the Church of England, and to an eventual sub-classification as Presbyterians, Independents, and Baptists."[37] Musically, they are characterized as a group who rejected liturgical music proper in favor of congregational singing and responses which served a social or functional rather than mystical purpose. Within the Roman Catholic Mass, for example, the Kyrie serves as part of a mystical *act* of worship of which the elevation of the host constitutes the climax. By contrast, in Calvinist theology and practice, the Roman Mass is rejected, and the singing of psalms and, later, hymns serves a didactic, spiritual, and even social function, in exhorting the congregation to certain beliefs and actions, and in binding them together in corporate worship.* [38]

Contrary to popular myth,[39] many Puritans were lovers of music and especially devoted to the composition and performance of secular music. Within the church, however, Puritans believed that the Psalms constituted the only appropriate worship songs. English metrical settings of the Psalms, such as the Sternhold and Hopkins (or "Old Version" in distinction to the subsequent Tate and Brady, or "New Version") and Ainsworth psalters, were followed in the Massachusetts colony by a psalter generally known as the *Bay Psalm Book*, and subsequent psalters. The singing of these psalters was generally unaccompanied, with tunes handed down by oral tradition.

There was considerable theological dispute among the Puritans and their successors about whether women should be allowed to participate in Psalm singing.[40] Conservatives believed that women should not participate because of Paul's admonition that they keep silent in the churches. Like other liberally-minded people, John Cotton opposed this view, suggesting, rather, that women should sing the Psalms. In his treatise, *Singing of Psalmes, a Gospel-Ordinance*,[41] Cotton rebuts two interrelated arguments: If women are not permitted to speak in the church, they should not be permitted to sing either; as the singing of psalms is a form of prophesying from which women are precluded, they cannot be permitted to sing the Psalms. Central to his rebuttal is Cotton's distinction between what he sees as biblical prohibitions against women speaking in church as

* Their approach to sacred music seems typical of what Tillich describes as "prophetic-protesting" religious experience.

teachers or propounders of questions (because in asking questions they may teach their teachers), and scriptural support for their singing and speaking when called to account for their actions. He cites Miriam's song at the Red Sea, Saphyra's defense before Peter, and early Christian church practice as evidence to support the participation of women in congregational singing.

Interestingly, Sophie Drinker attributes Cotton's support of women's right to participate in congregational singing in the Boston Congregational Church in 1637, and his subsequent published defense of women's participation in psalm singing in 1647, to a woman's persuasion. She reminds us that it was Anne Hutchinson who persuaded John Cotton to include women in congregational singing, and before other colonies took the same bold step, she was "expelled from her community for her theological and political dissent." [42]

This debate continued into the eighteenth century, with a gradual theological acceptance of women's participation in congregational singing. For example, as Stephen Marini notes, in their *Cases of Conscience,* Peter Thacher, John Danforth, and Samuel Danforth posited that the Pauline injunction applied only to women assuming leadership over men, and that women can and should participate in congregational singing.[43]

Throughout the eighteenth century, various social and musical developments brought mounting pressure on the church to open up congregational singing to women. One such development was an important musical change in the tradition of psalm singing. The old method of "customary" or "usual" singing usually involved the "lining-out" of psalms, whereby the deacon intoned each line, followed, in turn, by the congregation singing in unison. As a result of the efforts of clergy and musicians, this method was gradually replaced by a new method of "regular" singing by "rule," in which the entire psalm was sung at sight and in parts without the intervention of the deacon.* [44]

As a result of their attendance at singing schools conducted by musicians and itinerant singing masters (run both independently and under the auspices of churches), women became more

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* The introduction of this change was strongly resisted by more conservative churchpeople, illustrated by the controversy at South Braintree, Massachusetts over "regular" singing.

knowledgeable about singing and reading music, capable of "regular" singing, and therefore eager to participate musically in their churches. The singing schools eventually flowered into choral societies in which women came to participate, some of the earliest being the St. Cecilia Society of Charleston, South Carolina (1762), and the Stoughton (Massachusetts) Musical Society (1786), both of which admitted women as singers, if not as full members.[45]

There were also significant changes in part singing. At first, women did not carry the melody, it being thought inappropriate for them to lead men. Instead, the tenor carried the melody and the sopranos sang a descant. This gave the choral sound an open, almost hollow quality.[46] Gradually, women began to take over the soprano lead melody and assume the inner alto voice (previously sung by men and boys), and the tenor (sung by men) assumed its present inner-voice role. This change was later accompanied, during the nineteenth century and on both sides of the Atlantic, by a dramatic change in the ratio of men and women in choirs (both church choirs and choral societies) from a majority of men and few women to a majority of women.[47]

Moreover, instrumental keyboard instruction became a popular aspect of female education. During the seventeenth century, Puritan women were encouraged to study music. Percy Scholes cites the case of an English woman, Susanna Perwich, who had a veritable staff of music instructors, including her personal lyra viol, viol, lute, harpsichord, singing, and dancing instructors.[48] Later, during the eighteenth and nineteenth centuries, women were especially encouraged to take up the piano as "an accomplishment" in order to show off their prowess.[49] Even though we know that the numbers of such keyboard players were comparatively small in New England (if John S. Dwight is correct, in 1800 fewer than fifty of Boston's six thousand families owned a piano), it was only natural that women privileged to learn a keyboard or other instrument, and by virtue of their ability to read music, should not only wish to participate in congregational singing and church choirs, but would be called upon to perform as organists and pianists. Indeed, one of the first American women to serve as a prominent organist was Sophia Hewitt, organist to the Boston Handel and Haydn Choral Society, and organist at two prominent churches in Boston—Chauncy Place Church and Catholic Cathedral.[50]

During the nineteenth century, women began to exert an important influence on the music of the church. Their newly-found

voices were especially important in fostering higher standards of musical education. In England, Maria Hackett urged Bishop Porteus of London to improve standards in the education of cathedral choristers, and Sarah Glover established a school in Norwich with the objective of improving the quality of church music by teaching children sightsinging and voice production. Her work was later popularized in an amended form by a Congregational minister, John Curwen, whose efforts led to an enormous growth in choral singing in England.[51] In the United States, women entered musical conservatories in increasing numbers and became private teachers (particularly of children) performers and composers.[52] Their growing prominence in secular music along with their participation in church music, provided a wealth of talent and put pressure on the church to include them on an equal basis with men in the music of the church.

More than any other factor, the First and Second Great Awakenings in the eighteenth and nineteenth centuries, respectively, were responsible for opening up participation in church music to women, especially among those churches that inherited the Puritan tradition. The First Great Awakening that swept the American colonies from 1734-1745, under the influence of itinerant preachers such as George Whitefield, Gilbert Tennant, and James Davenport (also singing evangelists), brought an evangelical fervor to religious worship and led to the abandonment of psalm singing in favor of hymns and spiritual songs and a new emphasis on emotionalism in religious experience expressed in musical terms.[53] Hymn texts by Isaac Watts predominated, exemplified by such hymns as "When I Survey the Wondrous Cross."

These changes brought about bitter inter- and intra-denominational conflicts, including those over attitudes toward music. Some of the Evangelical Calvinists, such as the New Light Congregationalists and the New Side Presbyterians, wholeheartedly endorsed Watts' hymnody, especially suited to "regular" singing, while other anti-revival Presbyterians and Baptists stuck to their traditional psalm texts and tunes sung in "customary" or "usual" fashion, and most churches adopted a position between these two extremes.[54]

The First Great Awakening led to a redefinition of the theology of church song. In his articulation of the doctrine of "religious affections," Samuel Blair posited an intimate connection between sound and feeling, which in sacred music becomes a "real,

effective, and profitable sentiment" enabling the individual to inwardly sense "the moral operations of external harmony."[55] This feeling is not conveyed through sound alone, but primarily through text. Religious texts enable a reborn person to grasp their meaning and to be moved to religious ardor, devotion, and duty—an idea expressed, for example, in the religious song and dance of the Shakers, led by their founding mother and visionary Ann Lee.[56]

The Second Great Awakening was associated with the advent of the gospel song. This movement, during the first three decades of the nineteenth century, was a primarily rural revival that began in the large campmeetings of Kentucky and Tennessee. Charles Finney was among the early revivalists. Later, from the 1870s, evangelists such as Dwight L. Moody in Chicago continued the movement's spread into urban centers. Along with the central ideas of God's love for humankind, and salvation as a free gift, revivalists stressed emotional spontaneity in religious worship, the involvement of laypersons in church life, and issues of social concern.[57]

In particular, the movement enlisted women as active participants and sparked such hymn writers as Fanny Crosby (with whom Pheobe Knapp collaborated as a composer and who contributed more than five hundred gospel hymns), Eliza Hewitt, Clara Scott, and many others who composed hymn texts and tunes.* The concerns of this evangelical revival, focused as they were on the individual's religious experience, the needs of humankind, the importance of education and self-improvement, and the necessity of individual and collective actions towards redressing evils within society, touched the hearts and minds of women and released a flood of creative contributions to gospel hymnody and sacred music more generally.

Gospel music, as it developed during the twentieth century, also drew from the music of Americans whose roots lay in Africa, and was emblematic of a "rediscovered 'matriarchy'" in apposition to a predominantly white and patriarchal world. In composing and performing gospel music, women were unconsciously combating

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* This is not to suggest that women were inactive as hymn writers and composers before the nineteenth century. Gene Claghorn's *Women Composers and Hymnists: A Concise Biographical Dictionary* includes 155 women composers and 600 hymnists from the twelfth to twentieth centuries. Nevertheless, from the nineteenth century, the number of women hymnists and composers dramatically increased.

patriarchy, bringing a maternal view to bear on, and softening the paternal emphasis of, the church.[58]

Indeed, the extraordinarily large output of gospel songs composed by women during the nineteenth and earlier part of the twentieth century demonstrates the special affinity women had with gospel music. Doubtless, their lives as homemakers (particularly in the case of women hymnists and composers in the nineteenth century) and their musical and literary training affected the quality of their writing and their choice of texts. One sees in these texts a preoccupation with personal religious experience; practical responses to the world's challenges; care for children, the suffering, the needy; and home relationships. While they clearly predominated as composers of gospel songs in the early days of gospel music, their numbers declined as commercialism in gospel music spread during the middle and latter part of the twentieth century; and an international industry developed around gospel music, spearheaded mainly by men.

The Seventh-day Adventist Church is heir to the American Puritan tradition and to the First and Second Great Awakenings. Indeed, born as it was out of the Second Great Awakening, and initially a primarily rural movement, Adventism borrowed the revivalist songs of the Methodists, in particular, and an implicit theology of "religious affections." Music was believed to engender emotional response in the participants and listeners, and arouse them to action. Also, like their Puritan forbearers, Adventists centered on the "word." Music provided a functional, social, spiritual, and didactic role as secondary to, and supportive of, the preaching of the Word.*

As music does not play a strictly liturgical role in Adventist church services, and because it is secondary to such functions as preaching, baptizing, and conducting communion services, women have been organists, pianists, instrumentalists, singers, choristers, conductors, and composers, from the church's inception. While ordination to the ministry has been denied them, it is still considered appropriate for women to be active in the music of the church. Notwithstanding that all the other participants in the church service (the primary weekly worship service) may be men—the preacher,

* Even today, presentations of sacred music within Adventist religious services are often described as "messages in song."

elders, and deacons—a sole woman can with perfect propriety walk onto the rostrum and, for the duration of her solo, hold the full attention of congregation and clergy alike. Likewise, a woman organist may set the atmosphere for a worship service, lead the congregation in hymn singing, perform the various responses, lead the choir, and generally impact on almost every facet of that service. If these women are fine musicians, they may command the respect and admiration of women and men alike, and do what Paul seemingly wished them not to do: exercise control and leadership within the church.

This incongruity between the church's official position on the role of women in the church and the participation of women as leaders in church music may be explained as follows: Many Adventist church leaders do not understand the power and leadership exerted by the musician within the religious service. They see music in a supporting role in the service and think that as the female musician is not ordained she is not threatening the doctrine of male "headship" over women or violating the spirit of the Pauline injunction that women should accept a subordinate status in the Christian community. Moreover, music is not fully accepted as a form of ministry. Had it been so, in order to be theologically consistent, the church fathers should either have ordained women as ministers of music or barred them from leading roles in the music of the church.

The prevailing patriarchy within Adventism is reinforced by the hymn texts used; and these contribute, in turn, to the alienation of women within its community. In the latest (1985) edition of the *Seventh-day Adventist Hymnal,* rather than adopt a consistent policy of inclusive language usage as the Methodists and Presbyterians have done in their recent and ongoing revisions, respectively, even at the risk of opposition from conservatives within their communities, the compilers have retained sexist language in some of the hymns.[59] Relatively few women composers of hymn tunes are included (fewer than a tenth of attributable tunes), and while women hymn writers are better represented (but still by fewer than a quarter of the attributable hymn texts), women's experiences and voices are largely omitted. Adventist congregations are socialized into the prevailingly patriarchal world view these texts and tunes exemplify. As a result, the church is in danger of becoming progressively more irrelevant to its women.

Adventist women continue to make important contributions to the music of the Adventist Church. They are outstanding composers, performers of instrumental and vocal music, conductors, and music teachers. Some Adventist women have found their way into nontraditional careers in performance, onto the opera stage, and into the concert hall as choral and symphonic conductors and soloists. Others teach at leading universities, colleges, and music schools internationally. Still others teach at Adventist schools and colleges. Many of these women are unrecognized by the Adventist Church for their contributions to music and the church. I think, for example, of Adventist composer Blythe Owen, with numerous compositions and honors spanning over a half-century, and yet largely ignored by the church.[60] Her one hymn included in the *Seventh-day Adventist Hymnal*, "For Your Holy Book We Thank You," contrasts with numerous settings by her male contemporaries (including four hymn settings by James Bingham, eighteen settings by Wayne Hooper, and thirty-one settings by Melvin West), despite the fact that in the world of music outside the Adventist Church, she is probably one of Adventism's leading twentieth-century composers. Indeed, the number of settings by these three men total more than all the settings attributed to women across all times in the hymnal.

Notwithstanding these inequities, and their marginalization within the church, Adventist women, along with women from other religious communities, are finding their voice. They are reclaiming their heritage and their church. Like other Christian women, they are revisiting the roots of their faith, writing their own theology, and composing and performing their own music. They are arising with their sisters from other faiths and times to give musical voice to their vision of God.

Notes

1 The interface of religion and music is noted in Sophie Drinker, *Music and Women: The Story of Women in their Relation to Music* (New York: Coward-McCann, 1949); Wilfrid Dunwell, *Music and the European Mind* (London: Herbert Jenkins, 1962); Joyce Irwin, ed., "Sacred Sound: Music in Religious Thought and Practice," *Journal of the American Academy of Religion Thematic Studies* 50 (1) (Chico, CA: Scholars Press, 1983), and that between religion and the arts generally is seen in Pie-Raymond Regamey, *Religious Art in the Twentieth Century* (New York: Herder and Herder, 1963); David Baily Harned, *Theology and the Arts* (Philadelphia: Westminster Press, 1966); Roger Hazelton, *A Theological Approach to Art* (Nashville, TN: Abingdon Press, 1967); Jacques Attali, *Noise: The Political Economy of Music* trans. Brian Massumi (Minneapolis, MN: University of Minnesota Press, 1984); Margaret R. Miles, *Image*

as Insight: Visual Understanding in Western Christianity and Culture (Boston: Beacon Press, 1985); Langdon B. Gilkey, "Can Art Fill the Vacuum?" and Paul Tillich, "Art and Ultimate Reality," in *Art, Creativity, and the Sacred: An Anthology in Religion and Art,* Diane Apostolos-Cappadona, ed. (New York: Crossroad, 1986); Mircea Eliade, *Symbolism, the Sacred, and the Arts,* Diane Apostolos-Cappadona, ed. (New York: Crossroad, 1988); Frank Burda Brown, "Religious Aesthetics: *A Theological Study of Making and Meaning* (Princeton: Princeton University Press, 1984); James Alfred Markin, Jr., *Beauty and Holiness: The Dialogue Between Aesthetics and Religion* (Princeton: Princeton University Press, 1990). The connection between society and music is discussed in John Blacking, *How Musical Is Man?* (London: Faber and Faber, 1976); and the intersection of gender in music and society is explored in Ellen Koskoff, ed., *Women and Music in Cross-Cultural Perspective* (New York: Westport, 1987). The interrelationship between religion and society is exemplified, for instance, in Harvey Cox, *The Secular City* (New York: Macmillan, 1966), and *The Feast of Fools: A Theological Essay on Festivity and Fantasy* (New York: Harper and Row, 1969).

2 See Edward Foley, *Music and Ritual: A Pre-Theological Investigation* (Washington, DC: Pastoral Press, 1984).

3 Oskar Söhngen, "Music and Theology: A Systematic Approach," in Irwin, *Sacred Sound,* 1; Drinker, *Music and Women,* 265. The latter claims it is the most profoundly religious of the arts.

4 See John Shepherd, "Music and Male Hegemony," in *Music and Society: The Politics of Composition, Performance, and Reception,* Richard Leppert and Susan McClary, eds. (Cambridge: Cambridge University Press, 1987), 151-72.

5 Augustine, *The Confessions of St. Augustine,* trans. F. J. Sheed (New York: Sheed and Ward, 1943), 236, 242-44.

6 Drinker, *Music and Women,* 298.

7 See Ibid., chap. 2.

8 See Steven Feld, *Sound and Sentiment: Birds, Weeping, Poetics, and Song in Kaluli Expression* (Philadelphia: University of Pennsylvania Press, 2nd ed., 1990); Susan Auerbach, "From Singing to Lamenting: Women's Musical Role in a Greek Village," in Koskoff, *Women and Music,* 25-43.

9 See Judith R. Cohen, "'Ya Salió de la Mar': Judeo-Spanish Wedding Songs Among Moroccan Jews in Canada," in Koskoff, *Women and Music,* 55-67.

10 See Blacking, *How Musical is Man,* 40-41.

11 See Drinker, *Music and Women,* chaps. 5, 6, 8.

12 See R. D. Anderson, "Musical Instruments," vol. 3 of *Catalogue of Egyptian Antiquities in the British Museum* (London: British Museum Publications, 1976); Henry George Farmer, "The Music of Ancient Egypt," in *Ancient and Oriental Music,* vol. 1 of *The New Oxford History of Music,* ed., Egon Wellecz (London: Oxford University Press, 1957), 255-82.

13 See Exod. 15:21; Judg. 5:3, 12, 27; Judith 15:12, 13; 16:1, 2.

14 See Drinker, *Music and Women,* 134.

15 Ellen Koskoff, "The Sound of a Woman's Voice: Gender and Music in a New York Hasidic Community," in Koskoff, *Women and Music,* 218, 216.

16 Edgar Hennecke, *New Testament Apocrypha,* Wilhelm Schneemelcher, ed. (English trans., R. McL. Wilson, ed.), vol. 1 (Philadelphia: Westminster Press, 1963), Appendix 1, "The Gospel of Thomas" (22), 513-14.

17 See Carol Neuls-Bates, ed., *Women and Music: An Anthology of Source Readings from the Middle Ages to the Present* (New York: Harper and Row, 1982), 3, 4.

18 See Elizabeth Schüssler-Fiorenza, *In Memory of Her: A Feminist Reconstruction of Christian Origins*, (New York: Crossroad, 1984), chap. 6.

19 See Drinker, *Music and Women*, 178-79, chap. 10.

20 See Anne Howland Schotter, "Woman's Song in Medieval Latin" in *Vox Feminae: Studies in Medieval Woman's Song*, John F. Plummer, ed. *Studies in Medieval Culture*, no. 15 (Kalamazoo, MI: Medieval Institute Publications, Western Michigan University, 1981), 19-33.

21 See Anne Bagnall Yardley, "'Ful weel she soong the service dyvyne': The Cloistered Musician in the Middle Ages," in *Women Making Music: The Western Art Tradition, 1150-1950*, Jane Bowers and Judith Tick, eds. (Urbana: University of Illinois Press, 1986), 15-38.

22 For example, see James R. Briscoe, ed., *Historical Anthology of Music by Women* (Bloomington, IN: Indiana University Press, 1987).

23 Jane Bowers ("The Emergence of Women Composers in Italy, 1566-1700," in Bowers and Tick, *Women Making Music*, 126) suggests that over half of the women whose works were published over the period 1566-1700 were nuns.

24 See Bowers and Tick, *Women Making Music*, 125-26; Susan Cook and Thomasin K. La May, *Virtuose in Italy, 1600-1640: A Reference Guide* (New York: Garland, 1984), 18-25.

25 See Briscoe, *Historical Anthology*.

26 See Denis Arnold, "Orphans and Ladies: The Venetian Conservatories (1680-1790)," *Proceedings of the Royal Musical Association* 89 (1962/63): 31-47, and "Instruments and Instrumental Teaching in the Early Italian Conservatories," *Galpin Society Journal* 18 (1965): 72-81.

27 See Drinker, *Music and Women*, 194-98.

28 Neuls-Bates, *Women in Music*, 8-9.

29 Ibid., 17.

30 Ibid., 20.

31 Eduard J. Dent, *Historical Introduction to the Violin-makers of the Guarneri Family (1626-1762): Their Life and Work*, William Henry Hill, Arthur F. Hill, and Alfred Ebsworth Hill, eds. (London: W. E. Hill and Sons, 1931), xx, xxi.

32 See Rupert Christiansen, *Prima Donna: A History* (New York: Viking, 1985), 16.

33 See Heriot, *The Castrati*, 35.

34 See Christoph Wolff, Walter Emery, Richard Jones, Eugene Helm, Ernest Warburton, Ellwood S. Derr, eds., *The New Grove, Bach Family* (New York: W. W. Norton, 1983).

35 See Cynthia Hawkins, "Aspects of the Musical Education of Choristers in Church of England Choir Schools," M.A. thesis, McGill University, 1985, 165.

36 Drinker, *Music and Women*, 267.

37 Percy A. Scholes, *The Puritans and Music in England and New England: A Contribution to the Cultural History of Two Nations* (Oxford: Oxford University Press, 1934), 4.

38 Tillich, "Art and Ultimate Reality," 228-29.

39 See Scholes, *The Puritans and Music*, passim.

40 See Stephen Marini, "Rehearsal for Revival: Sacred Singing and the Great Awakening in America," in Irwin, *Sacred Sound*, 76.

41 John Cotton, *Singing of Psalmes, A Gospel-Ordinance Or A Treatise Wherein Are Handled These Foure Particulars: 1. Touching the duty it selfe. 2. Touching the matter to be sung. 3. Touching the singers. 4. Touching the manner of singing* (London: Printed for M. S. for Hannah Allen at the

Crowne in Popes-Head-Alley, and John Rothwell at the Sunne and Fountaine in Pauls-Church-Yard, 1647), 42-43.

42 Drinker, *Music and Women*, 268. Also, see Dorothy Oslin, "The Risk of Dissent: The Story of Anne Hutchinson," *Daughters of Sarah* 14 (2) (1988), 16-18.

43 See Marini, 75-77; Peter Thacher, Samuel Danforth, and John Danforth, *An Essay Preached by Several Ministers of the Gospel for the Satisfaction of their Pious and Conscientious Brethren, as to Sundry Questions and Cases of Conscience, Concerning the Singing of Psalms, in the Publick Worship of God* . . . (Boston: Printed by S. Kneeland for S. Gerrish, 1723).

44 See Henry Wilder Foote, *Three Centuries of American Hymnody* (Cambridge, MA: Harvard University Press, 1940), Appendix B, 383-86.

45 See Christine Ammer, *Unsung: A History of Women in American Music* (Westport, CT: Greenwood Press, 1980), 6; James A Keene, *A History of Music Education in the United States* (Hanover, NH: University of New England Press, 1982), chap. 2.

46 This tradition still persists. See B. F. White and E. J. King, *Sacred Harp: A Collection of Psalm and Hymn Tunes, Odes, and Anthems* . . . (Philadelphia: T. K. and P. G. Collins, 1844).

47 See Estelle R. Jorgensen, "Developmental Phases in Selected British Choirs," *Canadian University Music Review*, no. 7 (1986), 139-56.

48 See Scholes, *The Puritans and Music*, 160-61.

49 Arthur Loesser, *Men, Women, and Pianos: A Social History* (New York: Simon and Schuster, 1954), 268.

50 See Ammer, *Unsung*, 7.

51 See Derek Hyde, *New-Found Voices: Women in Nineteenth-Century English Music* (Liskeard, Cornwall: Belvedere Press, 1984).

52 See Ammer, *Unsung*, chap. 11.

53 Tillich ("Art and Ultimate Reality," 231-32) describes this as the ecstatic-spiritual religious experience.

54 See Marini, "Rehearsal for Revival," 84.

55 Samuel Blair, *A Discourse on Psalmody* (Philadelphia: John McCulloch, 1789), quoted in ibid., 86.

56 See Daniel W. Patterson, *The Shaker Spiritual* (Princeton, NJ: Princeton University Press, 1979).

57 See Esther Rothenbusch, "The Joyful Sound: Women in the Nineteenth-Century United States Hymnody Tradition," in Koskoff, *Women and Music*, 178.

58 See Wilfrid Mellers, *Angels of the Night: Popular Female Singers of our Time* (Oxford: Basil Blackwell, 1986), 95.

59 Iris M. Yob (*The Church and Feminism* [Denver, CO: Winsen Publications, 1988], 36-38) has noted the prevailing masculine emphasis in texts in the *Seventh-day Adventist Hymnal* (Washington, DC: Review and Herald Publishing Association, 1985).

60 See Owen's listing in Aaron Cohen, *International Encyclopedia of Women Composers* (New York: R. R. Bowker, 1981), 347-48.

Ordination of Women in the Church: Implications of a Forgotten Document

by Margo Pitrone

The word "ordination" is less a "new" word than a "forgotten" one. Early on in the development of the church, ordination became a means to set aside certain church leaders who would minister in the sacred rites and coordinate the ministry to the membership and to potential

believers. There is evidence that in postapostolic times, ordination continued to be practiced without regard to gender.

This chapter is a review of the practice of ordination set against the backdrop of Jesus' ministry and the practice of this rite in the early Christian church. With this review, it will be possible to better understand the implications of a recorded prayer of ordination for female clergy contained in an important postapostolic document called the *Apostolic Constitutions.*

Ordination in the New Testament

Whatever "laying on of hands" may have meant in the Old Testament, the New Testament puts forth a meaning that is inextricably linked to the "priesthood of all believers" and its implicit call to Christian service by those endowed with the gifts of the Holy Spirit. The ordination of Joshua to the leadership of Israel (Num. 27:18-23) is the closest the Old Testament comes to the New Testament understanding of this rite.[1] God had first given the calling, the ordination ceremony served as a public acknowledgement of that divine call and as Israel's formal acceptance of Joshua's ministry on their behalf.

It is Jesus Christ's ministry that sets the tone for ordination or the laying on of hands in the Christian era. Mark documents Jesus' theory and practice of ordination: "And he goeth up into a mountain, and calleth unto him whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach" (3:13-14). Ellen White expands on this scene: "When Jesus had ended his instruction to the disciples, he gathered the little band close about him, and kneeling in the midst of them, and laying his hands upon their heads, he offered a prayer dedicating them to his sacred work. Thus the Lord's disciples were ordained to the gospel ministry."[2] There is a parallel here between the laying on of hands as a symbol of the outpouring of God's blessing on those already called to service and the divine voice that gave its approval to the Messiah (Matt. 3:16-17).

This service model of ordination did not end with Jesus' death and resurrection. It continued into the practice of the early Christian church, beginning with the ordination of Paul and Barnabas to foreign mission service (Acts 13:1-3). Once again, Ellen White's commentary is illuminating:

> When the ministers of the church of believers in Antioch laid

> their hands upon Paul and Barnabas, they, by that action, asked God to bestow his blessing upon the chosen apostles in their devotion to the specific work to which they had been appointed. At a later date the rite of ordination by the laying on of hands was greatly abused; unwarranted importance was attached to the act, as if a power came at once upon those who received such ordination, which immediately qualified them for any and all ministerial work. But in the setting apart of these two apostles, there is no record indicating that any virtue was imparted by the mere act of laying on of hands. There is only the simple record of the ordination and of the bearing it had on their future work.[3]

Both Jesus' practice of ordination and that of the apostles reveal that the rite was a simple, public act, accompanied by prayer and fasting, that constituted the recognition, and not the dispensing, of a divine calling.

As to the ordained person's assuming any titles, we have no record of titulary investitures. The Greek word that is commonly used to characterize the ministry of Jesus and the apostles is *diakonos*, meaning "servant." Far from establishing hierarchies, ordination is seen as creating servanthood. The titles "priest" or "reverend" are foreign to the language of Jesus in referring to his work. He never referred to himself as a priest nor authorized his disciples to take on such a title. Since Christ's priestly title is assigned to him in Hebrews (5:5-6) in the context of the priesthood of Melchizidek, whose order had neither beginning nor end, neither can such an order have successors.

The New Testament clearly shows that the original church pattern was eminently simple in both worship and governmental structure. Paul himself spoke of apostles, prophets, evangelists, teachers who were called elders, and deacons who were ministers or "servants." He pointed out that the purpose of these ministries was for the building up of the entire church and for equipping the Body of Christ for the work of service or ministry (Eph. 4:8, 11-13). In his first letter to the Corinthians, Paul paints a revealing picture of the apostolic church at worship: "When you come together, each one has a hymn, has a lesson, has a revelation, has a tongue or an interpretation . . ." (1 Cor. 14:26, RSV). The service was to be orderly but free-flowing, unstructured and nonliturgical. Paul's main concern was that these functions be orderly, since everyone participated, including the women (1 Cor. 11:5).

The Postapostolic Church

After the apostolic era, the church began to lose sight of the "priesthood-of-all-believers" concept. As early as the second, and certainly by the third century, the church had become a formal structure with an increasingly ritualistic service. One of the results of this formalistic trend was the declining role of laity in church leadership. Together with this tendency came the rapid spread of Gnosticism. This philosophy taught that God revealed himself secretly only to a select few and these few were those who purified themselves from all that was earthly. Celibacy was seen as the purifying power that would release men and women from their fallen state. With the new disdain for sexual relations, the woman became the mainstream Gnostic symbol for sin and sexuality.

Origen, a third-century church father, took up this Gnostic strain to the extent that he was able to declare that "God would never stoop to look on anything feminine" and that "it is not proper for a woman to speak in church, however admirable or holy what she says may be, merely because it comes from female lips."[4] his Gnostic leanings were evident in his teaching that the spirit was pure and divine, but that the flesh was evil, earthly, and sensual. Since woman was linked with the latter, she was a perpetual and insidious danger to the spiritual man.

Tertullian, Ambrose, and Clement of Alexandria were only a few of the many Church Fathers influenced by Gnosticism during the third and fourth centuries. Later, Augustine would come under Gnostic influence as well. Even after his conversion to Christianity from his formerly-repudiated Manichaeanism (a philosophy that taught strict asceticism, celibacy, and austere living), he taught, in direct contradiction to Scripture (Gen. 1:26, 27; 1 Cor. 11:1-12), that woman was not created in God's image. He labeled man the superior spirit, while the woman was identified with the inferior flesh. "Flesh stands for the woman, and the spirit for the husband . . . because the latter rules, the former is ruled. Woman stands under the lordship of man and possesses no authority; she can neither teach, nor be a witness."[5] Augustine seemed unimpressed with biblical precedent for women as teachers and witnesses. Likewise, he seemed out of touch even with his own church, which, despite Gnostic influence, continued to ordain women to church ministry well into the late fourth century, as we shall see.

The Forgotten Document

There is little known about the ordination of women to the ministry by the early Christian church. The first clue we have is found in Rom. 16:1, where Paul commends Phoebe, a deacon. She is not a deaconess as the King James Version incorrectly translates, but a *diakonos,* the same word that is used for Paul and Stephen. In Rom. 16:1, the Greek word occurs in the genitive rather than the dative tense, suggesting that Phoebe is seen as a dispenser (and not a receiver) of service to the church. This little-known fact, reclaimed only in recent church history, is not the only hint that women were ordained as ministers to the church from its outset. As far into the church's history as the fourth century, Syrian bishops still followed *Apostolic Constitutions,* which called for the ordination of women: "Ordain also a woman deacon who is faithful and holy."[6]

That women were ordained to ministry, both as assistants and leaders, is evident in the ordination prayer from the eighth book of *Apostolic Constitutions*:

> Eternal God, the Father of our Lord Jesus Christ, the Creator of man and woman, who didst replenish with the Spirit Miriam, and Deborah, and Anna, and Huldah; who didst not disdain that Thy only begotten Son should be born of a woman; who also in the tabernacle of the testimony, and in the temple didst ordain women to be keepers of Thy holy gates, so Thou now also look down upon this Thy servant, who is to be ordained to the office of a woman deacon (*diakonos* in the Greek original), and grant her Thy Holy Spirit, and 'cleanse her from all filthiness of flesh and spirit,' that she may worthily discharge the work which is committed to her to Thy glory, and the praise of Thy Christ, with whom glory and adoration be to Thee and the Holy Spirit forever. Amen.[7]

Constitutions is a compilation of regulations which claim to have been delivered to the early church by the apostles and which was published by Clement of Rome. As a manual of ecclesiastical life, it contains instruction and examples for proper Christian living, as well as one of the oldest examples of Christian liturgy.[8] Generally believed to have been composed in its final form in the early to middle second century, Book Eight, out of which this prayer arises, is part of the *Didache,* the earliest manuscript of *Apostolic Constitutions.*

This prayer, in an often-overlooked book, is vitally important for an understanding of women in ministry during the first centuries. Fortunately, it is not the only indication that women were being ordained to church ministry in the postapostolic era. The Council of Nicaea referred to women deacons as *clerics*[9] and the Greek word for "ordain," *chierotonia,* was used indistinctly to refer to the duties of the male and female cleric.[10] The ordination of women continued from the early church into the third century in the West and into the twelfth century in the East. The transition away from this practice can already be seen in the Western church by the Second Council of Orleans (A.D. 533), which declared: "No longer shall the blessing of women deacons be given, because of the weakness of the sex."[11] It seems clear that, though a deacon was considered the clergy of the early church, the later move toward monasticism dominated the church's view of women to the extreme that it declared the ministry of such women void.

The removal of women from church leadership in the Catholic Church was complete in both the Eastern and Western segments of the church by A.D. 1200. With the Reformation, the Christian church began to reevaluate many dimensions of biblical belief, but even the Protestant movement was not to vindicate the woman in church ministry until well into the 1800s. Certainly, a case in point is that of Ellen White, whose seminal role in the formation and survival of the Advent movement can hardly be ignored. Her spiritual leadership as prophet, preacher, and author is conceivable only within the context of the changing view of women that characterized nineteenth-century America.

Implications

The "forgotten document" gives evidence that the postapostolic church held women in higher esteem than the medieval and modern ones. That esteem was biblically based in that it finds antecedents for woman's calling in the Old Testament (Miriam, Deborah, Anna, Huldah), as well as in the New (Mary, women keepers of the temple gates). The biblical justification included in this prayer makes this document particularly valuable to Bible-based Adventism. Moreover, the equal treatment of men and women in the postapostolic diaconate—as revealed in this prayer—suggests a carryover from the practice in the early church by which no gender distinction was made in the duties and responsibilities of those called to *diakonos*. There is no textual evidence here that would

suggest a departure from previous practice. The invocation of the Holy Spirit and the call to cleansing are in keeping with biblical ordination, since it is the Holy Spirit who calls and enables. Because the postapostolic church understands that *diakonos* refers to an office and not to a gender, women's services to the church in the role of deacons could merit them rank with the clergy through ordination. It is only later, when the Augustinian argument demoting women to an inferior creation arises, that it will be easier to argue for the incapacity and even the indignity of women serving the church as ordained clergy.* [12]

The Adventist Church has always seen itself in the role of "repairer of the breach," very much in the purest of Protestant traditions, by offering correctives to any variants on biblical truths of human origin. Our strong tradition of "sola scriptura" should make us take a closer look at this revealing document that would suggest yet another departure based not on Scripture nor on the writings of Ellen White, but on what seem to be the prerogatives of the Catholic Church. In other words, it is being suggested that the Adventist Church be consistent in its stand against biblical manipulations in the name of tradition or preconceived ideas, no matter what their source. The existence of this important document certainly suggests that here is an area of study that may be pursued further in order to illuminate our understanding of the practice of ordination in the apostolic church.

Notes

1 Alton H. McEachern, *Set Apart for Service* (Nashville: Broadman Press, 1980), 15.

2 Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press Pub. Assn., 1911), 296.

3 Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press Pub. Assn., 1898), 162.

4 Charles Trombley, *Who Said Women Can't Teach* (South Plainfield, NJ: Bridge Publishing, 1985), 202.

5 Trombley, 206.

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* Variations on such creation-based arguments have not surprisingly resurfaced in Adventist arguments against the ordination of women. See Samuele Bacchiocchi, *Women in the Church*, and, more recently, C. Raymond Holmes, *The Tip of the Iceburg: Biblical Authority, Biblical Interpretation, and the Ordination of Women in Ministry*.

6 *Apostolic Constitutions* III.16.1.

7 Alexander Roberts and James Donaldson, eds., *The Anti-Nicene Fathers.* vol. 7 (Grand Rapids: Eerdmans, 1951), 431.

8 David Fiensy, *Prayers Alleged to be Jewish: An Examination of Apostolic Constitutions* (Chico, CA: Scholars Press, 1985), 19.

9 J. D. Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio* vol. 2 (Florence 1757-1798), 676ff.

10 Migne, *Patrologia Graeca* vol. 8, col. 31: 2.

11 *Corpus Christianorum Latinorum* 148A, 29: 163-65.

12 Samuele Bacchiocchi, *Women in the Church* (Berrien Springs, MI: Biblical Perspectives, 1987); C. Raymond Holmes, *The Tip of the Iceburg: biblical Authority. Biblical Interpretation, and the Ordination of Women in Ministry* (Wakefield, MI: Pointer Publications, 1994).

The Ordination of Women: Toward a Seventh-day Adventist Ecclesiology

by Viviane Haenni

The issue of ordaining women to the ministry within the Seventh-day Adventist Church dates back to 1881, when a motion to ordain women was proposed at the General Conference session. Apparently the motion, referred to committee, was never given any further consideration. Surprisingly, the issue remained unresolved until July of 1990 when the motion "not to ordain women to the Gospel ministry" was accepted at the fifty-

fifth General Conference session at Indianapolis.* [1]

Prior to the General Conference decision, however, the issue was reopened at Camp Mohaven (Ohio) on September 1973 with the presentation of twenty-nine papers on the role of women in the church. At the request of the Association of Adventist Women, these papers were finally released to the public in 1984. Since then, many key events, articles, and books have fostered the endless and, often, passionate debate within the church, polarizing the so-called liberals and conservatives around the world, but especially those in the United States and Western Europe.[2]

If the Seventh-day Adventist Church has hesitated to make a decision about the ordination of women to the ministries of deacon, elder, and pastor, it is because it has neglected to see the issue as a theological one that can only be understood against the twin backdrop of Seventh-day Adventist hermeneutics and ecclesiology.

First, it is important to recognize that the word "ordination" does not occur in the Bible with the same meaning it has today.† The contemporary Christian church generally expresses the setting apart of a person for an ordained ministry—an appointment or consecration—by the ritual laying on of hands during a prayer of consecration. This ritual referred to in Heb. 6:2 is listed among the fundamental teachings and practices of the Christian faith, suggesting just how seriously it should be taken.

In more recent history, Adventist scholars who have dealt with the subject have rarely considered the significance or meaning of ordination apart from its application to women. What seems more unfortunate is that attempts to solve the issue have been made from marginal perspectives, such as the role of women in the Old Testament, the New Testament, and the Graeco-Roman world. Some have written on the ontological or functional equality of women and on male headship. Others have broadened the focus by examining the subject in relation to hermeneutics, sociology, or history, or by

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* The motion was to accept the report and recommendations of the Role of Women Commission as recommended by the Annual Council. The motion passed 1,173 to 377.

† There is no single word in Greek for "ordain." The English noun "ordination" does not appear in the King James Version, although the verb "to ordain" is used to translate fewer than a dozen different Greek words in the New Testament: Mark 3:14 (*poiev*); John 15:16 (*tithemi*); Acts 1:22 (*ginomai*); 10:41 (*procheirotoneo*); 13:48 (*tasso*); 14:23 (*cheirotoneo*); 16:4 (*krino*); 17:31 (*horizo*); Rom. 13:1 (*tasso*); 1 Cor. 2:7 (*proorizo*); 9:14 (*diatasso*); Gal. 3:19 (*diatasso*); 1 Tim. 2:7 (*tithemi*); Titus 1:5 (*kathistemi*); Heb. 5:1 (*kathistemi*); 8:3 (*kathistemi*); 9:6 (*kataskemazo*).

studying the ordination precedents set by other churches. But few have set the ordination issue in its ecclesiological context where it can best be understood.

There have been some efforts to address the topic of ordination apart from the women's issue. In 1978, T. H. Blincoe was the first to underscore the absence in the Seventh-day Adventist Church of a clearly-defined theology of ordination.[3] In the same year, Raoul Dederen began to fill that void by placing the issue in the context of ecclesiology.[4] While Miroslav Kiš continued to build on some of Dederen's conclusions in 1988,[5] by the next year, the research source from which this chapter is taken addressed the hermeneutical, ecclesiological, textual, and historical framework and critical aspects of the ordination issue through more than 200 rhetorical questions. V. Norskov Olsen's recently published landmark contribution to the discussion has carefully inquired into the meaning of priesthood, ministry, and ordination. Largely from an historical point of view (rather than a theological one), he convincingly unveils the myths and truths about ordination as they relate to the ecclesiological and ministerial dimensions of the issue.* [6] This chapter sets ordination in the larger theological context while addressing the relationship of ordination to the role of women in the ministry and leadership of the church.[7]

The Basic Nature and Function of the Church

The church is the body of men and women reconciled to God and humanity in Jesus Christ (1 Cor. 12:12-26; Col. 2:9, 10; Eph. 1:22-23). They have answered God's call and have accepted his gift of reconciliation (2 Thess. 2:13-14; Eph. 1:18; 1 Pet. 2; 2 Tim 2:9-10; 1 Cor. 1:26; 2 Tim. 2:26; Acts 11:18; 5:31; Ps. 34:5-9; Rom. 2:4; 2 Cor. 5:9-11). They have experienced repentance and confession (Acts 2:38), exercised faith in Jesus Christ (Eph. 2:8-10), been baptized in Him (Rom. 6:3-11; 1 Cor. 12:13), and received the gift of the Holy Spirit (Acts 2:38; John 3:24; 4:13; 1 John 2:20, 27; Rom. 5:5; 1 Thess. 4:8). They have died to the natural human life and risen in Christ to live a new life according to the Spirit (Gal. 2:20; Col. 3:4; John 3:4-8). Christians do not then belong to themselves anymore, but to Christ who restores them in their personal and relational lives. More than

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* A brief discussion of C. Raymond Holmes' recently published book may be found in the appendix that accompanies this chapter.

ninety metaphors in the New Testament (Cf. Minnear *Images*) attempt to describe the assembly of believers in images that convey either ontological or functional characteristics. The large number of these images reveals the mystery that lies at the core of the concept of church (Eph. 5:32-33).[8]

The *Ekklesia* as a Gathering Community

In the New Testament, the word translated "church" is *ekklesia*.* The term must not be understood so much in its profane Greek meaning—i.e., a political assembly—as in its use in the Septuagint. The Septuagint translated the Hebrew *qahal Yahweh*† [9] as "to be called, invited together," in order to convey not only the idea of assembly, but of a *con*vocation. It is for this reason that Hans Küng defines the word *ekklesia* as referring to both the act of gathering together and the gathered community itself.[10]

Thus the basic meaning of *ekklesia* does not refer to something that is instituted once and for all, but to something that exists only because it comes back again and again to the act of coming together through divine calling. "L'Eglise, n'existe jamais uniquement comme une institution statique, mais par l'évènement sans cesse renouvelé de la réunion concrète" ["The Church never exists exclusively as a static institution, but as the unceasingly renovating event of the actual, concrete gathering"].[11]

Interestingly, in the Old Testament, the *qahal Yahweh* first appears concretely in the context of the Exodus with the shedding of the blood of the Passover Lamb (Ex. 12:6; 2 Chron. 30:23) and in the receiving of the manna (Lev. 16:3)—both strong Eucharistic motifs. The day of the *qahal*, or assembly, is specifically related to the Lord's speaking on Mount Horeb, revealing the ten words, and giving the tables of the covenant. It is therefore not surprising to later see the *qahal Yahweh* appear consistently together with the renewal of the covenant (1 Kings. 8:14, 22, 55, 65; 1 Chron. 29:1, 10, 20; 2 Chron. 6: 3, 12-13; 28:14; 29:23, 28, 31-32; 30: 2, 4, 13, 17, 24-25; Eze. 10:1, 8, 12; Neh. 8:2, 17; Joel 2:16). In the rest of the Old Testament, the term is related most often to expiation (Lev. 4:13-14, 21), the day of

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* *Ekklesia* from "*ek kaleo*," to call out (cf. 1 Pet. 2:9).

† *Qahal*—the called gathering—differs from *eda* in the Old Testament. The latter is typically used for the juridical and cultic assemblies of Israel and is usually translated into Greek as *synagogue*.

atonement (Lev. 16:3, 17, 33, 47), praises and thanksgiving (Pss. 22:22, 25; 35:18; 107:31-32; 149:1) as well as with salvation (1 Sam. 17:47), and preaching righteousness (Ps. 40:9).

This close relation between the New Testament *ekklesia* and the Old Testament *qahal Yahweh* makes the basic components of the gathered and gathering church more easily discernable. It is indeed a liturgical gathering,[12] the liturgical assembly of the children of God who live and celebrate the sacraments,* [13] the believers who enter the assembly through baptism (1 Cor. 12:13)—an Exodus liberation motif—who celebrate together the Eucharist (1 Cor. 11:20, 33; Acts 2:42; Luke 22:20), and the renewal of the New Covenant. The gathered church is this assembly praising God's salvation, witnessing the day of atonement,[14] listening to God's words, and proclaiming righteousness.

The *Ekklesia* as a "Scattered" Community

But the church is not only a gathering assembly, witnessing and celebrating God's covenant with humanity. It is also a scattered community. It obeys the mandate to go into all the world and make disciples (Matt. 28:18-19), to be the salt (Matt. 5:13), the yeast of the earth (Matt. 15:33) , and the ambassadors (2 Cor. 5:20) or letters of Christ (2 Cor. 3:2-3). But before going into the world as a scattered community, the church always has to learn to die first and be resurrected, as taught through the basic practices and metaphors of the gathered community: the sacraments of baptism and the Lord's communion.[15] In celebrating the sacraments together, the church learns fundamentally that it is only through cooperation with the divine that one can proclaim the lordship of Christ.[16]

We can now come to some important conclusions. First of

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* Many other images and concepts in the New Testament convey this essential nature of the church: the body of Christ, God's building, the people of God, the fellowship of faith. But among all these, the church as a bride is certainly one of the most pertinent metaphors for presenting the liturgical dimensions of the assembly. In it, the church is described specifically in the context of a wedding ceremony (Eph. 5:25-29; Matt. 9:15; 22:1-14; 25:1-13; John 3:29; Acts 19:7-9; 21:2-9; 22:17). We might miss the point of the metaphor by forgetting what this implied in biblical times. First of all, it conveyed the idea of a large gathering (Matt. 25:1-37), but secondly, the celebration of covenant rites (Prov. 2:17; Mal. 2:14; Hos. 2:18-20; Ezek. 16:8). In Old Testament practices, this celebration might imply an oath (Ezek. 16:8, 59; 17:13; Gen. 31:45-48; Exod. 24:30c), a monument (Gen. 31:45-48; Exod. 24:4), a sacrifice (Gen. 15; Gen. 31:54; Jer. 34:18; Exod. 24:5), a meal (Gen. 26:30; 31:46, 54; Exod. 24:11; 2 Sam. 5:3; 2 Kings 23:3). The church as bride is a powerful metaphor that describes a festive gathering with specific visible covenant practices shared in a specific space and at a particular time.

all, as the New Testament church is fundamentally in line with the Old Testament *qahal Yahweh*, the former is not primarily related to the temple, its priesthood, and its services, but to the assembly of the children of Israel covenanting (or recovenanting) with God, a concept reiterated by Isaiah through the image of the servant (41:8-10; 61:1). A link with the Old Testament priesthood, temple, and services is, however, kept through some concepts describing the church as the Temple of God (1 Cor. 3:16-17; 2 Cor. 6:16; 1 Tim. 3:15), and the royal priesthood (1 Pet. 2:5,9), and through some liturgical terms that are very closely related to the priestly cultic practices. It is important to note that these terms, though seldom used, are describing not only the church at worship (Acts 13:2), but also the life of its leaders and members in their ministry, be it charity or missionary work (Rom. 15:16, 27; 12:1; 2 Cor. 2:15; 9:12; Phil. 2:17, 25, 30; Col. 1:28). These associations with the Old Testament sacerdotal or priestly system are now applied both inside and outside the church to describe daily and ethical conduct, thereby stressing that the sacred and profane are henceforth merged and that all personal and corporate Christian activities now have their origin and orientation in God, and fulfill all the typological temple services and offices. We can assume that the Old Testament sacerdotal allusions which describe the New Testament church were a help to the first-century Christians, especially those rooted in Judaism, as they gradually entered into the radical new world of the Christian church.

In summary, the essence of the church alternates between two forms: 1) the *gathered community*, in which Christians assemble to witness God's salvation history, through refreshment in Word and sacraments, performing the "work" of the people of God by reading, preaching, praying, singing, baptizing, confessing faith, and partaking in the Lord's communion table, and 2) the *scattered community*, in which Christians mingle with society and engage in Christian service, witness, preaching, and teaching. The scattered and gathered forms of the church are helpful concepts in our understanding of all aspects of ecclesiastical life in terms of mission and worship.*

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* Interestingly, this unity between mission and worship reflects Jesus' ministry: John 6:57 ("sent me" and "eat me"); Heb. 3:1 (Jesus is the apostle and High Priest). In some other passages, Christ's work is exclusively described in terms of mission (John 12:49), and in others, in terms of worship (cultic language in John 6:51 and Eph. 5:2).

In the exploration of the profound links between these two communities lies the clue to bridge the gulf between the church cultus (the church at worship) and the lives its members live in the world,[17] the pastoral and lay roles, the ordained and unordained ministries.

Basic Nature and Function of the Ministry: Modeling Jesus' Ministry

There is no mention of a Christian priesthood that would be the authorized depository of the gospel commission either during the lifetime of Jesus or in the New Testament church. From the New Testament perspective, every believer is a follower of Christ and models his ministry (Matt. 10:24-39; 16:24-25; 20:17-28; Mark 8:34-38), one that far transcends the functions of rabbis and priests. Interestingly, although Jesus' ministry is rarely labeled in the New Testament, it is referred to in terms of Jesus being an "Apostle" and an "High Priest . . . after the order of Melchizedek" (Heb. 3:1).

The primary Old Testament image through which New Testament writers understand Jesus' ministry is that of the suffering servant of Isaiah.* Even when He is depicted in his more "traditional" roles, it is always from a radically new perspective. For example, when Jesus is described as a priest, his priesthood follows a different model from that of the Levitical priests. Consequently, his once-for-all sacrifice abolished any continuation of the priesthood or cult of the Levitical model (Heb. 7-10). Even as a rabbi, Jesus is not depicted as a traditional one, bound by rabbinic legal interpretations, but one who taught with authority (Matt. 7:29) about God's reign and the supremacy of love over legalistic requirements. Thus, Jesus not only united and transcended all the great ministerial Jewish traditions[18] of judge, priest, king, prophet, and rabbi; he also broke with all the contemporary misconceptions about his Messiahship through the unprecedented model of the Isaiahic servant.

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* This is especially evident in the gospels of Mark and Matthew. In Matthew, Jesus personifies Israel, the suffering Israel delivered from slavery and exile (cf. Exodus and exile motifs in Isa. 2). Jesus will also incarnate Israel's sonship and thus the Suffering Servant (Matt. 3:15; 17:1-13; Isa. 11:2; 42:1; 6:1; Ps. 2:7; Isa. 53). Jesus, through the Son of Man motif (Matt. 17:12) is the Lord's Servant (Ezek. 34:23), always related to suffering (Matt. 10:23; 16:21-28; 17:22-23; 20:18-19 ,28) or to a suffering precursor (John the Baptist). In Mark, Jesus incarnates the Isaiahic Servant, principally through the blending of the Ezekiel and Daniel suffering Son of Man motif (Mark 8:27-31; 9:12-13, 30-37; 10:33-45; Isa. 42, 49, 50, 53, 61).

Because Jesus calls men and women to follow Him, in the New Testament each follower is "called" (*kletos*), one who by modeling Jesus' ministry becomes a member of the chosen race and royal priesthood of service within the new "idealized" Israel.* The believers are to live and serve as the servant Jesus did, meeting the deepest needs of the people—healing their brokenness, satisfying their hunger and thirst for God, and restoring them to wholeness. The church as the incarnation of the Isaiahic idealized servant is modeled not on male leadership, a Levitical system, a kingly hierarchy or rabbinic caste, but on the servanthood of the Messiah.

The Royal Priesthood

As Stéveny (10-12) has pointed out, the priesthood† of all believers is first a collective concept. Because it applies without distinction to all the members of God's new people, it stresses the continuity between the old and new people of Israel. But the collective concept of priesthood does not negate, as Stéveny sees it, an individual application, since the servant motif of Isaiah (41:1-53; 12; 61:1-2) also evolves from collective to individual. It is therefore not going beyond the biblical text to apply the collective notion of priesthood to the individual. Indeed, this is how we can speak of the "priesthood of all believers" at all. This royal and priestly imprint on each individual can even be verified in the New Testament symbolism of baptism which includes at least one Old Testament image used in the setting apart of kings and priests: the oil unction (Exod. 30:30; Lev. 8:1-12, 30; 10:7; 21:10-12); 1 Sam. 9:16; 10:1; 16:13)—a symbol of the gift of the Holy Spirit given to all believers (1 John 2:20, 26-27; 2 Cor. 1:21-22; Acts 2:38; Rom. 5:5). The Christian life lived as a royal priest or king implies that everyone 1) has direct access to God, since there is no mediator between God and the believer (Heb. 4:16; 10:19-22); 2) has to wear a special garment—the white robe of the Day of Atonement (Matt. 22:1-14; Luke 24:49; 2 Cor. 5:2-5; Eph. 4:24), that is, Christ's righteousness and his gift of the

* 1 Pet. 2:9 and Acts 1:6 draw on the idealized priesthood in the Old Testament (Exod. 19:6; Mic. 6:6-8; Pss. 40:6; 50:14; 60:17; 132;16; Isa. 61:6).

† 1 Pet. 2:9 is the only case where the New Testament uses *hierateuma*. For all the other ministries within the church, the words used are of secular origin (*apostolos, idaskalos, evangelistes, episocos, diakonos, presbuteros*).

Spirit; 3) has to offer sacrifices to God—spiritual sacrifices of love, prayers, praises, justice, and thanksgiving (Rom. 12:1; Heb. 13:15; Rev. 7:15); 4) has a function of mediation and reconciliation to offer to the world or to exercise in the church (2 Cor. 5:18-20; 1 Pet. 4:10-11; Eph. 6:20; 1 Cor. 12:7-11; Eph. 4:4-12; Rom. 12: 7-8); 5) has access to "reign" with Christ (Rev. 5:10; 2 Tim. 2:12); and 6) to be a "descendant" of David, an heir by adoption into the Messianic family. As such, the believer is invited to model the suffering servant Messiah (Ps. 2:6-7; Matt. 17:5, 12; 10:24-25; 20:17-28; Rom. 4:6; 8:15; Eph. 1:5).

In summary, we can say that the concept of royal priesthood underscores primarily the relationship between the Old Israel led by priests and kings, and the New Israel or the church. The combination of the priestly and kingly ministries defines the collective nature of the church while also permitting the transcendence of these very ministries in the figure of the servant Messiah. Additionally, the corporate and individual dimensions of the Isaiahic servant allow us to apply the royal priesthood not only to the corporate nature of God's people, but also to each of its members in order for them to fulfill the divine mission.

The Charismatic Ministries

In the New Testament, *diakonia* and the spiritual gifts of the Holy Spirit (*charismata*)* are two correlative notions. *Diakoneo* and its derivatives were "secular terms" with no precedent in the Septuagint. The New Testament writers generally preferred the term *diakonia* to *leitourgia*† [19] or *latreia* to render the concept of ministry in and outside the church, since the latter terms had too many cultic connotations of hierarchical privilege. As the etymology of *diakoneo* suggests, the term referred mainly to personal help to others. Its primary meaning in secular Greek was to wait on tables and was used only later in reference to cultic meals.[20] This primary meaning can also be found in the New Testament (Matt. 8:15; Mark 1:31; Luke

* "Spiritual gifts," "charismatic gifts" or "ministries," and "charismata" are terms that will be used without differentiation to refer to the ministries given by the Holy Spirit as they are listed in 1 Cor. 12:8-10, 28; Rom. 12:7-8; Eph. 4:11.

† In the Septuagint, the word denoted the service of the priests and Levites in the tabernacle and in the temple (Num. 8:22, 25; 18:41; 2 Chron. 8:14). In a non-biblical setting the word covered all kinds of compulsory services, official tasks, and service to the deity.

4:39; 10:40; John 12:2; Luke 17:8; Acts 6:2). It can also mean "caring of" (Matt. 27:55; Mark 15:41; Luke 8:3; Matt. 4:11; 25:44; 2 Tim. 1:18; Heb. 6:10; 1 Pet. 4:10), to express Jesus' humiliation and giving up of himself for others through suffering and death (Matt. 20:28; Mark 10:45; Luke 18:26),* and to proclaim the gospel (2 Cor. 3:3; 1 Pet. 1:12; Rom. 11:13; 2 Cor. 4:1; cf. 2 Tim. 4:5). In relation to these meanings, *diakoneo* can also describe the voluntary self-humiliation of the disciples (Luke 22:26) and their following of Christ (John 12:26).

The point to grasp in the use of the term is that the activity of *serving* stands in contrast to *ruling*. It also stresses that faithful service presupposes humility in those who serve (Matt. 20:26; 23:11). The persons serving are in a position of dependence, and thus their freedom is limited.

The fellowship of the common meal which involved serving at table (Acts 6:1) remains basic to an understanding of *diakonia* in the New Testament. This service in which strength and possessions were used for others and not for self can be seen as the principal element of fellowship in the apostolic church (2 Cor. 9:13; cf. Acts 5:4; 2 Cor. 9:7). "Service" or ministry was not only shared within the church, but also extended from the local church to others in need of help (Acts 11:29; 12:25; 2 Cor. 8:3ff; 9:1-5). Thus unity within the church and between the churches was not fundamentally maintained through administrative structures or policies, but through *diakonia*. This spiritual and physical *diakonia* of giving and receiving acknowledged the sacrifice of Christ (2 Cor. 8:9; 9:12-15) and responded to his command to follow the suffering servant. It involved body and life (2 Cor. 8:5), as well as money and possessions, and it was the means for edifying the whole body of Christ (Eph. 4:12). This explains why Paul calls the charismatic gifts *diakoniai* (1 Cor. 12:5), or services.

The *charismata*, then, are intrinsically related to the *diakonia* in that the former is grounded in the latter. The *charismata* exist only where there is a conscious and responsible *diakonia* that edifies the whole community (1 Cor. 12:7). Consequently, the diversity of the spiritual gifts in the church is unlimited and as diverse as each

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* Paul expands the concept of *diakonia* by understanding the whole of salvation as God's *diakonia* in Christ on behalf of humanity and expressed through the *diakonia* of the disciples. There was already a divine *diakonia* in the Old Testament (2 Cor. 3:8ff), and now this service has been entrusted to Christ's apostle (i.e., Paul) who, as Christ's ambassador, proclaims reconciliation (2 Cor. 5: 12). For this reason, *diakonia* can also be used as a technical term for the work of proclaiming the Gospel and channeling reconciliation.

diakonia exercised by each believer. Secondly, the *charismata* are not only grounded in, but also fulfilled in *diakonia,* as each spiritual gift is fulfilled in service (1 Pet. 4:10). The whole church itself becomes a body of and for service in both the gathered and scattered communities (Eph. 4:1-16).

The Charismata Lists

In four different passages, Paul lists the charismatic ministries exercised in the early church.* For the apostle, the gifts of the Holy Spirit and the diversity of ministries in the church are comparable to many members of one body all working together. No one gift of ministry is sufficient by itself. What is important is that all be present, working together for the building up of the Christian community in faith and love.

As we consider the four lists of *charismata,* it is important to emphasize that some appear to be virtues given by God and used from time to time to serve others (wisdom, knowledge, discernment, exhorting); others are community functions, permanently and regularly needed (apostles, prophets, evangelists, pastors, teachers). For the first category, the name of the gift is given; for the second, the persons are designated. In the latter category it seems that the list is not arbitrary, but connected with a certain continuity and with certain persons (first, the apostles; second, the prophets; third, the teachers [1 Cor. 12:28]).

By so doing, Paul most probably wants to underscore "the primacy of the apostles," since they are at the foundation of the charismatic structure of the church (particularly important for the Corinthians to know, since they had erroneously given precedence to "tongues" and "interpretations"). Later, we will deal with the meaning of the ordering and Paul's reasons for making the

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* The biblical lists are as follows:

1 Cor. 12:8-10	1 Cor. 12:28	Rom. 12:7-8	Eph. 4:11
wisdom	apostles	prophesying	apostles
knowledge	prophets	serving	prophets
faith	teachers	teaching	evangelists
gift of healing	miracles	exhorting	pastors
miracles	gift of healing	contributing	(shepherds)
prophecy	helpers	leadership	teachers
discernment	administrative	showing mercy	
tongues	tongues		
interpretation	interpretation		

"apostles" the basis (and not the "top") of the church *charismata*. For the moment, we may safely conclude that the nature of church through ministry is essentially diaconal and not hierarchical.

Nature and Function of the Leadership: The Diaconal/Apostolic Model

Since the *charismata* are grounded in the *diakonia*, no charismatic ministry will ever express itself through a leadership caste exercising any authority or power. Each spiritual gift may carry a certain authority of competence, but it will always model the servant and, thereby, be dependent on divine empowerment. No ministry can bear connotations of sovereignty, rank, dignity, or power. However, in one list of *charismata*, some ministries seem subordinate to the apostles, the prophets, the teachers, since Paul ranked them as first, second, and third (1 Cor. 12:28).

In this particular ordering, Paul seems to suggest that all ministries are "subordinate to," meaning "grounded on," the apostles' ministry. Paul is not here establishing a hierarchy within the church, even a functional one, but rather he is setting the tone of *diakonia* for all the other ministries of the church. As the first to be sent forth by the suffering servant and as the first human models of Jesus' ministry, the apostles set definite precedents for all human ministry from that time on. The question now arises about apostleship and how it relates to leadership in the church.

The Primacy of Apostles over Prophets

Jesus' first twelve disciples were named "apostles" (Matt. 10:2; Mark 6:7; Luke 6:13; 9:2) which means "sent forth." In Mark's and Matthew's reports of Jesus' commission to all the world,* they were indeed the first ones obeying Jesus' order *to go*. Interestingly, Christ did not call his disciples "prophets," even though they were commissioned to ministry.

For Weatherspoon,[21] Jesus preferred the term "apostles" to "prophets" because the latter was too heavily charged with religious meanings found in Jewish literature and in the pagan world. The term "apostle" had at least two advantages: 1) It modeled Jesus, the

* Mark 10:15; 28:19-20. Interestingly, the reformed tradition of the church has always understood this commissioning as addressed to all Christians and not just to the eleven disciples.

one "sent" par excellence (John 1:11; 3:17, 34; 4:34; 5:37-38; 6:29; 7:16-18, 28-29, 33, etc.), and 2) the term was free to be filled with the fullness of truth, equality, universality, and complexity of purpose into which the Spirit would lead both men and women. The Gospels suggest in various ways that Jesus, during his lifetime, already shared his apostolic vocation with some of his followers other than the twelve. Participation in Jesus' apostolate was not limited to twelve men, either during or after his life on earth.

Certainly, the twelve disciples played a special role. They symbolically represented salvation sent forth to all Israel. According to the Judaic tradition, Israel was legally constituted by its twelve tribal male members. This explains why the twelve disciples had to be Jewish men and why the twelfth apostle had to be a Matthias and not a Mary Magdalene. This choice has to do with theological symbolism and not with "functional" male authoritative ministries within the church (cf. Tetlow 61-62).[22] After the church had expanded far beyond Judaism, such symbolism had increasingly less importance. Nor does the New Testament indicate any handing down of the symbolic roles of the twelve to the *diakonos, presbyteros,* or *episcopos* who emerged as leaders of local churches in the first century. Therefore, no role or ministry in the church was limited anymore to Jewish males.

There is also no evidence that other offices or ministries in the time of Jesus and the earliest decades of the church were limited to men. In fact, women appear to have been quite extensively involved, despite the strong cultural barriers of that time.[23] The greeting list of Romans 16 suggests quite an egalitarian perspective of the early church: Among 36 names, 16 are women and 18 are men. The New Testament speaks about women prophets (Acts 2:17; 21:9), coworkers (Rom. 16:6, 12; Phil. 4:2-3), house-church founders (1 Cor. 16:19; Rom. 16:7), a woman *diakonos* (Rom. 16:1),* in addition to the many women, such as Lydia, who certainly played important diaconal leadership roles in the house churches (Acts 2:46; 20:7; 5:42; 17:4, 12; 16:14; Phil. 2; Col. 4:15; 1 Cor. 16:19; Rom. 16:3-5;1 Cor. 1:11).[24] In this way, the symbolic authority of the twelve disappeared altogether in the church after their death, and, we could even say, as early as after Pentecost. After that event, the twelve original

* The term here is masculine, even in describing a woman's role, as if to underscore that it was not different from the man's.

members were not, and theologically could not be, replaced, since salvation had been "sent" to all Israel and had now expanded beyond the twelve tribes into the Gentile world. Although the concept of the "apostle" seems to have persisted, it now was freed from any ethnic or gender dimensions. As Schneiders[25] points out, this expanded concept of apostleship was already contained in the Gospels where we are told of many people participating in apostleship through being sent out to preach by word and work, even before Jesus' death. We also find that the Lord validated the ministry of many more than the original twelve in various direct and indirect ways. For example he tacitly sent the Samaritan woman to announce him to her townspeople, and he brings her preaching to a successful conclusion (John 4:4-42).

C. K. Barrett[26] has shown in his research that the postresurrection picture of apostleship is extremely complex. In general, we need to recognize that Paul's hotly contested claim to apostleship (Gal. 1:16-20) was based on three theological criteria* [27] and not on personal-historical qualifications or institutional approval:

> First, he was chosen and appointed by the glorified Christ who appeared to him on the road to Damascus (Gal. 1:11-12). Second, he had assimilated the mystery he preached by participating in the suffering and dying of Jesus (2 Cor. 1:3-5; Phil. 3:8-11) in such a way that he can validly exhort his hearers to be imitators of him as he is of Christ (1 Cor. 11:1). Third, his preaching is effective, both positively in evoking faith in those whom he converts and negatively in exposing the evil of those who resist the Word (see 1 Cor. 1:18; 9:2; 2 Cor. 2:14-17; 3:1-3). Apostleship is not validated by office, eloquence, intellectual sophistication, or recommendation by others (see 1 Cor. 1:10-2:5). It is validated intrinsically by its source in divine vocation, its realistic rootedness in the paschal experience of the apostle, and its effectiveness as Word of God.[28]

In other words, apostleship can be defined as 1) a call received by

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* In his Gospel, John also favors these theological criteria for apostleship, even though the term is avoided and rendered in a more generic and symbolic one, i.e., "the beloved disciple" (most likely John) who represents the disciple who has seen and heard and borne witness to what he knows to be true (John 19:35; 21:20-24), thereby establishing an authentic tradition about Jesus and the meaning of Christian discipleship as a response to the indwelling Word.

Christ to preach the good news, 2) participation in Jesus' crucifixion and resurrection through a life of service and suffering, and 3) reception of the charismatic effectiveness in evoking faith through the Word.

With this broader definition of apostleship, we can now discern some points of likeness between the apostles and the Old Testament prophets in terms of character and mission. Both were persons of God, called and sent by God, speaking for him, and proclaiming his revealed Word under the guidance of the Holy Spirit. However, prophets differ from the theological concept of apostleship in the sense that they come under the phenomenon of revelation/inspiration,* a specific gift of the Spirit. When we consider some apostles, such as John, Peter, and Paul, it is undeniable that they received the gift of prophecy in addition to their apostleship. However, the prophetic gift is not tied to the lives of the apostles; neither is it a prerequisite to their vocation. This is very clear in the case of Barnabas (Acts 14:14), Andronicus, and Junia (Rom. 16:7),† [29] who experienced a "sent ministry," but with no prophetic gift recorded. It is important to note that in the new era of the Spirit, the prophetic gift lost not its place, but its pre-eminence. Jesus did indeed prophesy when saying that the least in the kingdom of heaven would be greater than John the Baptist, the greatest of all prophets (Matt. 11:11). Paul also stressed the same idea in the order of functions in the Christian body (1 Cor 12:18; Eph. 4:11) and by constantly insisting on presenting himself on the basis of his apostolic commission and not on his prophetic gift or visions (Rom. 1:1; 1 Cor. 1:1; Gal. 1:1). The surprising precedence of apostleship over prophecy in the New Testament is rooted in the fact that absolute revelation had taken place in Jesus Christ and that all new

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* Revelation is to be understood here as the divine act by which God enables the prophets to come to the understanding of someone, something, or some event—past, present, or future—that they would not have discovered on their own (Dan. 2:47; Amos 3:7; Deut. 29:29; 1 Sam. 3:21). Inspiration is another divine act whereby God enables the prophets to grasp and communicate that which has been revealed in a trustworthy manner (2 Tim 3:16-17; 2 Pet. 1:19; 1 Pet 1:1-12).

† There are no women clearly called apostles in the New Testament, but the Gospels do clearly show that women met all the criteria established by the early church to determine who should be officially considered an apostle. Note the exception of the problematic case of Junias/Junia in Rom. 16:7. If we agree with the commentators who up to the thirteenth century understood Junia to be the name of a woman, we may have a woman apostle here.

revelation could only look back at the Christ event as intrinsically and correlatively related also to his second coming.[30]

By way of synthesis, we can say that apostleship, going beyond all the known ministries of the Old Testament, is modeled on Christ's sacrificial life of service and sufferings and gifted with charismatic effectiveness. Because apostleship is based on the fact that the ministry to live and the message to preach have already been revealed in and lived by Christ, the compulsion to share orally and personally in apostleship is rooted not in human beings, but in divine will revealed in salvation history through the cross and through the gift of the Spirit. While apostleship is a unique witnessing ministry in line with the Old Testament prophetic tradition, it transcends that tradition by leaving Christ free, as it were, to send whom He chooses (John 15:16,19). By placing the apostles first, Paul unfolds the basic nature of any ecclesiastical leadership in terms of a "sent" ministry of service, specifically guided by the Lord Himself through his Spirit. By the same token, any leadership is thereby Christ-centered, diaconal, charismatic, and in no way tied to any sex, race, social class, status, or rank.

The Administrative/Office Model

We have seen that the spiritual gifts are functions or spheres of ministry belonging to a fundamental diakonal/apostolic model that serves as the basis for all church leadership. The question remains whether or not there is any biblical teaching that would suggest replacing the service model with a purely administrative one.

Generally speaking, the administrative/office model has been recognized and implemented throughout the centuries in Christian churches. The three officially recognized ministries have been the episcopate, the presbyterate, and the diaconate.[31] In the Protestant evangelical tradition, these ministries are commonly the pastorate, the presbyterate, and the diaconate. This tripartite order, generally closely related to ordination, has been set in a framework of hierarchy that is the assumed backdrop for any ecclesiastical administrative/office model for leadership. As we will see, this practice has little biblical or historical justification.

Tidball is correct in pointing out that it is easy to overestimate the degree to which the church had become institutionalized at the time of the writing of the New Testament documents.[32] It is true that the church gradually underwent the

natural process of social institutionalization in the five stages Moberg has aptly delineated.* However, there is no agreement on the stage of social institutionalization the church had reached during the period reflected by the New Testament writings. A more precise knowledge of the phenomenon of socialization could help us better understand and determine the adminstrative/office model of the New Testament church and, therefore, reveal the biblical principles and guidelines for any "official-inspired" leadership. In the absence of such a study, a brief historical and biblical review of the issue is in order.

The Historical Perspective

Ignatius of Antioch (A.D. 110) is the first Christian to speak coherently about a hierarchy of three orders within the church.[33] But interestingly, two more or less contemporary writers, Justin Martyr (A.D. 100-165) and Clement of Alexandria (A.D. 155-220), do not perceive such a hierarchy developing: Justin Martyr does not speak about the presbyters in the order of "authority," nor does Clement elevate the bishop above the clergy.[34] This would suggest that a uniform development of orders or hierarchy had not yet taken place even this late in the church's history. Therefore, we cannot justify the existence of a definite pattern of leadership or an administrative/office model from early Christian historical documents. As Küng expresses it, this tripartite distribution is neither the primitive hierarchy nor the primitive repartition of leadership position within the church, but the result of a very complex historical evolution.[35]

We do well to remember that outside the natural and internal laws of institutionalization, three historical factors decisively influenced the establishment and subsequent preponderance of an Administrative/office model: 1) the massive arrival of Gentiles, who brought with them hierarchical-sacerdotal ideas; 2) the legal-hierarchical Roman environment; and 3) the writings of Cyprian (A.D. 258).† [36] Through these influences, the diaconal/apostolic

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* The five stages of organizational development are: 1) incipient, 2) formal, 3) "maximum efficiency," 4) institutional, 5) overinstitutional and disintegration. Each stage is characterized by a certain type of structure, leadership style, and certain group characteristics.

† "Cyprian's view may be summed up in one sentence—he conceived that bishops were a special priesthood and had a special sacrifice to offer. So the High Priest class gave place to a High Priest race, and the spiritual sacrifices gave way to an actual sacrifice offered to God in the Eucharist . . . . This transition cannot be regarded as a slight deviation in the church's teaching of priesthood. It is rather the antithesis of the interpretation which was prevalent in

model for ministry and leadership were nearly lost, giving way to male-dominated, authoritative, and hierarchical leadership ministries that reinforced the administrative/office model.

Within that model, some fundamental Christian truths were altered. Rapidly the meaning of both the spiritual gifts and the priesthood of all believers was lost. This transition is one of the important landmarks in the history of the church, nearly confining it for more than sixteen centuries to a one-sided experience within a male sacerdotal and hierarchically oriented religion. However, despite this trend, some theologians, and writers such as John Chrysostom, St. Augustine, Gregory the Great, Hildebrand, Massiglio of Padua, and John Wycliffe, as well as the monastic movement, continually advocated a different church structure, organization, and leadership pattern.

The Biblical Perspective

We agree with Küng that precision in the reciprocal boundaries between the episcopate, the presbyterate, and the diaconate is not so easily extracted from biblical writings.[37] From a dogmatic and theological point of view, it is, in fact, impossible. The first obstacle is the fact that the New Testament makes no serious difference between spiritual gifts and ecclesiastical "offices." The diaconal/apostolic model seems to have always coexisted with the administrative/office one, as if the latter could only be the concrete application of the first, according to the time, situations, and degree of social institutionalization of a particular church. The only way to keep the two discreetly apart is to read more than is warranted into the pastoral Pauline epistles regarding the nature of ordination.[38] Even at the end of Paul's ministry in the pastoral epistles (1 and 2 Timothy and Titus), as he is passing the torch to the next generation of leaders, there remains a close correspondence between the qualifications of leaders (1 Tim. 3:1-13; Titus 1:5-9) and the spiritual gifts listed by Paul (Rom. 12:3-8; Eph. 4:11). The apostle seems to work on a fundamental assumption that those who exercise what can appear as an official or institutionalized ministry possess the corresponding *charismata.*

Given the fact that the *charismata* are expressed as virtues

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the first two centuries. Certain factors in the religious and political situations at that time made the transition relatively easy"

and community functions, we might safely assume that any kind of church structure of an administrative type would be based on community functions. However, if this is the case, one is faced with many questions: 1) Why does 1 Cor. 12:28 suggest a different tripartite order? 2) If the function of apostles is understood in light of their diaconal role, should not the leadership functions be based on a different model, particularly if we look at the distribution of gifts in Eph. 4:11? 3) Must the prophets be a permanent function of church leadership? 4) Where are we to place the function of diaconate which is not mentioned but traditionally accepted as an institutionalized church office? 5) Where are we to situate the elders or *episkopos*? Are they related to the pastor/teacher charismatic gifts?

To these questions, I will offer, rather than answers, some general remarks. Firstly, the different expositions of functions in the four lists of *charismata* give evidence that there was no unique and intended "revealed" pattern of leadership. Whatever gift might have once appeared to have served the cause of God in leadership was expandable and subject to change.[39] Leadership appeared first as a separate charismatic gift (virtue) and, as such, not necessarily connected with the three traditional offices. In fact, three of the most highly and traditionally recognized positions of leadership within the church—the episcopate, pastorate, and presbyterate—were actually one and the same charismatic function in the early church. The function of a pastor (or elder) cannot be exercised apart from its corresponding *charismata* and *diakonia*.

Charismatic ministries always endorsed plural leadership (cf. Titus 1:5) and thus reacted strongly against any one-person ministry or any set once-for-all administrative/office model. As Küng points out, to gather into one the ministries of the apostle, the prophet, the evangelist, the pastor, and the teacher is an absolutism of non-Pauline inspiration.[40] Leadership appeared, therefore, as a network of relationships never located in a few individuals, but in a diversity of functions aroused by the Spirit and controlled by the body of the church. In this context, preponderance must be given to the diaconal/apostolic model, because only in such a model can the Spirit move and act freely.

We have already seen that nothing from the Pauline charismatic lists really allows us to single out the three traditional offices. That being as it may, if any of the listed gifts can be singled out, it would be the diaconate, given its direct "institutionalization"

in Acts 6. It is worth noting that the seven men of this chapter are not entitled as deacons to a closed office, but to a publicly elected office directed at *service.* A serious study of the term *diakonos* in the New Testament demonstrates that the word cannot be narrowed down to an ecclesiastical office. It has a much deeper and larger meaning directly related to God's *diakonia,* serving in the world (2 Cor. 3:6) through Jesus (Rom 15:8)—the *diakonos* par excellence—whom both male (Eph. 3:7; Col. 4:7) and female* have to model, as well as the apostles (Matt. 20:26; 23:13; Mark 9:35; 10:43; John 12:26), the "unrecognized" apostles (Col. 1:25), the pastors-elders-*episkopos* (1 Thess. 3:2; 1 Tim. 3:8, 12), and the evangelists (1 Cor. 3:5).

Thus, the diaconate is not an office per se, but rather a fundamental virtue required for certain functions, or more precisely, the essential virtue of discipleship and leadership. Even if we view the diaconate as an office or institutionalized ministry, it is then an office that allows one person to change functions, as in the case of Phillip (Acts 8:26-40), when suddenly he no longer serves at the tables but becomes an active evangelist.

It is true that the recommendation to the deacons and elders in the New Testament (Acts 20:17-36; 1 Tim. 3:1-8; Titus 1:5-9; 1 Pet. 5:1-4) tends to attribute a certain "authority" to institutionalized ministries of leadership. However, there is a danger of reading too much into these texts, loaded down as we are with almost two thousand years of closed ecclesiastical patterns of leadership. Secondly, we cannot justify a tripartite distribution of leadership simply because of unanalyzed historical necessities. Thirdly, even if we hold to a traditional tripartite "inspired" distribution, we must examine the Bible to see if the nature of biblical leadership excludes women from these ministries. Generally, in the traditional understanding of the diaconate, the Seventh-day Adventist Church has had no problem in accepting women into this office, although, up until just recently, they have been deprived of the ordination

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* Rom. 16:1; after Jesus' general instructions in the Gospel (Matt. 20:26; 23:13; Mark 9:35; 10:43; John 12:26). The first time the term appears in connection with a person, that person is Jesus (Rom. 15:8, Christ has become a servant of the Jews, referring to circumcision); the second time, with Phoebe (Rom. 16:1, servant of the church in Cenchrea of the Gentiles); the third time, with Paul and Apollos, "servants through whom you believed." It is interesting that Phoebe, a woman, is placed in direct parallel to the ministry of Jesus to the Jews. Is there any consistency or theological significance in the same term being sometimes translated "servant" or "deaconess" in Phoebe's case and "ministers" for Paul and Apollos?

accorded their male counterparts.* [41] All of which leads to the question of whether or not there is any special "authority" that might exclude women from these ministries.

The Question of Authority/Hierarchy and Leadership

The inevitable issue related to leadership is "authority," and it is certainly one of the most contested questions in the discussion surrounding the ordination of women. There are those who consider that women are not to hold ecclesiastical leadership positions or be ordained,† due to the "authority" connected to such leadership.

As we survey the New Testament writings for concepts of authority, hierarchy, and leadership, we find that, for example, the book of Matthew may appear to speak of an ecclesiastical hierarchy and of special leadership authority. However, most scholars agree that it is wrong to see Matt. 16:16-19 as establishing the authority of Peter or any of his successors. Peter is seen as a representative disciple for the whole community. "He stands as the representative of all who are open to God's revelation and who confess Jesus as the Christ."[42] Matthew constantly underscores true leadership as following the pattern and spirit of Christ by engaging in the path of self-humiliation and service. True leadership does not care for status,

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* The recent amendments were voted into the Church Manual at the Seventh-day Adventist General Conference session in July 1990. This decision was a long time in coming, since the 1975 Annual Council had voted to accept the ordination of deaconesses. From 1975 to 1985, many requests were made to give this item further attention in the Church Manual. At New Orleans on July 4, 1985, during the fifty-fourth General Conference Session, a revision of the Church Manual on this issue was already proposed, but did not pass because of Mrs. Hedwig Jemison's opposition: "Since we have no Bible model for ordaining deaconesses, I would like to move that to preserve harmony among church women, we return to the plan in the Church Manual that has served the church so well for over 100 years." The motion was referred back to an appropriate committee for further study, but this action did not nullify the decision of the 1975 Annual Council that granted permission to ordain deaconesses to the churches who wished to do so.

† Such is the position defended by Georges Stéveny, Gerhard Hasel, and Samuele Bacchiocchi, among others. We must underscore, as Stéveny has already pointed out, how illogical and unbiblical the position is that wants to withhold ordination from women pastors, but accept their ordination as elders. It is, however, this *non sequitur* that was accepted at the fifty-fifth General Conference session at Indianapolis on July 12, 1990. As we have seen, elder and pastor refer to the same single function within the church.

but for the most insignificant members of the flock (Matt. 10:24-25; 18:2-9; 20:25-28; 23:7-12). Tidball rightly points out how one must understand Matt. 18:15-20 within its context (18:10-13, 21-35). "[W]hatever you bind on earth will be bound in heaven" (v. 18) is not to be viewed so much in terms of church discipline as in terms of relationships. These texts offer guidelines for reconciling, not disciplining, a brother or sister.[43]

In this regard, we do well to note that in the Gospel of Mark, the only "authority" given to a person is that over the evil spirits, a power given to the twelve disciples by Jesus. Interestingly, in the Gospel of Luke, this same authority is also given later to the seventy disciples, a symbolic number including all of Jesus' future disciples, male and female alike (Mark 6:7; Luke 9:1;10:17-19).

In Luke's writing, very little is said about church organization and authority. There is no reference to an implied church government: Judas is replaced by lot (Acts 2); the deacons are chosen by the people (Acts 6); Barnabas is delegated by the Jerusalem church (Acts. 11); Paul and Barnabas are singled out by the prophets and the teachers through prayer and fasting (Acts 13); elders are chosen by an election* [44] organized by Paul and Barnabas (Acts 14). James presides over the church at Jerusalem in conformity with Jewish tradition as the older brother of the Lord. The council in Jerusalem does not come with authoritative decisions on the discussed issue of circumcision, but on preserving *relationships*. Interestingly, the council did not decide by referring the issue to biblical exegesis or a "thus saith the Lord," but to the leading of the Spirit. In the book of Acts, the church appears more as a free, spontaneous body, "consisting of personal relationships rather than highly organized structures, living and adapting as God moves them into new territory and situations.[45] Each *charismata* given by the Spirit responds to the believers needs in dealing with situations that

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* It is not my task here to study *procheirotoneo*, but I cannot help bringing up an interesting idea. If we keep in mind the original meaning of "appointment by stretching hands," the verb suggests an appointment before any "hand stretching," before an election, and thereby points to an authoritative act within which no democratic referendum is called. In Acts 10:39-41 Peter expresses to Cornelius that God had chosen by his authoritative will the witnesses of the resurrection of Christ. No human or heavenly beings were involved in these appointments. Therefore, the choice of Mary as the first witness—apostle of the resurrection—was as "authoritative" as Peter and John's apostleship or as that of those "who ate and drank with him," among whom were all the women followers of Christ (Luke 24:33; 23:49; 8:2-3).

then shape the different church administrative structures.

Paul's discourse to the elders of Ephesus (Acts 20:17-36) gives us some insights into the "inspired" inner dynamic of leadership. Leaders should imitate the ministry of Jesus by adopting his servant attitude, and be people-oriented persons. Their lives should be able to withstand close scrutiny, and they should be individuals capable of sharing the authority of God's revelation. The only authority a leader has is that which comes from God and the Holy Spirit.

This concept is developed in the Johannine writing where authority is related to possessing Jesus' commission and the gift of the Holy Spirit (John 20:21-23). If we accept the Gospel of John as being the latest writing of the New Testament, we will find that this Gospel, written for the second and third generations of Christians, places no emphasis on authority or any structure of Christian leadership. The only point made is that leaders are shepherds like Jesus and not superstars. They must witness to Christ and live his self-sacrificing life. There is no ministry (and, thereby, no leadership) from above nor from a position of superiority, but only from a position of servanthood. Thus, in a church that might have already by this time become institutionalized to the extent of regarding certain spiritual gifts as permanent ecclesiastical offices, John stresses time and again the importance of a personal encounter with Jesus. Far from advocating a hierarchical structure or "representative authority," John's emphasis is on the concept of nurturing relationships.

In fact, when we examine Paul's writings, he does not elaborate any church order, if one accepts the perspective offered by my understanding of 1 Cor. 12:28. For Paul, there is no authority apart from the one received by the Lord and the Gospels (2 Cor. 10:8; 13:10), and if there is any in the apostle or pastor-elder functions, it is then only connected and located in the corresponding *charismata* and, therefore, tied to *diakonia*. As Tidball states it: "Authority, then, although residing in those who could demonstrate the Spirit, was also distributed in a network of relationships and was never located in a few individuals."[46]

The test of all authority in the New Testament, whether apostolic, charismatic, or official, is the test of a function, a gift of the Spirit that builds up and brings to maturity the body of Christ (2 Cor. 10:8; 13:10; Eph. 4:12-16; 1 Cor. 14:4-5, 17, 26; 1 Pet. 4:10). No one is

placed in an impregnable position. Neither is any gift of the Spirit ever exempt from the process of *evaluation* nor any institutionalized ministry ever owed unquestioned loyalty.

Again, it is easy to overestimate the degree of institutionalization of the early church. However, even if we were to see fixed institutionalized or official ministries in these writings, we would still be obligated to acknowledge the guidelines for leadership. In 1 and 2 Timothy and Titus, addressed to second- and third-generation Christians, leadership is viewed as connected with 1) the vital source of all enabling, i.e., the Holy Spirit (2 Tim 1:14); 2) the ability to know what and why one believes (2 Tim. 2:2; 3:14-16; 1 Tim. 4:11; Titus 3:4-8); 3) the capacity for expounding truth (1 Tim. 4:6,11,13; Titus 2:15) or correcting errors (1 Tim. 5:20; 2 Tim. 4:2); 4) the capacity to share one's responsibilities (Titus 1:15; 2 Tim. 2:2-3; 1 Tim. 3:1-13; Titus 1:5-9); 5) the ability to escape the temptation of status-seeking (1 Tim. 5:17-22); and 6) an integrity beyond reproach in social and spiritual circles (1 Tim. 5:22; 6:11; 2 Tim. 3:17; 1 Tim. 4:12; 2 Tim. 2:22; 1 Tim. 4:15; 5:1-21). In other words, all of these characteristics are related to the *charismata* given to both male and female.

Having given this brief overview of the New Testament concepts of leadership and authority, we still need to address the issue in the first epistle of Peter (5:2-4) where the episcopal and pastoral duties are mingled. Again, a separate office or level on some kind of status ladder is not being advocated here. The elders/pastors/*episkopos* are persons who model Jesus, the chief Pastor/Shepherd (1 Pet. 2:25). In this model, leadership and authority are gifts that can shape the practices of the church as needs and situations evolve.

Authority and Eldership

Interestingly, nothing is said in the New Testament about the role of the elder possessing any authority in and of itself. Nor are the leadership and the authority of the elder to be independent of the way they are defined and exercised in the New Testament. There the elder (or pastor or *episcope*) is never referred to as a father, a priest, or even the "head" of the church. As Petersen expresses it: "[The Bible] rather points to the equal position of all believers, who are to call no man either master or father (Matt. 23:8-9)."[47] Neither is there any New Testament evidence that the elder is a continuation of the Old Testament priest. The priestly functions died out with the

redemptive ministry of Christ, of which the priest was topologically representative. Even in modeling Jesus' ministry, the elders do not imitate Jesus as High Priest, since Jesus belongs to a completely different order than the Levitical. The continuation of the Old Testament *leitourgia* is in heaven now, in eschatological excellence, transcendence, and absolute perfection, where no man (or even woman) has any part.

The office of an elder is not even a representative headship function parallel to that of Paul's husband in marriage.[48] If we look for biblical nouns that qualify the elders, there are only two: the shepherds (1 Pet. 5:2-3) and the stewards (Titus 1:7), whose task it is to imitate Christ's living, acting, and teaching. Nor is it correct to link a special teaching authority with the "office" of elder or, as some would have it, with his "headship function."[49] 1 Tim. 2:7 does not speak of an authoritative teaching role of the elder, but of Paul's personal call to preach and teach the gospel. It is true that elders should be able to teach (1 Tim. 3:2; 4:13), but there is no authority attached to their teaching, outside the prophetic calling. The only biblical authority in teaching resides in transmitting faithfully God's revealed Word as recorded in the Bible—whether by a seven-year-old girl or a sixty-year-old ordained minister. No one can contest the teaching "authority" of either one, as long as the Word of God, in both cases, is trustworthily spoken and checked individually and corporately with the Bible (Acts 17:11). In fact, 1 Tim. 5:17 implies that not all elders were occupied teaching,[50] a fact that contradicts the necessity for an authoritative teaching capacity attached to the elder "office."* [51]

Summary

I have attempted to present the theological framework in which the ordination issue must be placed in order for it to be properly understood and practiced within the Seventh-day Adventist Church.

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* To be complete, this study should also deal with Titus 2:15 (*epitage*) and 1 Tim. 5:17 (*proistemi*). A quick word study of *epitage* in the New Testament context shows that it can be closely related to God's revelation. Therefore, in Titus 2:15, the stress is not on "authority," but on the divine revelation. Concerning the elders' ability "to rule," this verb as used in the New Testament is in no way a male exclusivity, since Phoebe in Rom. 16:1-2 is a *protasis pollon* (a chief or leader of many). The reader should be aware of the biases of many translations which render the same verb for male as to rule, lead, manage, direct, but for Phoebe, to succor, assist, protect.

First, as an incarnation of the Old Testament *qahal Yahweh* and the Isaiahic servant, the church is in direct line with the Old Testament "Israel" even as it breaks with that lineage. No longer a religious group centered around the temple and priestly services, the church is a worshiping community, witnessing of God's covenant, atonement, and future restoration, with servanthood as its principal function. Both the gathered and scattered dimensions of the church share its fundamental nature and function: worship and mission.

When defining "ministry" in light of the ordination issue, we have discovered that it is always modeling Jesus in his diaconal ministry as the Suffering Servant. If there is anything kingly or priestly about this ministry, it can be seen only within the collective dimension of what I have called the "idealized Israel," whose function was one of service. At the individual level, ministry is by nature charismatic; by function, diaconal; and by no means tied to sex, social status, race, or inborn capacities.

We have found that religious leadership moves radically between the Old Testament and the New from a Levitical and prophetic model to an apostolic/diaconal one. Indeed, in the New Testament, the Levitical male privileges of religious service dissolved with the general call to mission and service. The Levitical model was spiritualized with applications to daily life and ethical conduct,* and, as it was applied to the corporate body of all Christians, it broke with racial, sexual, and social exclusivity. *Diakonia* with its charismatic functions, won the supremacy over *leitourgia* which is now placed in heaven where the risen Christ performs an eternal sacerdotal service, exalted to the right hand of God as the Liturgist par excellence of the true heavenly sanctuary.[52] Similarly, leadership in the New Testament belongs to a diaconal/apostolic model of ministry in which each believer lives in the succession of the apostles, exercising the *charismata* they have received and which need to be affirmed and recognized by the church.

The administrative model that has held sway in the Christian church over the centuries has weaker biblical documentation than the diaconal model. Even these "proofs" of a

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* Rom. 12:1; Phil. 2:15 (Lev. 22:18-25); 4:18 (almsgiving is a sweet smell); Col. 3:5 and Eph. 5:5 (moral or immoral behaviors are a true or false cultus, the latter leading to idolatry); James 1:27 (cultus is spoken of in ethical terms); 1 Cor. 11:26 (missionary terminology is used in the act of eating and drinking).

supposed hierarchical structure are given consistently within the charismatic framework. It would seem that the administrative model is understood in the New Testament rather as a function of the diaconal model, and not the other way around. It seems clearer that the apostolic/diaconal model is the only "inspired" guide to general church ministry and to the specialized ministry of leaders. In such a model, no equation can be made between leadership and maleness or authoritative teaching, even within the gift or functions of pastor/elder/teacher. Leadership, understood biblically, is open to any sex, race, or social status.

Indeed, our study reveals that women can be chosen and gifted by the Spirit for ecclesiastical functions, leadership positions, and even official responsibilities, if the church chooses to do so in the process of meeting the changing needs of the corporate body of Christ as the Spirit leads.* [53]

Further investigation would lead us now to deal specifically with the question of laying on of hands in order to see how it is related to the apostolic/diaconal model of ministry, to leadership, and, finally, to the gathered and scattered church. Such a study would need to take into account the Old Testament roots of the ceremony and the New Testament texts of Acts 6:4-6; 13:2-3; 14:23-26; 1 Tim. 4:14; 5:22, and 2 Tim. 1:6. It is only in a solid ecclesiological framework that these issues can be rightly considered.

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* This understanding is consistent with James White's position regarding church polity. In 1860, faced with the decision to obtain legal p Diane Apostolos-Cappadona, ed. papers for Adventist property and opposed by certain members who held that Adventists should not own anything, James White formulated the following principle regarding matters pertaining to church policy and scriptural authority: "If it be asked, Where are your plain texts of scripture for holding church property legally? we reply, The Bible does not furnish any . . . .The church is left to move forward in the great work, praying for divine guidance [the Holy Spirit], acting upon the most efficient plans for its accomplishment . . . . All means which, according to sound judgment, will advance the cause of truth, and are not forbidden by plain scripture declarations, should be employed." Ellen White lent her support to her husband's position. In a vision of August 3, 1861, she stated that "I was shown" that the church should buy property and get legally organized.

Notes

1 Cf. Floyd Bresee, "Annual Council Report," *Ministry* (December 1989): 21. See also, "Business Meeting Reports," *Adventist Review* (July 13/14, 1990).

2 For a detailed history of the issue, see Viviane Haenni and Kit Watts, "Outline of the History of the Seventh-day Adventist Church and the Ordination of Women Issue," *Ponderings* (May/July 1989): 5-14. For a bibliography of the question from 1972-1989, see Haenni and Watts, "Seventh-day Adventists and Women's Ordination," *The Adventist Woman* (June/July, 1989): 10-11.

3 T. H. Blincoe, "Needed—A Theology of Ordination," *Ministry* (February 1978): 22-24.

4 Raoul Dederen, "A Theology of Ordination," *Ministry* (February 1978), 24a-o.

5 Miroslav M. Kiš, "Thoughts on an SDA Theology of Ordination." Paper presented to the Biblical Research Institute, February 1988.

6 Samuele Bacchiocchi, *Women in the Church: A Biblical Study on the Role of Women in the Church* (Berrien Springs, MI: Biblical Perspectives Press, 1987). C. Raymond Holmes, *The Tip of the Iceburg: biblical Authority, Biblical Interpretation, and the Ordination of Women in Ministry,* (Wakefield, MI: Pointer Publications, 1994).

7 Haenni and Watts, "Outline of the History"; V. Norskov Olsen, *Myth and Truth About Church and Priesthood* (Riverside, CA: Loma Linda University Press, 1991).

8 Cf. Paul Minnear, *Images of the Church in the New Testament* (Philadelphia: Westminster Press, 1960).

9 Küng, *Eglise*, 59.

10 Ibid., 60.

11 Ibid., 61.

12 *The Encyclopedia of Religion*, s.v. "Liturgy" by Theodore W. Jennings, (New York: Macmillan, 1987).

13 Cf. Minnear, *Images*, 66-104, 136-220; cf. Edmond Jacob, *Théologie de l'Ancien Testament* (Neuchâtel: Delachaux & Niestlé, 1955), 171; see Leon Morris, *The Apostolic Preaching of the Cross* (Grand Rapids, MI: Eerdmans, 1965),67-74.

14 Jacques Doukhan, *Daniel: The Vision of the End.* (Berrien Springs, MI: Andrews University Press, 1987), 60-64. "The entire Bible attests the very function of the Day of Atonement as pointing to creation and judgement" (60). Cf. Pss. 103:4-5, 14, 22; 17-19; 33:15a & b; 7:9-11; 89:9-12, 14.

15 J. G. Davies, *Worship and Mission* (New York: Association Press, 1967), 78.

16 Davies, *Worship*, 73-83, 91-111.

17 Paul Waitman Hoon, *The Integrity of Worship* (Philadelphia: Fortress Press, 1972), 30-37.

18 Elizabeth M. Tetlow, *Women and Ministry in the Testament* (New York: Ramsey Press, 1980), 45-54.

19 *Dictionary of New Testament Theology*, s.v. "Leitourgeo" and "Diakoneo" by K. Hess, (Grand Rapids, MI: Zondervan, 1978-1986); see *Theological Dictionary of the New Testament* s.v. "Leitourgeo" by H. Stratmann; "Leitourgeo" by K. Hess (Grand Rapids, MI: Eerdmans, 1985).

20 Hess, "Diakoneo," 545; *Dictionary of New Testament Theology*, s.v. "Diakoneo."

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25 Sandra Schneiders, "New Testament Foundations for Preaching" in *Preaching and The Non-Ordained: An Interdisciplinary Study*, ed. Nadine Foley, (Collegeville, MN: Liturgical Press, 1983), 60-90.

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27 Schneiders, "New Testament Foundations," 84.

28 Ibid., 83.

29 Cf. Tetlow, *Ministry*, 17; Fiorenza, *Feminist Theology*, 605-626; Fiorenza, *Der Vergessene Partner* (Düsseldorf: Patmos, 1964); cf. Brooten, *Women Leaders*, 141-44.

30 Cf. Dan. 8 and 9; Doukhan, *Daniel*, 23-72.

31 "Baptism, Eucharist, and Ministry." *Faith Order Paper III* (Geneva: World Council of Churches, 1982), 24-27.

32 Derek J. Tidball, *Skillful Shepherds: An Introduction to Pastoral Theology* (Grand Rapids, MI: Zondervan, 1986), 120.

33 Tidball, *Shepherds*, 148.

34 Ibid., 148, 150.

35 Küng, *Eglise*, 164. See also V. Norskov Olsen, *Myth and Truth about Church, Priesthood, and Ordination* (Riverside, CA: Loma Linda University Press, 1991), 90-118.

36 T. H. Lindsay, *The Church and the Ministry in the Early Centuries* (New York: G. Doran, n.d.), 309; Küng, *Eglise*, 176-185; Cyril Eastwood, *The Royal Priesthood of the Faithful* (Minneapolis, MN: Augsburg Publishing House, 1963), 80-85.

37 Küng, *Eglise*, 164.

38 Tidball, *Shepherds*, 117.

39 Tidball, *Shepherds*, 78-79; Küng, *Eglise*, 164-170.

40 Küng, *Eglise*, 164-65.

41 Cf. "Business Meeting Reports," *Adventist Review* (July 1990): 23-24.

42 Tidball, *Shepherd*, 61.

43 Ibid., 62

44 See also *Dictionary of New Testament Theology*, s.v. "Cheirotoneo" by J. I. Parker; and *Theological Dictionary of the New Testament*, s.v. "Cheirotoneo" by P. Lohse.

45 Tidball, *Shepherd*, 74.

46 Ibid., 116.

47 Paul Birch Petersen, "The Headship Role of the Elder as an Authoritative and Representative Teacher and Father in the Church" (paper presented for OTST 685 Principles of Hermeneutics, Andrews University Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan, May 1987), 6-8.

48 For a discussion of these texts, see John Brunt, "The New Testament *Haustafeln* Passages" (a study paper presented to the Commission on the Role of Women in the Church, Washington, DC, March 1988); Berkley and Alvera Mickelsen, "The 'Head' of the Epistles," *Christianity Today* (February 1981): 20-23; Cf. Petersen, "Headship," 10-14.

49 Samuele Bacchiocchi, "Divine Order of Headship and Church Order: A Study of the Implications of the Principle of Male Headship for the Ordination of Women as Elders and/or Pastors" (study paper presented to the Commission on the Role of Women in the Church, Washington, DC, March 1988).

50 Petersen, "Headship," 17.

51 Cf. Austin H. Stouffer, "The Ordination of Women: Yes" *Christianity Today* (February 1981): 15 and Olsen, *Myth*, 86-87.

52 P. Brunner, *Worship in the Name of Jesus* (St. Louis: Concordia, 1968), 14-15; C. Raymond Holmes, *Sing a New Song* (Berrien Springs, MI: Andrews University Press, 1984), 13, 41-42.

53 Bert Haloviak, "Longing for the Pastorate: Ministry in 19th Century Adventism" (study paper prepared by the director of research in the General Conference Department of Archives and Statistics), 7.

Appendix

As this book goes to press, I want to respond to a recent book published by C. Raymond Holmes, *The Tip of the Iceberg: Biblical Authority, Biblical Interpretation, and the Ordination of Women in Ministry* (Wakefield, MI: Pointer Publications, 1994). In line with those who object to the ordination of women to the pastoral ministry, Holmes associates the pro-ordination position with the feminist movement and with a so-called "liberal" hermeneutic (that is, a "historical reconstruction" method of interpreting the Bible) and, after reviewing and refuting the opposition's arguments, settles on six selected biblical passages on which to base his own position. The major weaknesses of this book are as follows:

1. In the first six chapters of his book, Holmes leads the reader to believe that to uphold the ordination of women is tantamount to rejecting the authority of the Bible under the influence of feminist/liberal hermeneutics. However, in chapter seven, as he speaks to the arguments of his opponents, he assures us that all the arguments he is about to rebutt are from writers and theologians who have "not rejected the authority of the Bible" (105). It seems counterproductive for the author to build up a case that he later dismantles himself by stating outright that it is indeed possible to believe in the ordination of women while upholding biblical authority and absolutes.
2. Certain key terminology is not clearly or biblically defined:
   a. Ministry
   b. A call to ministry
   c. Authority
   d. The laying on of hands and its relationship to ordination
   e. The choice of twelve apostles as symbolically related to the twelve tribes, and not to male priesthood
   f. An "office" as opposed to a "function" in ministry, that is to say, the gratuitous assigning of a "pastoral office" to the male and a "ministerial function" to the female
   g The identification of what are the "divinely ordained structures"
   h. Justification for special dedicatory services for women pastors
3. Ideas that are not biblical, such as

a. A "pastoral office" superior to the other spiritual gifts
b. A "spiritual authority" disconnected from the Bible and the Holy Spirit and related to a "pastoral office"
c Ordination and its supposed relationship to "the headship role of a male pastor," as opposed to the pastor's role as servant, for example
d The relationship between priests, elders, pastors, and apostles as one and the same "office" of male mediatorial authority between a male Godhead and his female creatures
e. In worship, "authority" delegated by the male pastor to women

4. The omission of key biblical passages, concepts, and issues, such as
   a. Servanthood
   b. Mutual submission (cf. Eph. 5:21)
   c. The wide spectrum of biblical images of God
   d. "Spiritual authority" as related to Scripture, the prophetic gift, and the work of the Holy Spirit
   e. *Authentein* (to usurp authority over, as in 1 Tim. 2:12) as an *apax legomenon* (a word that appears only once in the text and thus has a unique meaning) leading to more open-ended questions than the "authoritative" answers Holmes prefers
   f. The normative presence of a charismatic structure along with a hierarchical one in biblical writing
   g. The uniqueness of Christ's mediation between the Godhead and women as well as men.

A Black Woman in Pastoral Ministry

by Hyveth Williams

I Chose You!

My story began in 1978 when I was converted from atheism to Christianity, and it continues to be written as I exercise the divine call to the pastoral ministry. In my travels, many people ask: "What does it feel like to be a Black woman pastor in the Adventist Church?" It seems to me that this question is less difficult to answer if approached from the perspective of my own experience not only as a Black female pastor, but as a pastor who happens to be both Black and female.

In the fall of 1982 I enrolled in the Theology Department of Columbia Union College, and after approximately two years I graduated with a B.A. in theology. During those years, there were three women in the program, two of whom were Black. As a student pastoral intern at Pennsylvania Avenue SDA Church in Maryland, I was able to participate in a wide variety of ministries.

After graduation, not as yet hired by a conference to serve as a pastor, I determined to continue preparing for the ministry, since it was clear in my mind that God had called me to his work. I registered in the Master of Divinity program at Andrews University Theological Seminary in 1985. Barely one quarter into the program, Dr. Charles Scriven, then senior pastor of Sligo Church, Takoma Park, Maryland, invited me to serve as an associate pastor; and Elder Ralph Martin, president of Potomac Conference where I served for almost four years, made the call official. After almost three years at Sligo, I was given a leave of absence to return to the seminary, where I completed the program in 1989.

My first year at the seminary was shared with eight women (three of us were Black and one, Korean) and more than 400 men. Of the eight, I was the only woman hired that year. Pastor Lisa Smith, one of my Black classmates, was hired almost a year after her graduation in 1987 as codirector of the Youth Department in her conference. She was later assigned as associate pastor of a African American congregation and now pastors her own church in the Southern California Conference. Bernadine Archer, the other African American woman in the program, continues to wait for an opportunity to serve.

There were again eight women during my second year in the M.Div. program, and, again, four of us African American and one Korean. One of the Black women, Olive Hemming, is currently teaching biblical languages at West Indies College. Presently Edna James and Joyce Evans Webb, serve as chaplains in non-Adventist institutions while they wait for calls to the pastoral ministry. One other woman and I were already sponsored by a conference when we arrived at the Seminary, and another was hired halfway through her program. The problem of absorbing Black women into the ministry seems compounded by the reluctance of regional Black conferences to hire women in pastoral positions (see appendix).*

* Between 1974 and 1989, more than 42 Black women have reportedly graduated with theological degrees from Adventist colleges and universities. Since 1989, eleven Black women have enrolled in the Seminary, one of whom is Efeoma Kwesi, pastor of a culturally-diverse congregation in the Southeastern California Conference. Nevertheless, many have been forced to accept positions as Bible workers, chaplains in non-Adventist institutions, church secretaries, Bible teachers in Adventist elementary schools and academies, and other non-pastoral jobs. Although two women, Efeoma Kwesi and Lisa Smith, pastor Black churches, they are not employed by regional conferences.

Shortly after returning to Sligo Church after graduation, I was invited to assume the pastorate of the Boston Temple SDA Church under rather unusual circumstances. The Boston Temple is the only Anglo Seventh-day Adventist Church in downtown Boston. At that time, I was the only female senior pastor serving in North America; and the church that I was called to was perceived by many to be physically and congregationally beyond repair, so that no other pastor, male or female, wanted to accept an appointment there.

One gloomy spring Sunday morning, while on a speaking engagement at Atlantic Union College, I got my first opportunity to see the Boston Temple. There were exterior signs of deterioration, but I was struck by the building's classic demeanor, standing defiantly against the gray sky like an old dowager badly in need of a general makeover. Because the group renting the facilities was holding their worship service in the sanctuary, I was unable to see the inside at that time. However, it was not difficult to surmise that the dark, dilapidated lobby was a fair representation of what the interior might hold in store. Still, I fell in love with the old place and secretly harbored a desire to be asked to pastor there. Previously known as the "Queen of Churches," this once grand congregation quietly dwindled from five hundred in its heyday to twenty-seven mostly elderly members who had been surviving without a pastor for more than fifteen months. That church represented all I had prayed to God for in my first congregation. Countless were the months and years that I had prayed privately for a dying church that God could miraculously bring back to life, and here it was personified in the Boston Temple. That day, while sharing with my traveling companions the potential that I saw in that old building, I secretly relished the challenge before me.

Three months later, one of the members contacted me to see if I would be interested in pastoring the Boston Temple, and after a few months of telephone negotiations and interviews with the conference officials and church members, I accepted the invitation. On September 1, 1989, I assumed the position of senior pastor. One of my first tasks was to assure the fragmented, hurting community that I was committed to staying in that parish for at least seven to ten years or longer, if the Lord so willed it. I also anticipated a difficult road ahead, but was fortified by the experience of Rev. Suzan D. Johnson, who had overcome a similar situation and lived to write a moving article in *Leadership Magazine*, entitled "The Church That

Didn't Die." Rev. Johnson, the first Black woman elected to a major American Baptist church in their entire two-hundred-year history, was assigned to The Mariners' Temple Baptist Church in New York after the congregation had fallen from one-thousand to fifteen members. In her article, she stated that "even a terminal congregation can recover." I took her advice to "look on the opportunity as a blessing rather than a burden."[1]

The first discovery I made was that there were more available resources than seemed immediately visible. But the difficult task was learning how to tap those resources without threatening the already nervous and uncertain little congregation. So I began by studying its history, learning that the Boston Temple was one of the oldest continuously-operated churches in the denomination. Its pulpit had welcomed the likes of James White, J. N. Andrews, and E. J. Waggoner. It was the church where Dr. Gerhard Hasel, former dean of Andrews University Theological Seminary, did his internship. In the 60s, it had been a haven for students who attended "The Gate," a popular meeting place where men like Dr. Roy Branson, editor of *Spectrum* magazine, and Monte Sahlin, now serving in the North American Division Church Ministries Department, were able to hone their spiritual, intellectual, and leadership skills.[2]

On my first Sabbath, approximately sixty people, the majority of them curiosity-seekers, came to see "the woman preacher," the first Black female pastor in the Adventist Church. I realized that this was definitely an asset to be used for the glory of God. Taking inventory of the premises, I noted that the majority of the pews on the main floor were broken or damaged. The balcony was stacked with broken pews, the red carpet in the sanctuary was torn in several places and patched up with bright red duck tape, and a large gaping hole loomed overhead in the balcony ceiling. I decided not to focus on the poor state of the facilities, but rather brighten the members' spirits with powerful preaching about the promises of the Lord so evident in his Word. My sermon that day was "Good News From the Grave."

The second Sabbath, while I was preaching, someone in the back shouted, "Watch out!" as a large piece of the balcony ceiling crashed to the floor, and plaster, worn away by months of water pouring in from the leaky roof, splattered over the pews and patched-up carpet. Still I refused to pause to acknowledge the state

of affairs around us. I reminded the people in that day's sermon, "Where Eagles Fly," that they were a chosen people, members of the royal priesthood. This sermon still remains a favorite with those who started this journey with me. Already convinced that a positive attitude along with my own untraditional approach to ministry was needed to revive the church, I called the congregation to think and act like eagles rather than chickens, even though everything about them suggested that they were not eagles. They were challenged to see the empty pews presently filled by angels waiting to vacate their places for the hundreds of hungry souls who would come to call this church home. Then I shared my dreams to renovate the sanctuary. The members caught the vision, and in another month we had raised enough money to move all the pews out of the sanctuary and to hire a professional to begin renovations. The Southern New England Conference matched all the monies raised; and every week over thirty members, former Adventists, and even some nonmembers who heard of the miracle at Boston Temple, came to help remove the old worn-out carpet, wash windows, and clean the extensive interior woodwork.

We began the renovation work in October of 1989 with plans to replace the carpet only. But when we realized how badly damaged the sanctuary was, we determined to raise enough money to renovate the entire sanctuary. We were informed that it would cost over $80,000 to complete just that portion of the building, and all we had in hand were a vision and $11,000. I began by setting goals which I shared with the dumbfounded congregation. Then, taking stock of my own personal resources and experience it became clear to me that I had nothing but my heart to offer. Finally, all the while praying for God's guidance, I studied the passages in the Bible that told how Moses built and Solomon rebuilt the sanctuary.

One day a common theme in these passages suddenly became evident to me: God specially endowed people to do his work as craftsmen and stone cutters. Deciding to claim that promise, I hired an inexperienced house painter who had not previously used scaffolding or done any major work such as what was needed for our project. I promised him that God would give him the skills, and after two weeks of hesitation, due partly to his conviction that I must certainly be "crazy," our builder began the arduous task for a mere $28,000. The proof that God gave him the special skills will remain as a living testimony in our sanctuary: the entire renovation of the

first and second floors. He has since repointed the tower on the roof which was about to fall down and replaced the entire front concrete steps. Not only did God give him special skills; he gave him *multiple* special skills.

Rededication and Resurrection

When we began the work on the sanctuary, I informed "my members"—by now I really was feeling like the senior pastor—that we would have a rededication service and that at least five hundred would attend, even though there were approximately sixty worshiping every week. On January 6, 1990, we rededicated the sanctuary with Dr. William Johnsson, editor of *Adventist Review*, as our morning speaker. Seven hundred worshipers shared the miracle that morning; and, to the further amazement of all of us, over one-thousand came for the evening concert. To date, that is the largest number of people who have worshiped in our sanctuary since the Boston Temple was established as a congregation over 125 years ago.

A few weeks later, former General Conference president Neal C. Wilson, spoke at the Boston Temple, and in his remarks reminded the people that this was a "resurrection and not just a mere renovation" of the Boston Temple. In two years we had increased our membership from 27 to 180 on our books with 250 adults in addition to more than 40 children attending each week. We've raised approximately $150,000, and we have completed renovation of the first and second floors. With a matching fund from the local conference we have also done some exterior refurbishing and added a new roof. Five years later, our tithe has increased by 190 percent in a year in which seventeen people were baptized, four received by profession of faith, and many former members restored to the fellowship of believers.

Attitudinal Aerobics

When my name was recommended for consideration as a possible candidate, several of the members voted against hiring an African American female pastor for their church. However, the majority of the members who favored this appointment undertook an aggressive letter-writing campaign to the conference president urging him to invite me to come to the Boston Temple. Providentially, they prevailed; but when I arrived, some of the members decided that my presence was unacceptable, and they refused to participate in the life of the church until and unless I

should leave the congregation. Others who were opposed remained to voice their fears that a) I would make such radical changes that they would be forced to leave, and b) I would turn the church into a Black congregation, forcing them, again, to leave. Although these didn't openly resist my ministry, some who were previously active leaders became passive bystanders, waiting to see the outcome of my leadership. During my first month, many of them were out aggressively looking for alternative places of worship in case their fears were realized sooner than expected. Happily, some of these opponents, all of them faithful members of this church for over 40 years, are now my strongest supporters.

In addition to this phenomenon, there was another group at the other end of the pendulum who, although happy to have me at the Temple, harbored their own plans for directing and controlling my ministry. In the end, these became the hardest supporters to win, and despite my best efforts, some of them have chosen to attend church no longer. Fortunately, there were a majority who offered me unconditional acceptance and worked hard beside me to make sure that I would not fail nor falter under the heavy load of responsibility.

The years that I had spent working on political campaigns and functioning as a politician were to come to my aid as I tried to win people over and get them motivated and believing in the dream I had for the Boston Temple. My initial sermons were esteem- and faith-building exhortations backed by extensive home visitations, telephone contact, and letters in which my plans and the procedures for accomplishing them were laid out. I began by pointing out all the positive attributes of the church, the community, and the specific people in the church, especially the few children who attended at the time. The congregation was asked to join me in the fundamental disciplines of prayer, fasting, and study for the growth of the church. In my frontal assault on attitudes, every effort was made to instill my positive feelings about the congregation in everyone with whom I came in contact. I learned to carefully cut out the "I" vocabulary as "we" began to share our ideas about how best to accomplish our dreams for the restoration of the Boston Temple as a light in the darkened corner of our city. Some were very easily persuaded, but others not so. A couple of stories, with names changed, will bear this out.

One of the older members, Adelaide, was born and raised in New England. She had worked all her life at the same job until her

retirement. In her nineties, she was still living in the same house she had lived in since she was eight, and she was still attending the same church in which she was baptized over forty-seven years before, without "missing more than two Sabbaths," in her own words. She was quick to inform me that she did not vote for my appointment, since she did not believe there was biblical evidence for women to be in the pastorate. Still, she was willing to wait and see the results. Whenever I talked with her, I noticed that she mentioned her duties, how the previous pastors depended on her participation, and that she was afraid I would change things before hearing how the congregation felt about them. A few weeks after my arrival, she agreed to receive a visit from me.

When I arrived, she immediately escorted me to the balcony, although, in time, I would become her sole caretaker and confidante. She began the meeting with a terse, "I guess you're here to tell me all the changes you're going to make." She spoke stiffly through her teeth as she closed her hands into two tight fists in her lap and stared out into the darkening dusk. "No, Adelaide, I need your help." I proceeded to tell her that this was my very first pastorate on my own and that I really didn't know everything and that I needed her knowledge, experience, and active assistance, if I was to succeed. I was throwing myself on her mercy. Suddenly, her face brightened into a warm smile. "Well, get paper and pencil," she ordered, as she listed from memory all the names and addresses, ZIP codes, and telephone numbers of people who had been members. She included those who were "missing in action," dead, or moved away. From that day, Adelaide became one of my staunchest supporters. One day I was at home and she called me to say: "You know, your enthusiasm is very infectious, and I want to thank you for giving me a new reason to live."

Not all my stories have such a happy ending. Several members still refuse to attend church, and one in particular continues to support it financially with tithes and offerings, but will not attend. She had also voted against my appointment and declared that she would never set foot in the Temple as long as I was there. When I heard this, I felt that I should try to reach her in special ways, and I did so by calling and writing. Twice she hung up the phone while I was in mid-sentence, once telling me harshly not to call and bother her again. I still persisted in my attempts to win her over, since she is quite elderly and concerned about the "modern" changes that have

brought a Black woman to serve as her pastor. I sent one Anglo intern to visit her, but she refused to see him, and even refused to respond to our then associate pastor, Mark Chaffin, a White male hired in April of 1990 to help handle the dramatic growth. Two years later, this member is now restored to full fellowship and attending regularly.

Not by Program nor Personalities, but by My Power, Saith the Lord!

After the success of January 6, I convinced myself that the only way to keep the excitement and momentum going was to invite "big name" speakers in the Adventist Church and plan exciting programs that would draw large audiences. In order to keep up with all of these programs, I led the church at a breathless pace that began to take its toll on our older, conservative, and more traditional members. I also noticed that even though the numbers of attendees continued to increase dramatically, not many people were committing themselves to membership or to any sustained long-term involvement.

I was troubled by the trend, but I did not know quite how to resolve the situation until April 1990 when I feared that the "miracle" of the Boston Temple was nothing more than a mirage. All the publicity about the dramatic turn-around of the church had come back to haunt me. Having been invited to conduct a Week of Prayer at Andrews University prior to accepting the call to the Boston Temple, I now welcomed the opportunity to get away and re-examine my situation. One morning, while studying, my attention was drawn to Ezek. 37: "Can these dry bones live?" As I read the passage, the Lord revealed to me the single most significant truth about my ministry and church at that time. When Ezekiel first prophesied and preached as he was commanded, there was a "noise, and suddenly a rattling, and the bones came together . . . the sinews and the flesh came upon them and the skin covered them over, but there was no breath in them" (vv. 7-8).*

I realized that the dramatic growth was not real growth, but rather a band-wagon response to the excitement of revival, which

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* All biblical quotations are taken from the *New King James Version*, unless otherwise specified.

had not yet taken root. The Spirit impressed me that sounds of success which attracted the attention of many in those early days of our restoration were no more than the dry bones rattling loudly as they came together, and if I treated the matter as real growth, the din would die out permanently as the bones withered again, only this time beyond resurrection. Thus the Lord commanded me through the words of Ezekiel to return to Boston, cancel all the programs, projects, and personalities, and preach again to my people. I obeyed God's command, and since no one really knew what to expect of my ministry, including myself, I dared to be different and obey the instructions of God specifically. The Lord's instructions to Ezekiel became my mandate as I shared this revelation in a sermon, and week after week joined my congregation's excitement as we witnessed how the "breath [of life] came into them and they lived and stood [and are standing] upon their feet as an exceedingly great army" (v. 10).

During this time, the Lord again impressed me with a concept we call "The Vine and Branches Plan" for small-group studies based on John 15:1-18. This plan is a simple procedure based on the pattern of ministry modeled by Jesus. I began by exercising the spiritual disciplines of solitude, silence, and prayer with fasting as I studied the passage and prepared for its implementation. I then invited twelve prayerfully-chosen members of the congregation to be my spiritual partners and to meet in my home every week for a light supper as we studied and became part of the Vine. After three months, each participant was asked to invite twelve people from the congregation to be their spiritual partners and to study the same passage. Soon we had several home study groups meeting every Friday night as part of The Vine and Branches Plan. Training manuals are available, and several other churches have started their own small group ministry on this model.

The testimony of the success of this plan lies in the fact that in six months over a hundred people committed themselves to the Boston Temple and still many more Bible studies were being handled by pastor Mark Chaffin. More than eighty of our members now serve as officers in a church that is organized like an army for the Lord. The first Vacation Bible School in more than thirty years attracted thirty-five children, twenty-one of whom came from the neighborhood. We also started a Sunday morning service and Christian Growth bible Study, through which free music lessons are

provided for the children of those who attend. We conduct tutoring sessions and have active children and adult choirs. In addition, the Helping Hands Community Serives Program feeds more than a hundred of Boston's homeless and hungry every Sabbath afternoon. Each Thanksgiving, we give out several bags of food to needy families; we've provided emergency assistance for dozens of other families in the area every day of the week. We are recognized as a community church where ministers and members from other denominations nearby worship regularly on Sabbath morning.

A Parking Problem

The Boston Temple originally had only eighteen parking spaces in a small lot adjoining the church. We were able to gain permission to use a lot across the street which serves as parking for Fenway Park, but when the Red Sox played on Sabbaths, members had to interrupt their worship to move their cars by noon.

In my interview for the position, one of the points highlighted by the conference president was the parking problem, believed to be unresolvable. I was informed that even if people were interested in coming to the church, there would not be adequate parking to accommodate them. One day while sitting in my office working on our newsletter, I was impressed to go for a walk in the neighborhood. Soon I found myself on the steps of a vocational school across the street. I went in to speak to the director, offering my services to speak to the young people. As we talked, I mentioned that we were renovating the church. She immediately offered a group of students to help with the renovations free of charge, under the supervision of a teacher as a learning experience. Then I mentioned our parking problems, whereupon she referred me to the Metropolitan Police, who are responsible for the school lot. Instead of calling the police, I called the mayor's office and spoke to the person in charge of neighborhood development. This person had previously rented a hall in our church, and I shared with him our need for additional parking spaces. A few days later, the mayor's office called to inform me that not only were we able to use the parking lot across the street, but they had also secured permission from the Russian Orthodox Church nearby, which provided over two-hundred parking spaces permanently at our disposal, free of charge. Now we are able to boast that the Boston Temple is an inner-city church with ample parking.

That's News To Me

Sometime during the last quarter of 1989, while we were overwhelmed with renovation work, the Lord again impressed me to do two things. First of all, I should start Wednesday night meetings. We began OASIS, a time for midweek reflection, different from traditional Wednesday night prayer meeting. This was a program I developed at Sligo Church, which would be implemented with major modifications. We began at 6:30 with a light supper followed by a brief period of silent meditation, prayer, and one hour of solid study of relevant topics based on Bible truth. For example, we studied "How to Handle Anger" and we examined "Human Sexuality in Salvation" to investigate why God has chosen to use sexual models to illustrate the plan of salvation and how this affects our lifestyles in these last days of rapidly-changing mores. We began with seven attendees and now average more than forty.

Secondly, I was impressed to prepare a newsletter. This was especially difficult to do since it demanded so much time and attention. But we persevered. We had a small mailing list comprised of mostly inactive or missing members. Each person was asked to provide five to ten names of friends, former members and supporters to whom the newsletter and invitation to the January 6th rededication could be sent. I prayed over those names for about a week and mailed the first issue of the newsletter. Within a few weeks, we had an overwhelming response and nearly $8000 of unsolicited funds came in from those who wanted to be part of the miracle renovation of the church. Today the Newletter is done once a quarter and mailed to more than six-hundred people across North America.

Growing Strong Faith

Many challenges still face us. We have a basement to renovate, and some exterior and grounds improvement to complete. There are many Christians in the community yet to be discipled and the economic downtrend has begun to impact our members' ability to be generous. Yet, in spite of the recession, the giving increased from $23,000 to $250,000 annually. We are constantly learning that we cannot do everything "yesterday" and that we must be a people in waiting. Through many strategies, we are working to spread the Word and love of God in the greater Boston area to students on all of the college campuses, to homebound adults, to those in nursing

homes as well as to families who are hapless victims of the deteriorating economic times. Our new associate pastor, Amado Luzbet, has a ministry team that reaches fellowships at Harvard and Boston University campuses. Recently we established our church as a training center for Boston University's School of Theology, Field Education. Under our agreement with the university, we train their non-Adventist Master of Divinity students in the practice of pastoral ministry.

Our theme continues to be "the miracle Temple with a mission to glorify God by sharing his character with the diverse family of all his created people. It is our desire to be a haven where all feel accepted. Our objectives are to inspire discipleship in Christ, to function as an extended family, to minister in our neighborhood, and to nurture all God's people."*

We recognize that we are a church that was broken, but made whole by the empowering love of God. Our weeping did last for a night of fifteen months without a pastor, neglect by some who thought we were not resurrectable, and despondency of a membership in despair. But joy has come in the morning of our success as we continue to grow strong in the Lord. We are a church with a call, a covenant, and a commission under the leadership of a pastor who just happens to be a Black female.

Our worship services are filled with the elements of wonder, witness, and warfare as we recognize achievers in our church family, honor our children by allowing them to have full participation in the program, serving as junior deacons, as we exalt the Word of God in our teaching/preaching ministry. We successfully inaugurated our "Children's Church," along with the F.B.I.—Faithful Bible Investigators—whose manual is the Word of God. Each month I give my agents a clue, and they must search the Scriptures to solve the case. When they do, their names are posted prominently on the FBI list. While many of our young agents are members, some from other churches continue to aim to be noted among Boston Temple's FBI agents.

The Story Has But Begun

We are called and challenged by God to be conduits of his Spirit through whom the Good News may be made alive and

* Mission Statement adopted by the Boston Temple on December 15, 1990.

relevant to a generation uniquely poised on the brink of a millenium. We have this distinction of being the only generation alive to see the end and beginning of a millenium, and this privilege demands a new kind of voice and commitment to share the Word of Truth in this increasingly global wilderness of sin.

It has been, to date, an emotionally wonderful, professionally fulfilling, spiritually uplifting, and physically demanding mission. But all of us, Black and White participants, are learning the disciplines of faith while having fun and fellowship in our social activities, such as roller-skating, ski trips, boat rides, and many more creative courses yet to be served. There's really no end to this story, which continues to be penned by the lives of those who have been chosen to cast their lot with this diverse family of God. (Even as I write, several babies have been dedicated this year, many candidates are being prepared to join us by profession of faith and baptism, and we are about to celebrate our 125th anniversary with the theme "Victories, Miracles, and Dreams.")

In December 1991 my parish was expanded from one congregation to two when the Swampscott Church was added. Subsequently, the latter church was closed and the members were incorporated into the Boston Temple while a project to open a new church in nearby Lynn is underway. In spite of the increased responsibility, I still continue to travel and urge women to respond to the call of God into the pastoral ministry with these encouraging words: *"You did not choose me, but I chose you and appointed (or anointed) you to go and bear fruit—fruit that will last "* (John 15:16 New Revised Standard Version).

Notes

1 Suzan D. Johnson. "The Church That Didn't Die," *Leadership* (Fall 1987): 24-25.

2 Esther W. Smith, "A History of the Boston Seventh-day Adventist Temple: 1870-1966" (unpublished essay).

PART THREE

The Social Dimension

This is perhaps the most sensitive area of concern for Adventist women because it is out of the social context that the church has historically decided what the role of women should be within the ecclesiastical organization as well as within the home. For theological mandate to grow out of social custom is hardly a new phenomenon in the Christian church. Many of the criticisms that the Protestant church leveled at its ecclesiastical forbearer have to do with the unwarranted concessions made to socioreligious dictum at the expense of justice, mercy, and sound Biblical exegesis. For this reason, it is useful to understand the process of socialization that contributes to woman's place in the social hierarchy of all cultures. Such a backdrop will illuminate our understanding of woman's historical place in the church.

This section begins with two chapters that deal with issues of male-female socialization in foreign societies. The reader will find there is a common thread that runs throughout all these cultures: women are perceived as subordinates to men both in nature and in function. They are there to serve men and invisibly promote men's visible presence in society. In the chapter on the Latina, the Latino form of "machismo" is chosen not because it is the only or even the worse form of male-dominated socialization, but because it offers a well-defined formulation of a global social phenomenon. Caleb Rosado brings a new theory to bear on the discussion of male-female relations within a social framework that favors the male over the female. The authors study the particular traits of machismo in Hispanic society and then compare and contrast the socioreligious

foundations of machismo/marianismo with Adventist understandings of male-female relations. It becomes evident that if Adventism is going to be consistent with its own religious tradition, it cannot concomitantly support habits of thought deriving from socioreligious sources that militate against the most fundamental Adventist beliefs about human dignity through divine restoration.

Nor is it enough for Adventists to lament social inequities when the church can be instrumental in making social changes without being militant. Ramona Pérez Greek approaches the socialization of woman from the perspective of poverty to underscore the universal assumption that woman exists to support man rather than coexist with him as an equal. The unequal burden of poverty carried by women all over the world constitutes a mandate for Adventist Christian leaders who have a measure of influence on the societies and governments where they work.

That the Adventist Church arose in the spirit of the Isaiahic Messiah to fulfill the spiritual-social covenant with the oppressed is evident in the life, work, and writings of the Seventh-day Adventist Church's most influential founder, Ellen G. White. Ellen White's persistent emphasis on the spiritual meaning of Christianity did not keep her from supporting social ideals that broke with the abusive practices of her society. Jeanne Jordan traces the roots of the Women's Rights movement in this country and shows how Ellen White, although taking a stand against certain extremes of the movement, supported the work of these women who were trying to improve the lot of American women both politically and socially. This work of reform was consistent with her own labor to free Adventist women from habits of thought that originated in Victorian society and that worked at cross-purposes with the mission of the Adventist Church.

The implications of social realities on religious practice and belief are dealt with in the study carried out by Jannith Lewis and Frances Bliss on the Black Adventist woman. The two-pronged marginalization of this woman—racial and gender—place her in a unique position with respect to the church. The study, based on a brief and informal survey of African American Adventist women, finds a latent discontent among Black women with respect to practices of the church, particularly in the area of hiring, and a surprisingly unanimous support for women's involvement in the ministries of the church at all levels. The overwhelming affirmation of ordination for women pastors is less surprising, given the African American

woman's long history of commitment and involvement in the various formulations of the pastoral ministry.

Ginger Hanks-Harwood closes this section by focusing on the need for the church's informed participation in the abortion discussion. It is not enough, argues the author, to sustain an isolated, internal discussion of the moral underpinnings of abortion while neglecting to address the socioeconomic circumstances that contribute to the abortion decision. The religious voice carries an accumulated authority that must be complemented effectively by an explicit advocacy of women.

Machismo, Marianismo, and the Adventist Church: Toward a New Gender Paradigm

by Lourdes Elena Morales-Gudmundsson and Caleb Rosado

All human societies operate by certain "rules" with regard to male-female relations. In Latino culture these norms can be summarized by the terms *machismo* and its feminine counterpart *hembrismo* or *marianismo*. To best

understand the role of these two polar concepts and their concomitant social behaviors in Latin societies, we must first understand how male/female roles develop in general.

This study begins with a theoretical paradigm, the Sex Ratio Theory, that introduces a new way of thinking about sex roles and social structures. The relationship of this theory to the social phenomena of machismo/marianismo within Latino culture will then be discussed. The chapter closes with a look at the implications of the findings for the wider context of the Seventh-day Adventist Church and its mission in a global society.

Sex Ratio Theory

It has long been recognized that patterns of male/female interaction have important implications for the kind of status and roles both groups occupy in society and within organizations.[1] What has now come to light is that the social position of men and women in diverse societies is closely related to their numerical composition. The ground breaking study that brought forth this impressive insight is the award-winning *Too many Women? The Sex Ratio Question* by Marcia Guttentag and Paul F. Secord.*

Guttentag and Secord advance a simple theory, which allows for all the pieces of the male/female interaction puzzle to fall into place, no matter the culture, society, or time period.[2] Their theory states that when men outnumber women in any given society, women are treated as prized property, but without rights of their own. When women are in excess supply, there is much less gender inequality, but men are inclined to be less dependable as spouses and lovers and will often treat women as sex objects.

Sex ratio is based on the number of men per 100 women, so that a sex ratio of 105 shows that for every 100 women there are 105 men in the population. Guttentag and Secord summarize their theory and its implications with the following explanation:

> When the sex ratio deviates appreciably from 100 at ages when men and women most commonly marry, certain characteristic changes take place in the relationships between them that in turn have effects on the family and other aspects of society. This cluster of characteristics would be filtered through

* In 1984 their book received the American Sociological Association's Award for Distinguished Contributions to Scholarship

> existing cultural patterns and conditions, so that at different times and in different societies the trends would be manifested differently. Throughout the variations, however, we would expect a recognizable core of characteristics with certain basic similarities.

High Sex Ratios: An Undersupply of Women. When sex ratios are high, there are more men than women. In such societies, young adult women would be highly valued, but the manner in which they would be valued would depend on the society. Most often, single women would be valued for their beauty and married women for their spousal and mothering virtues. Although men would generally want to marry and would be willing to make a commitment to remain with one woman, in some societies, women might be valued as mere possessions.

In high sex ratio societies, women would achieve their satisfaction through traditional roles. Male and female roles would be complementary, involving a division of labor with men and women having distinctly different tasks. An acceptable woman's role would be that of homemaker and mother. High sex ratios in certain cultural contexts would give a woman a subjective sense of power and control over her life, particularly if she were free to choose among men for a marriage partner. This sense of relative power and control would not be expressed by women in striving for sexual or economic independence, but would instead be reflected within traditional institutions of the society, particularly the family. Here, women would often gain economic mobility through marriage, marrying upward in socioeconomic class. They would not have strong career ambitions nor would they actively agitate for personal or political rights. There would be little discontent or despair among young women such as would be expressed in depression and suicide attempts.

Both men and women would stress sexual morality rather than licentiousness. But in a male-dominated context, virginity would be more strongly imposed on women than men. In spite of various forms of illicit sexual behavior, the cultural emphasis would be on the male's commitment to a single partner for many years or for life.

There might also be an emphasis on romantic love, if women had some say in choosing the marriage partner. The concept of romantic love includes the idea of long commitment to a mate, at

least throughout the childbearing years. Men would be as committed to this idea as women, and women would be valued as romantic love objects.

Low Sex Ratios: An Oversupply of Women. If young women were in relative oversupply, the social, cultural and economic trends would, in some respects, be opposite to those of an undersupply. Women in such societies would have a subjective sense of powerlessness and would feel personally devalued by the society. Valued largely as mere sex objects, women would find it difficult to achieve economic mobility through marriage. More men and women would remain single or, if they married, would be more apt to divorce. The devaluation of marriage would result in a sharp rise in illegitimate births and in divorce, the remarriage rate remaining high for men only. The number of single-parent families headed by women would increase markedly.

Sexual libertarianism would be the prevailing ethos, shared by men and women alike, although, because of the surplus of women, the options would be greater for men. The cultural context permitting, sexual alternatives, such as lesbianism, might become more prevalent as possible sexual alternatives for women. Women would not expect to have the same man remain with them throughout their childbearing years, and brief liaisons would be common. Women would more often share a man with other women, adultery becoming commonplace. At the same time, men would move successively from woman to woman or maintain multiple relationships with different women. Because of the shortage of men, these opportunities would largely be denied women. In summary, the outstanding characteristics of times when women are in oversupply while men retain actual social power would be the transient relationships between men and women, the playing down of love and commitment, and a reduced value assigned to marriage and the family.

Women would react to their devalued situation in various ways. Some might redouble their efforts to attract or keep a man, while others, feeling powerless and resentful, might try to achieve economic and political independence for themselves and other women. We would expect various forms of feminism to be accelerated under these low sex ratio conditions. Without rejecting men, many women would intensify efforts to change the balance of power between the sexes and to alter the roles that men assume. A

central theme would be the attempt on the part of women to establish themselves as independent persons.[3]

What causes an imbalance of sex ratios? Guttentag and Secord suggest several factors: geographic mobility, especially as a result of large-scale migration or immigration, which typically involves young single males of marriageable age in the range of fifteen to thirty-five; female infanticide, the major cause of imbalanced sex ratios; health and diet; differential life expectancy; war and sexual practices.

How do sex ratios translate into sex roles? Here Guttentag and Secord shift to a micro/macro level of analysis. At the micro level, where two individuals interact, the researchers use Exchange Theory, with its rational choice premise wherein people tend to maximize their rewards and minimize their costs. This translates into *dyadic power* for the gender in short supply. Guttentag and Secord explain it this way:

> When one sex is in short supply, all relationships between opposite-sexed persons are potentially affected in a similar way: The individual member whose sex is in short supply has a stronger position and is less dependent on the partner because of the larger number of alternative relationships available to him or her.[4]

When dyadic power is wielded, it can be used to theoretically negotiate more favorable outcomes within the dyad, or two-person relationship.[5]

Dyadic power and its ability to shape sex roles is constrained, however, by forces and structures in the culture and society. Using a macro level of analysis and the Conflict Theory, Guttentag and Secord explain the concept of *structural power.* Structural power is the power associated with the political, economic, legal, and religious structures of society, which enables its holders "to influence and shape social customs and practices, which in turn are a powerful source of control over people's lives."[6] This power is legitimated by religion, in most societies, for the male, since males have appropriated for themselves almost exclusively the roles of priest, pastor, and definer of doctrine. Throughout history, except until recently and only in advanced economies, men have tended to be the gender in oversupply, especially in agrarian societies and in societies with underdeveloped economies, primarily because of

female infanticide (see table 1, for sex ratios in the U.S.). They have thus been able to structure power relations in society to their benefit, at the expense of women. South and Trent add:

> Because structural power resides with men in all but a handful of societies, the ability of women to use dyadic power to gain freedom and independence is sharply limited. More specifically, men use their structural power over women to limit and modify women's use of dyadic power. Hence, the distribution of structural power circumscribes the way in which women's dyadic power, which is high when women are in undersupply, can be exercised.[7]

Table 1 shows trends in sex ratios in the United States over the past two centuries. There is a marked difference between Whites and Blacks. Notice that the rise of the feminist movement in the United States (1960s and 70s)* coincides with the time period when women began to outnumber men for the first time in American society. A contributing factor to this change was war, both World War II and the Korean War in the 40s and 50s, and the Vietnam War in the 60s and 70s. For Blacks, it was shortly before the Civil War. When one limits the data to the prime marrying years, the ratios are even less favorable to women, except among Latinas (see Table 2).

The numbers are worsening for Black females today, in that there are now only 2 males for every 3 Black females, with severe consequences for the African American family in the United States.

The Hispanic family presents another scenario. Among Mexican Americans the ratio of males to females is even slightly higher than the overall total of 106.1 given in table 2. This is primarily due to "differential migration," in that more men than women come to the United States from Mexico. For example, 71 percent of migrant workers are men, and 80 percent of them are between ages eighteen and forty-four, the prime marriage age.[8] For Cuban Americans, women greatly outnumber men, but this is primarily due to age, since the Cuban population in the U.S. is

* Betty Friedan's book *The Feminine Mystique*, which ushered in the movement, appeared in 1963.

Males per 100 Females
United States 1790-1988

	White	*Black*
1790	103.8	
1800	104.0	
1810	104.0	
1820	103.2	103.4
1830	103.8	100.3
1840	104.5	99.4
1850	105.2	99.1
1860	105.3	99.6
1870	102.8	96.2
1880	104.4	97.7
1890	105.4	99.5
1900	104.9	98.6
1910	106.6	98.7
1920	104.4	99.2
1930	102.9	97.0
1940	101.2	95.0
1950	98.9	94.3
1960	97.3	93.3
1970	95.3	90.8
1980	94.8	89.6
1988	95.7	90.2

Table 1. Source: U.S. Bureau of the Census. Cited in Rodney Stark, *Sociology*, 4th ed. (Belmont, CA: Wadsworth Publishing Co.,1991).

relatively older than the rest of the Latino/Latina population.[9] Among Puerto Ricans the opposite is true: women outnumber men to nearly the same extent as among Black Americans,[10] and for the same reasons: fetal deaths, infant mortality, drugs, violence, and imprisonment.

In view of these differences among Hispanics, Guttentag and Secord's theory suggests that the role of male/female relations among Mexican Americans and Puerto Ricans should differ. Evidence collected by Treviño bears out these differences: "Among the three major Hispanic groups, 16.0 percent of the Cuban-Americans were female-headed, 18.9 percent of Mexican Americans,

Sex Ratios Faced by Young Unmarried American Women, 1980.

	White	*Black*	*Latino*
Unmarried men 23-27 per 100 unmarried women 20-24*	87	72	106.1

*Brides average nearly 3 years younger than their husbands. The age range for Latinos on which this figure is computed is 25-44.

Table 2. Source: Stark, *Sociology.*

and 36.5 percent of Puerto Ricans."[11] As for the number of unmarried mothers, the theory suggests that where women outnumber men there will be a greater number of unmarried mothers. Of all births to unmarried mothers in 1988 (the year for the latest information), Latinos as a group comprised 34 percent. Of this figure, Cubans account for 16.3 percent, Mexicans for 30.6 percent, and Puerto Ricans for over half, 53.3 percent.[12]

The implications of Guttentag and Secord's theory for Hispanic culture and the concepts of *machismo* and *hembrismo/marianismo*[13] become evident against the backdrop of this theoretical framework. Most interesting for our discussion, many of what are often thought to be innate female characteristics may actually be defense mechanisms against a social position of powerlessness. Guttentag and Secord point out that the characteristics of nurturing, domesticity, and affection typically attributed to women derive from the mothering role, but that all the other attributes, such as submissiveness, passivity, manipulative deviousness, irrationality, or emotionality follow from their weaker social position in the face of men's dominant power and authority, whether they be husbands, bosses or social leaders. As most societies are set up, women are dependent on men both at home and at the workplace, so that their "one-down" position obligates them to use survival tactics that will help them preserve their human need for freedom-to-be. Like racial and ethnic groups or members of the lower socioeconomic classes,

women assert their power directly only at the risk of being humiliated or crushed. The researchers conclude that "these behavioral characteristics are not inherent, but that they emerge from the social context."[14]

Sex Ratio Theory illuminates the following treatment of male-female relational structures in Hispanic society in that it provides a more scientific context in which to discuss gender values and behaviors. Latino expressions of male-female relations can then be used as a representative sociocultural model that characterizes most world societies and that inevitably leaves its mark on the church. Ultimately, this theory also permits us to avoid emotionally charged language based on alleged "natural" or "divine" mandates and look at the sociohistorical roots of male-female relations as they are reflected in Adventist belief and practice.

Machismo and Marianismo

In the following treatment of the two most characteristic manifestations of gender attitudes and their impact on male-female relations in Hispanic society and in the church, we will begin by briefly setting the discussion against the backdrop of medieval Spain as the conflictive society from which most Latino/Latina values derive. We will later show how these values are changing in the context of American urban societies ("American" here means both Latin America and the United States) and in the particular environment of the Adventist Church.

Spain's history can best be understood from the perspective of the intermittent conflicts and coexistence of three religiously-diverse cultures: Arab, Jewish, and Christian. While it is true that the Romans gave Spain its language (60 percent of Spanish derives from Latin) and its religion (Roman Catholic), it is even more important to understand the cultural impact of the conflicts waged between three religions over the span of some eight hundred years on the Iberian Peninsula. In contrast to the rest of Europe, Spain's crusades took place in its own back yard, as it were, affecting both the demographics and the Spanish world view in a very decisive way. The influences of Jewish and Arabic culture on Christian Spain during its formative years, long negated in the official history books of the nation, help to explain the particular brand of machismo that arose on the Peninsula and that was exported to the Americas. The Spanish "conquistador," for example, can be adequately understood only against the backdrop of eight centuries of religious wars on the

peninsula and the resulting importance assigned to the male as "warrior for God." On the other hand, the unique characteristics of the Spanish notion of "honor" easily arise from Arabic restrictions surrounding women. It can safely be said that the religious and patriotic conceptual roots of the Latino *macho* are firmly rooted in Spain's history.

Machismo

Without a doubt, the behavioral structures surrounding the male are the most fundamental and, therefore, the most influential in Latino social life, both in Spain, Spanish America, and Spanish-American culture as it exists in the United States. It is a framework that is consonant with a society that Américo Castro characterized as implacably centered on the individual rather than on the collectivity.[15] Even the classic Latino concern for the family must be contextualized in light of the preeminence of the male and the important role the family plays in preserving his social position.

What precisely is *machismo*? Machismo assumes the sole and exclusive dominance of the male and the preservation of that controlling position by subsuming the female. Because machismo favors the male over the female in matters pertaining to individual freedoms, it is often defined negatively. Jorge Gissi, for example, defines machismo as "an oppressive ideology that divides people into superior and inferior by their sex."[16] The superiority of the *macho*, though not explicit, is manifested implicitly at all levels: the physical (the male is strong, resistant, and aggressive); the sexual (the male has more energy, meaning that he needs more than one woman); and the mental (males are more intelligent and less emotional, thus more capable of leadership).

Machismo, in its best formulation, is an exaggerated orientation toward life by which man see his role in society as being one of protector, provider, and pursuer of woman.[17] In its less heroic form, it is expressed through violence or indifference toward women. Ultimately, the strength assigned to the male is revealed in his view of woman as his most valuable "possession" since, within the marriage, her beauty, intelligence, talents, and acquiescence to his will mark him as a privileged male. Once the macho has created the woman in the image he has chosen, she can become the depository of all the ideals assigned to her by the man, as will be seen later in the discussion of marianismo.

There are many ways in which the male asserts his place and role in Hispanic society. For one thing, the Latino must perpetually "prove" to society that he is in charge, both as head of household and provider. Since the *macho* is meant to be the sole breadwinner of his family, remunerative work becomes an important means of establishing his personhood. Despite the popular myth of the "lazy Latin," work is the measure of the Latino's manhood. The Spanish *gamberro* [the dissolute], for example, is held in contempt precisely for shirking his work responsibilities and choosing to live off of women. Gilmore points out that the earning of a large salary is not necessary for the macho to establish his manhood. Ideally, work represents sacrifice and service to the family.[18] Although it may come as a surprise, the Latina long has been allowed to work not only in service roles (maids, farming, etc.), but as teachers, doctors, nurses, lawyers, judges, and even as political figures of prominence. However, these are prerogatives historically enjoyed by upper-class or educated women (the issue of choice rather than necessity is important here) who were never expected to create policy, but rather to carry out male-initiated ground rules. Her role in the workplace must contribute to preserving the male's place of *respeto* [respect] in society.

Another fundamental means through which the male establishes his masculinity is through his sexual relations with the woman in the pursuer role. Here the macho is allowed a certain socially-approved "truancy," both prior to and after marriage, as a kind of social compensation for his role as provider and protector. Manuel Peña declares that this role of pursuer is often legitimized with *charritas coloradas* [off-color jokes].[19] The adolescent male is permitted and possibly expected to have participated in "promiscuous adventurism" as proof of his masculinity. After marriage, a man proves his worth by the number of children, particularly male children, he can engender. In southern Spain, for example, a married man with no children is scorned even if he was youthfully promiscuous;[20] and barrenness is seen as his fault, even if it is hers, a theme dealt with dramatically in García Lorca's *Yerma.*[*]

So heavy is the weight of responsibility for the male to be the economic and sexual "doer" that Hispanic society spurns the

[*] In the play, the protagonist, Yerma (meaning "barren woman") lives a tortured existence because her husband will not "give" her children.

man who does not seem to be actively proving his manhood. What might be interpreted as theatricality is a survival mechanism of the Latino who lives perpetually under the judgment of society. A man's effectiveness is measured as others see him in action, where his performance can be evaluated.[21] Additionally, the macho can wield his male prerogatives, sometimes regardless of moral correctness. In fact, ethical behavior can be interpreted as effeminate, since moral purity is effectively assigned to the woman.

On the other hand, it is important to note that behind the term macho lies the Spanish concept of "honor," which is not based on male sexual morality, but on a man's ability to walk the delicate line between familial responsibility and the social expectations surrounding his existence as a male. And here a corrective is in order. The way the term macho is used in English, synonymous with such terms as "tough," "insensitive," "sexually promiscuous," is not a reflection of the Latino understanding of the term. In Spanish, to be a macho means to be a socially responsible person who takes care of his own with dignity and honor. Therefore, the true macho demands *respeto*, especially from other males, for being a socially responsible being, although not necessarily a sexually faithful one. This situation explains why it is more important for the Latino male to be a man of his word (keeping promises) than keeping faith with his wife. Tirso de Molina's Don Juan, the model for all other Don Juan figures in European literature, dies a truly macho death, preferring to keep a foolhardy promise than repent from defiling the wedding bed.*

Marianismo

It was the Spanish philosopher, José Ortega y Gasset (1883-1955), who once declared, in the purest of Latino macho traditions, that "the destiny of woman is to be seen by man."[22] Ortega did not blush to admit that, in his perception, woman's only function was to be the "object" of some word or act of gallantry. This passive, objectifying view of the woman as a kind of invention of man, one that is "present" when and as he wills, lies at the heart of Hispanic culture as we know it even today. Insofar as she has been present by

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* It is significant, however, that Tirso, a seventeenth century Spanish monk, not only disdains the philandering, irresponsible, and childless male, but condemns him on Christian moral grounds for sexual promiscuity. There has always been a Christian corrective for excessive *macho* behavior throughout the Spanish-speaking world, even when the Catholic church protects male prerogatives over the female.

and for the man, the Latina has essentially been absent from society except as a transitive entity limited in her ideal sphere of action. It is this ideal existence of the woman in the mind of man that has come to be called *marianismo* or *hembrismo*.

If machismo represents the endless activity and assertion of the male ego, then *hembrismo* [femaleness], as an extension of machismo, is the necessary secular, polar opposite of the macho's aggressive search for honor and glory. The spiritualization of hembrismo which is called marianismo, deriving from the Catholic conceptualization of the Virgin Mary (in Spanish, *la Virgen María*), conveys a kind of holy mystique that ever surrounds the ideal, long-suffering woman created by the strongly patriarchal Hispanic culture. The wife of the macho is ideally passive with respect to activities outside the home and in her relationship with her husband. Whether or not her husband's decisions benefit her or her family, she will abide by his decisions. In her home, however, the ideal Latina is an active entity, serving as the sole nurturer and instructor of her children and sole guardian of the most highly-esteemed moral values.

The concept of marianismo begins and ends with the concept of "virginity," going well beyond mere physical purity. For the centripetal male, the female must become the completing opposite, the centrifugal depository of all the highest Christian virtues, namely, humility, patience, abnegation, and self-effacement. She must provide the moral and spiritual equilibrium his society does not allow him. Because societal demands are so great on both male and female, any deviation from these norms, particularly female deviation, is seen as social treason.

The image of woman as social traitor arises out of a dialectic virgin/whore complex seen in more traditional societies, where women are often viewed as either one or the other. Due to a limited male perception of the woman as an individual human entity with the full range of human physical, intellectual, social and spiritual needs, the category of *la mujer traicionera* [traitorous woman] can include women not only involved in blatant sexual promiscuity, but also women seen as spurning traditional values and behaviors assigned to their gender.

Even within the permissive context in which the Latino moves, vis-a-vis the female, there is a strong though limited moral sense in the *macho*. With respect to the woman, that sense is directed

to the mother, inasmuch as she is the embodiment of the female virtues the *macho* most needs and respects. As the almost sole and indispensable means of holding the family together, she often wields a kind of moral authority, even over the male. Curiously, there is no special day dedicated to the mother in either Spain or Spanish-America (except in Puerto Rico where the American calendar is used and where, interestingly, Mother's Day festivities rival those of Christmas and Easter). But the cult to the mother takes different forms. Older women (mothers) are looked to for counsel, and even younger mothers who display the preferred virtues are allowed to function in the political, intellectual, and religious life of the community.

Machismo and the Information Society:

Machismo/marianismo as a social phenomenon can best be observed in countries where both the religious and the socioeconomic aspects of life call for a centralized authoritative system.[23] Thus, because of Catholicism's strong communal ties within a patriarchal society, machismo is most prevalent in those countries where this religion has historically dominated—Italy, France, Portugal, Poland, Spain, and all of Latin America. Protestant societies with their strong sense of individualism and independence have experienced a different kind of machismo, particularly in the agrarian phases of social evolution, but not to the same exaggerated degree as have the Mediterranean and Latin American societies.

From a socioeconomic point of view, machismo arises from a communitarian approach to life in which the concern is with the preservation of the community. It is a social response to the economic, political structures of society, legitimized by religion. In agrarian societies, for example, those with little or no infrastructure (police protection, health-care and governance systems), machismo had a positive function in that the reputation of a man to protect and provide for his family extended beyond the family to the community at large. In earlier times this reputation gave the male's family a sense of security in what was otherwise an unprotected environment, and it elicited a sense of respect from the community for what belonged to this socially responsible man. The real macho, in early agrarian contexts, was ideally the man who not only provided and protected his family and his community, but who was the spiritual guardian, preserving the religious underpinnings of society.

The shift to an industrial society and the movement of

people from the rural areas to the city in pursuit of economic survival created an inevitable breakdown in male-female roles. The need to protect the family was obviated in a context where economic need drove the woman outside the home to the workplace. In some cases, the woman might be the only one with a job, so that the role of provider took on new meaning. In this kind of social context, machismo began to take on a negative and even dysfunctional dimension which tended to tear down rather than build up the family. Although normally associated with the Industrial Revolution of the eighteenth and nineteenth centuries, these changes began to surface earlier. That the agrarian arrangement was already meeting with difficulties as early as the conflictive Spanish sixteenth and seventeenth centuries, for example, is evident in the many honor plays written in Spain during this period.* The "protection" of the male had already become a straitjacket for the emerging independence of the woman.

In the information society, with its finespun network of communication and interchange, the role of the various members of the family is experiencing further changes. With the availability of services to all members of the family, attitude changes toward the role that each member is to play in the well-being, maintenance, and development of the family are needed. In this social context, a sense of equality and mutuality contributes to family harmony. The continued expression of machismo in this new environment tends to be destructive to the survival of the family as a unit, since it forces the various members of the family to adjust their legitimate needs and functions to one inflexible member of the family. When the man of the house continues to make unrealistic demands of his family, limiting their social, educational, career, spiritual, and other forms of development either by means of physical aggression or by pathetic posturings, the vitality of the family is sapped.

The increase in divorce, so often attributed in fundamentalist religious circles to women abdicating their "traditional" place in the home (due to a kind of romanticizing of their place in agrarian societies), can more fairly be laid at the feet both of sex ratio realities and of male intransigence in adjusting to these

* One need only consider the treatment of the theme by such notable playwrights as Lope de Vega and Calderón. In the latter's "El médico de su honra" ("Honor's Remedy"), the mere suspicion of infidelity (created by hearsay) is enough to warrant the death of the wife.

socioeconomic realities which no longer favor the man over other members of the family. This intractable attitude exists because social change does not always result in a change of mindset. Although living in a new social order, male-dominated institutions and assumptions continue to operate from an anachronistic frame of reference. This is especially true of people that come to an urban setting from a rural one, as is the case for many first-generation Latinos, Italians, and others from strong patriarchal/rural societies.

Clearly, industrialization and increased education in the Spanish-speaking world, while creating greater intolerance for the double standard of male-female behavior, have done little to effectively replace the old standards of what constitutes a man or a woman in Latino/Latina society. The increasing participation of women in public life, and particularly in economic life, as a result of high academic achievement, without the concomitant adjustments in male-female relations, is creating a crisis in gender relations.[24] However, despite what may seem to be an extremely rigid social system, resocialization based on the virtues of both machismo and marianismo can serve as a viable means within Hispanic society to effect change in the patriarchal mode of social organization. To be sure, much of that change is taking place all over the Spanish-speaking world, including the United States.

Adventism and the Latino Gender Myths

In the inevitable evolution of Latino/Latina roles, it is important to remember the pivotal role of the Catholic church in the preservation of the mythical dimensions of traditional roles. Church doctrine with respect to birth control in the predominantly Catholic countries of the Hispanic world is consistent with the church's understanding of the role of women. On the one hand, it teaches that the supposed equality of male and female is both false and unnatural, and that both pain in childbirth and her subjection to her husband were mandated by God. Even a progressive leader such as Pope John XXIII, though lamenting the fact that women's rights are not sufficiently recognized, consoles women by reminding them that the purpose for which they were created was maternity. Maternity, nurture, and sacrifice are the natural functions of the woman, according to this doctrine.[25]

Adventism stands significantly on the opposite side of Catholicism as a Protestant religion rising out of nineteenth-century

American Victorianism and the Protestant ethic.* [26] Whereas Latino/Latina individuality grows out of a Hispano-Arabic and Catholic identity based on who one is by birth, the American Protestant ethic allows the individual to "outgrow" social origin and station by dint of personal effort.† [27] In fact, one is what one has achieved, regardless of origin. In Hispanic culture, education is possibly the only route of escape from a disadvantaged beginning, whether it be due to race, social station, or gender. The Protestant values independence, self-sufficiency, and hard work, no matter how humble, while the Hispano-Catholic ethic values only the independence of the male, even as it sustains the social interdependence that gives so much importance to the family and the community (including respect to parents and the elderly). Neither the Protestant nor the Catholic mindset allows for women to assume significant roles outside the home: Remunerative labor is valued exclusively for the male. However, it will be the Protestant and pioneering spirit of nineteenth-century United States that will give birth to a religion that insists on the full humanity of women: Seventh-day Adventism.

On the one hand, Adventism, as espoused by Ellen White, rejected those elements of Victorianism and Catholicism that imprisoned women. Given the urgency of the Advent, the Adventist

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* In general, Catholicism represents a communitarian orientation to life, whereas Protestantism sustains a more individualistic view. Andrew Greeley suggests that herein lies the fundamental difference between these two Christian religions. Machismo comes out of a communitarian approach to the preservation of the community, but it also arises out of the Hispano-Arabic brand of individualism that places individual freedom above the interests of the group, specifically in the male. This kind of individual independence is manifest in the Latino disregard for certain social rules.

† Max Weber and Emile Durkheim—two of the founding fathers of sociology—held that these two different approaches to life and group relations impact the economic development of societies and the individual's relationship to society, respectively. Weber held that the Protestant focus on individual achievement led to economic success, while the communitarian ethic of Catholicism tended to impede education and economic achievement. For Durkheim, the relationship between communal integration and a low incidence of suicide in Catholic countries stood out in sharp contrast to the individualism and high rate of suicide prevalent in Protestant countries. Even so, the heroic dimensions of the Hispano-Arabic individual find expression in such literary figures as Don Quixote, whose wrong-headed idealism reflects a deep-seated macho longing for ultimate glory and fame while pursuing noble goals, including sacrificial fidelity to the female beloved.

woman was not to waste her time in preparing delicacies of food and dress for her family, as required by Victorian precept. She was to be health-minded and efficient in all her domestic work so that she might have time free to teach and preach the Advent gospel. In comparison with Hispanic machismo/marianismo, Adventism will not assign domestic duties and child-rearing exclusively to the woman. Her husband must be an effective "king" in his collaboration with the "queen" mother in the instruction and guidance of the children. The sole fidelity of the father to the mother is implied in this concept of male and female as team members. At the same time, Adventism teaches that every individual is responsible for his or her own salvation. Man cannot be saved by the "madonna" mother—the Virgin Mary, the Mother of God—nor woman through childbearing, as Paul seems to imply in 1 Tim. 2:15. The Protestant concept of salvation as a gift given generously by God to all humanity breaks with the Catholic notion that equality of male and female is unnatural.

Furthermore, the call to preach the gospel is given to both men and women. Woman cannot abdicate her responsibilities in this regard, even with those duties connected with the care of the home and children. Ellen White goes so far as to suggest that capable women should leave their children in the care of trustworthy child caretakers so that the work of the Lord might be advanced.[28] As to the Christian virtues of patience and humility, Adventism once again sustains the doctrine of the spiritual equality of male and female. Humility and service are Christian, not solely feminine, virtues. Christ gave the example of all the Christian virtues as a male of the species. Likewise, the call to Christian virtue in preserving the sanctity of marriage is expected of both husband and wife. It is no longer the male honor that must be protected, but that of God.

Finally, the Adventist understanding of the *Imago Dei* (image of God) departs substantially from Catholicism in its insistence on both male and female equally as the image of God. Liberation, in this context, is understood to mean man and woman's freedom to be fully human, fulfilling their shared destiny, not as each other's captives, but as "prisoners of hope" in Jesus Christ.

Implications

Adventism arose in an atmosphere of social unrest that was meant to change the lot of women, a socio-historical fact that should not be lost on Adventists of any culture entering the twenty-

first century. The revaluation of woman was the necessary setting for a religious movement that was to usher in the ultimate kingdom of God. Ellen White saw the Advent gospel as a form of freedom from socially imposed mores on both men and women so that the gospel might have full priority and all might participate in its dissemination and benefits.

There is no doubt that the liberating concepts of Adventism were well received in the Spanish-speaking world, particularly by women. Under the aegis of this gospel, the woman could, in good conscience, limit the number of children she brought into a world living on borrowed time. She could assert her socially approved role as "keeper of the faith" even in the face of opposition by her husband, and, regardless of her social origins or economic status, she could become a spiritual leader in the community of the church.

Together with the spiritual power of the Advent message, the call to matrimonial and parental responsibility, as well as the invitation to take on a difficult, challenging task (the preaching of the Advent), also had its appeal to the Latino, offering him a way of being truly virtuous while still being fully a man in the eyes of society.

Unfortunately, Ellen White has often been read selectively to preserve the traditional place of woman in Hispanic society (although this kind of reading of Ellen White is hardly limited to Latinos). Spiritualizing Ellen White on a kind of madonna model has allowed for a characteristically Latino reading and understanding of her practical advice on Christian belief and practice. While they have embraced the Protestant understanding of individual freedom and salvation, Hispanics still cling largely to Hispano-Catholic assumptions in their social and domestic male/female relations. The ensuing dialectical tension between a theology of Protestant individualism and Catholic social stratification calls for a high level of spiritual and intellectual integrity, in both men and women, to overcome.

Conclusion

Although we have here been concerned mostly with Latino culture, Sex Ratio Theory as applied to Latino/Latina mores and values has clear implications for the increasingly diverse Adventist church.

We can easily see parallels between the church and North American society. Adventist men, as do men in society at large, still

wield both dyadic power (power in the hands of the gender in short supply) and structural power, and they continue be the chief shapers of religious practice and belief within the Adventist Church. As in our society, Adventist women outnumber Adventist men (membership is made up of over 60 percent women). Outside the United States and Canada, the female church membership most certainly parallels and in some places possibly exceeds that of the North American church. Because of low sex ratios in the Adventist Church, women members are officially valued for their contribution to sustaining the status quo. This "maintenance" role to which women are held is consistent with the withholding of personal rights and freedoms seen in society at large (although, unfortunately, correctives are more aggressively being applied to this imbalance outside the church than inside). In the church, gender inequality is further legitimized by a male-dominated biblical hermeneutic (whether espoused by male or female) that plays down the implicit and explicit biblical teachings regarding male-female equality to favor a "headship" theology that implies male superiority. Although this type of thinking tends to inform church organizational practice, it is to the church's credit that there exists another theology that underscores the essential and effective equality of male and female.

As the church enters the next century, the Global Age, an era in which the world church's needs will assume a higher profile, the important implications of this discussion of Latino/Latina gender issues will become evident. If under the white Anglo male paradigm, White women find themselves at a disadvantage when it comes to sharing in the development of acceptable belief and practice in the church, women of color all over the world, historically and socially at the bottom of the socioeconomic ladder inside and outside of the church, face even greater challenges in this regard.

This essay is a call to return to the sources of Adventism (the Bible and the writings of Ellen White) to find a new paradigm that crosses gender and national boundaries in order to find the essential gospel of freedom and human dignity that lies at the very heart of the Christian and the Adventist message to the world. It is a call to base Adventist belief and practice on spiritual integrity rather than on social expediency. It is an appeal to build a more inclusive, operative paradigm for a world church that must affirm and actively accord the full freedoms and responsibilities to women that their humanity, created by an all-knowing God, guarantees them.

Notes

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3 Marcia Guttentag and Paul F. Secord, *Too Many Women? The Sex Ratio Question* (Beverly Hills, CA: Sage Publications, 1983), 19-21.

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5 Ibid.

6 Ibid., 26.

7 Ibid., 1097.

8 Department of Labor statistics published in *USA Today*, February 25, 1992.

9 Ibid., 367.

10 Ibid.

11 Fernando M. Treviño, et. al., *The Feminization of Poverty among Hispanic Households* (San Antonio, TX: The Tomás Rivera Center, Trinity University, 1988), 6.

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13 See "Machismo and Hembrismo," chap. 4 in Eugene A. Nida, *Understanding Latin Americans* (South Pasadena, CA: William Carey Library, 1974).

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15 Américo Castro, *De la edad conflictiva: crisis de la cultura española en el siglo XVII* (Madrid: Taurus, 1972).

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21 Ibid., 35.

22 José Ortega y Gasset, *El hombre y la gente*, vol. 1 (Madrid: Revista de Occidente, 1962), 165-69.

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24 See Judith Teresa González, "Dilemmas of the High-Achieving Chicana: The Double-Bind Factor in Male/Female Relationships," *Sex Roles* vol. 18:7/8 (1988).

25 Mary Porter and Corey Venning, "Catholicism and Women's Role in Italy and Ireland," in Lynne B. Iglitzin and Ruth Ross, eds., *Women in the World: A Comparative Study* (Santa Barbara, CA: Clio Books, 1976), 53.

26 Andrew Greeley, "Protestant and Catholic: Is the Analogical Imagination Extinct?" *American Sociological Review* 54 (August 1989): 485-502.

27 Greeley, *Protestant*, 486; see *The Protestant Ethic and the Spirit of Capitalism* (New York: Scribners, 1958); see *Suicide* (New York: The Free Press, 1951).

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The Feminization of Poverty

by Ramona Pérez Greek

Poverty in today's world impacts women and children in ways that are worthy of the attention of the Seventh-day Adventist Church engaged, as it is, in worldwide mission outreach. This study focuses on the causes and issues surrounding poverty and women, and it attempts to analyze the implications of the feminization of poverty for the church.

The term "feminization of poverty" suggests that to be poor is to be female. This phenomenon is graphically evident in the appalling statistics displayed by research. According to statistics cited in *The Washington Post*,[1] women, as a majority of the poor, work the longest hours, earn the lowest pay, and receive the fewest benefits. In 1992 the World Population Data Sheet reported that a full two-thirds of the world's poor are women.

The number of women in rural areas who live in poverty in developing countries is estimated by the United Nations to be 56.5 million, a fifty percent increase over the past fifteen years compared to a thirty percent increase for men. Governed by survival needs involving domestic labor, child care, and agricultural work, Third World women are working sixty to ninety hours a week. Due to heavy involvement in the economy of these nations, women and children suffer most when their country has economic problems. A case in point is the economic recession that hit hardest at women in

Africa, where malnutrition among women and girls is considerably higher than among men and boys.

There are five major factors that contribute to the imbalance in poverty statistics: family instability, ways of thinking, illiteracy, abuse, and socioeconomic inequities.

Family Instability

Family instability all over the world, further strained by economic realities, has led to an increased number of woman-headed households. Sex-based differences in income-earning possibilities make these households universally the poorest. Even in a relatively prosperous country such as the United States, women are earning only 72 cents to the man's dollar in salaries.

Generally speaking, in the United States, there is a growing minority of persons who are poor for longer periods of time, many of them members of female-headed households.[2] In a study on poverty among Latinas, an increase was found in the number of female-headed families which have experienced an economic decline.[3] Poverty becomes a reality to single mothers because they generally have low earning capacity, lack of sufficient child support from absent fathers, and low benefits from public assistance in comparison to other groups.[4]

In countries where agriculture is the principal activity and there is a surplus of agricultural labor, men usually migrate to jobs in towns, leaving women to run the farms. The feminization of subsistence agriculture exists in countries such as Africa, Poland, Portugal, Yemen, and Pakistan.[5] In Latin America and Asia, researchers speak of a "feminization of poverty" caused by mass migrations of rural families to large cities. Single mothers become isolated and overextended in their slum environments, and families begin to disintegrate as men are forced to keep on the move in search of work.

Ways of Thinking

China exemplifies another contributing factor to feminine poverty. How a culture thinks and how things get done as a result of that thinking have a powerful influence on women who belong to traditional societies. For example, the social transformation that China experiences as it slowly abandons Marxist social ideals in

favor of older Confucianist cultural traditions feeds the prevailing view that women are inherently inferior.

Attitudes toward women also influence choices and decisions. Recently, a New York judge[6] handed down a five-year probation to a Chinese immigrant who admitted bludgeoning his wife to death. The light sentence was justified partly because of traditional Chinese attitudes toward female adultery. The persistence of perceptions regarding the inherent inferiority of women is evident in fetal testing procedures that allow women to dispose of their female child before birth, a practice that continues to be used in China, Korea, India, and other countries.[7]

Encouraged by myths relating to the value of male over female, some countries perpetrate abuses on women that would be unthinkable in others. In one recent survey conducted by the Indian government's Department of Women and Child Development, out of the 1,250 women questioned, more than half admitted to having killed baby daughters. Nepal, South Korea, and Taiwan are other nations that prefer sons to daughters, since these are cultures that have chosen to perpetuate the family line through the male. In South Asia young women are bartered off as wives with little education and no knowledge of

The Hours Rural Women Spend Each Week Drawing Water

Africa:	
Senegal	17.5
Mozambique	
Dry season	15.3
Wet season	2.9
Botswana	
Rural area	5.5
Ghana	4.5
Burkina Faso	4.4
Ivory Coast	4.4
Kenya	
Dry season	4.2
Wet season	2.9
Asia:	
India	
Baroda region	7.0
Nepal	4.7
Pakistan	3.5

Compiled by the Statistical Office of the United Nations Secretariat from local survey studies and reports, reprinted in *The World's Women: Trends and Statistics, 1970-1990.*

Myths and Facts about Women

MYTH: Women do not work for family income and the earnings of adult men support all other members in the nuclear or extended family.	*FACT:* All "able-bodied" members (children, grandparents, women, men, etc.) of both rural and urban poor families work as a means of survival. Furthermore, it is estimated that one out of every three families worldwide is headed by a woman.
MYTH: Women are not farmers.	*FACT:* Women provide nearly half the agricultural labor throughout the world, and in many countries produce the vast majority of food for family consumption. In areas of Africa, Asia, and Latin America where slash-and-burn agriculture persists, women are responsible for growing most of the food once men have cleared the jungle. In near-subsistence societies women do most of the back-breaking weeding, which can be extremely difficult in tropical areas. Women participate in planting and harvesting.
MYTH: Animal tending is a man's domain.	*FACT:* An assumption worldwide is that men own, raise, and tend cattle, sheep, and domestic animals. In many countries, however, women own cattle although their rights to the use and sale of animals vary with regional and local custom. Women are also more likely than men to care for animals raised for family consumption, as well as to milk the animals and to process milk into cheese and butter. In Latin America, the findings of a study in one region showed women to have primary responsibility for livestock in 88 per cent of subsistence households.

birth control to spend most of the rest of their youth and adulthood in a state of pregnancy, hoping for a son. While traveling in China recently, this author learned from the official New China News Agency that there were so many cases of female infanticide in a particular province that half a million bachelors could not find wives, men outnumbering women their age by ten to one.

Although the Prophet Muhammad encouraged women to be vibrant and independent, various puritanical sects in Muslim countries have made their women pay a high price for exercising that freedom. According to Khalida Messaoudi, past president of an Algerian women's organization, radical Islamic groups begin their reformist activities with women because the latter are the "weakest link in these societies."[8] Travelers throughout the Arab world will find women having difficulty acquiring or holding jobs requiring contact with the general public. In shopping malls, male salesclerks tend store counters, even when the items for sale are women's items.

The insistence on a belief that women seen in public provoke immoral thoughts and behavior is related to another myth: women should not have interest in sexual pleasure, even in marriage. The African custom of female "circumcision" is a practice that is dying a hard death in some twenty-four Black African nations, Egypt, and the Sudan. More than 80 million African women have been subjected to this procedure based on the belief that women should not have sexual enjoyment.[9]

Although women are prized as workers in most of the Third World, they can enjoy few if any of the rewards of their labors. In a small Himalayan village of Benru, a study noted that women in the village did 59 percent of the work, often laboring fourteen hours a day, carrying loads weighing one-and-one-half times their body weight. By their late thirties these women have aged prematurely and soon die. Karen and Ron Flowers from the Family Life Department of the General Conference shared that on one occasion on an international trip they found "grandmothers" nursing young infants. When they asked about this unusual practice, they were told that these were mothers of about thirty years of age, nursing their own babies.

Illiteracy

Illiteracy is yet another factor that breeds the feminization of poverty. In China alone, women comprise eighty percent of the

country's illiterate or semiliterate population. A new survey by the All China Federation of Trade Unions revealed that seventy percent of jobless young people in the cities are female. In Pakistan, about ninety percent of the women over age twenty-five are illiterate, and in some rural states, less that two percent of women can read and write.

More Myths and Facts about Women

MYTH: Women's money does not contribute significantly.	*FACT:* Women are perceived as earning "small cash" by selling a few eggs or woven baskets. They do not earn income sufficiently to provide, partly or totally, for the most basic needs of their families. The assumption continues that women spend their scant earnings on minutia. The opposite is true. In modernizing countries women contribute all their earnings, but men only part of theirs to family support. And among poor families, women's income is critical to survival. In Cameroon, women farmers supply over 40 per cent of real family income, on the average. Rural women in Nepal do more work than men in agriculture, animal husbandry, and food processing, with women and girls providing over half the total family income.
MYTH: Women don't understand business.	*FACT:* In West Africa, Central America, and Southeast Asia, women vendors have traditionally dominated local markets selling fresh produce, prepared foods, baskets, and other home-made products. In recent years, many of the women of developing countries have moved into large-scale production and trading in textiles, finished clothing, and cane furniture production. One example is in Ghana where the leading manufacturer of orange drink and marmalade is a woman.

From "Forward-Looking Strategies for the Advancement of Women" adopted by governments at the 1985 Nairobi Conference.

Worldwide the educational gap is distressing. Of the world's one billion illiterates, two-thirds are women. Obstacles to educational paths for women are varied. In developing countries girls are withdrawn from school years before boys so that they can remain at home to carry water, work the fields, raise younger siblings, and help with other domestic chores. The lack of education opportunities locks generations of women into a cycle of poverty. It is clear that if women and their children worldwide are to survive, they must be given the skills that will allow them to break out of the cycle.

To be sure, much depends on the literacy factor. The recent United Nations International Conference on Population and Development in Cairo, Egypt, concluded that as long as women are mired in illiteracy and oppression, there will be no progress on population-related issues.[10] Ruether[11] supports that conclusion when she states that population control is inescapably related to social justice issues, and that population cannot be controlled unless issues of social equity become an integral part of the whole plan of development.

Abuse

Female-focused violence has reached levels that call for international attention and action by both society and the church. Research indicates, first of all, that the problem of abuse is global. In her study, Heise concludes that women are more frequently abused because they are perceived as "safe" targets and because men see violence as an acceptable way to resolve conflicts in general.[12] Commenting on the global nature of wife-battering, Dorothy Q. Thomas, director of the Project of Human Rights Watch, says: "There is not a single country in the world where violence against women is not a significant problem."

In Bangkok, Thailand, a reported fifty percent of married women are beaten regularly by their husbands. Eighty percent of women in Quito, Ecuador, are said to have been physically abused. And in Nicaragua, forty-four percent of men admit to beating their wives or girlfriends. Wife beating is common in Kenya as the acceptable way to "discipline" women.

Today in African and Asian countries, female circumcision is widely performed, despite the fact that it carries serious medical risks and impairs a woman's capacity for sexual enjoyment. Because of its deleterious effect on women, female circumcision must be classified as abuse.

In India, bridal dowry disputes led husbands to kill more than five thousand wives in 1991. Brides are murdered by their husbands when parents fail to provide a sizeable enough dowry. A 1991 "America's Watch" reports that in Brazil a man can kill his wife and be acquitted on grounds of "honor." Due to the rampant violence against women in that South American nation, there are seventy all-female police stations in Brazil. Without going beyond our own borders, statistics indicate that domestic violence is the leading cause of injury and death to American women.

Socioeconomic Inequities

It is important to note that there are different ways women measure inequities. In the United States and Europe, women often see gender disparities in terms of pay scales and seats in corporate board rooms, while women in the Third World gauge injustice by mortality rates and poverty levels.

Nonetheless, the workplace, worldwide, is still the greatest revealer of inequities. The results of research underscore the importance of women's work, paid and unpaid, to the national economy and the family. Women are the key labor force for subsistence agriculture; they run seventy percent of all small businesses; more than one third of the world's households are supported by women; they produce, process, and market eighty percent of the food consumed in countries like Africa; and despite this considerable contribution to the well-being of their societies, women's voices are rarely consulted by decision-making bodies. This imbalance results in major gaps and skewed world views. As fully over one half of the world's human capital, the work of women must be balanced by their ability to participate in social, economic, and political decision-making.

The Church and the Challenge

What can and should the church do to help diminish a woman's chances of falling inexorably into the poverty cycle? In order to answer that question, it will be useful first to consider the singular respect the Christian religion assigns to the individual human as a God-created being. The inherent worth of every human soul redeemed by the blood of Jesus Christ goes counter to valuing individuals for their mere utility. Ellen White once stated that a woman should not be prized for the amount of work she can do, as though she were a beast of burden.[13] She consistently underscored

the husband/wife, father/mother models as reflective of the king/queen paradigm.

In light of the high calling of woman both in Scripture and in the belief system of the Seventh-day Adventist Church, the latter can create a safe environment in which families can come for support and direction. It can include women trained in mental health and counseling as Family Life Directors. There is need for a church-sponsored peer-listening training program at one of our institutions of higher learning. Interested church members can come for training and return to their local fields as support persons prepared with sensitive listening to conduct ministries of compassion creating an atmosphere of healing and growth.

The church can practice the principles of justice, mercy, and love by affirming the worth of all people. This will work to dispel the myths about women's perceived inferiority in the various countries where Adventist work exists. At all levels of church operation, bringing women's perspectives, strategies, and contributions into greater visibility will serve to educate the global church on the real merit of its women. It is vital to use balanced reporting in publishing church growth indicators and outcomes by giving a comprehensive picture of women, their presence and their work, within the church.

Christian principles can be most visible in the integration of women into critical areas that impact change affecting them. The church can reflect this value-added diversity and composition in its church boards, advisories, and committees. Having women fully represented at every level of planning, consultation, action, and implementation recognizes that a woman's experience can bring critically important information and insights to the discussion. Women's involvement reinforces the correlation of the power of ownership to participation and commitment in church work and church life.

The church can explore and identify barriers that keep women and men from understanding each other and utilizing the gifts of all in meaningful ways. It can establish a taskforce for evangelizing women worldwide and exploring the implications of this work for the church. Evangelism from this unique perspective will need to focus on family instability, hunger, poverty, and related issues.

In the area of illiteracy the church can sponsor adult literacy programs. Teaching women to read impacts the spiritual dimension

of women's lives as well as their children's. Women can work with women in this area of skill development. The Adventist Development and Relief Agency (ADRA) can play a significant role in matching women students with their countries of origin. In the United States Latina youth can be assigned to Spanish-speaking countries; Asian youth can work with people in Asia.

As for abuse, the church can address this issue by taking a proactive stance and by refusing to tolerate abuse within the church family. The church will always recognize and prize the human body as the temple of the living God. Because violence against women cuts across all cultures and all socioeconomic groups and impacts many areas of life, the church should take a strong position against the sin of abuse as a violation of human dignity.

Education of the membership to raise awareness about abuse may include the organization of shelters to provide refuge for abused women and children, education on the sexism that underlies violence, and organizing education and awareness initiatives. Support groups can be educational as well as healing for victims and perpetrators. Here families can discuss what it means to be the temple of God, effective and ineffective communication, how violence is learned and transmitted from one generation to another, how disagreement is inevitable, some nonviolent ways of expressing anger, and culture-specific influences on communication between genders. These groups can explore the perception of various roles in the family system, identify sources of those roles (i.e., traditional rules, society, religion, etc.), and analyze how masculine and feminine behaviors relate to the use of violence.

Conclusion

The church is now in a unique position to make a multifaceted difference for women as an unreached population group. Making a significant difference in the lives of women shattered by pain and ignorance can only benefit us. Being accountable for the stewardship of humanity is an important element of our global mission.

The Adventist Church does well to recognize that the old models of exclusion no longer work and that the challenge of inclusiveness must be taken seriously. Women and men should be urged to come together as equal partners with a common purpose of sustaining church, family, and society while waiting for the Lord's return. Our church must reflect a unique style of communication that

is characterized by respect, diversity, flexibility, empowerment, partnership, sharing, trust, and love.

Can these lofty goals be realized? Only if they are internalized as personal values, and not merely imposed through external pressures prompted by economics, politics or personal gain. Matt. 3:2 reminds us that ". . . the kingdom of God is within you." Paul suggests that the "natural" person isn't capable of receiving the "things of the Spirit of God; for they are foolishness unto him [or her]" (1 Cor. 2:14). The call to justice and mercy is a call to the cultivation of the "spiritual man," for when the kingdom of God is absent from the inner person, neglect, abuse, and violence abound. Conversely, the internalization of the kingdom of God will manifest itself in acts of justice and mercy: liberation of the oppressed, care for the hurting, sharing God's resources with the needy, and empowering people.

Notes

1 "Third World: Second Class" (a five-part series on poverty in developing nations), *The Washington Post* (February 14, 1993).

2 See Frank Levy, *Dollars and Dreams: The Changing American Income Distribution* (New York: Russell Sage Foundation, 1987).

3 Fernando M. Treviño, Dorothy B. Treviño, Christine A. Stroup, Laura Ray, "The Feminization of Poverty Among Hispanic Households" (presented at the Seminar on Persistent Poverty Among Hispanics, The Tomás Rivera Center, Trinity University, San Antonio, Texas, April 8, 1988).

4 Irwin Garfinkel and Sara McLanahan, *Single Mothers and Their Children: A New American Dilemma* (Washington, D.C.: Urban Institute Press, 1986), 11.

5 "Third World," *Washington Post.*

6 Lori Heise, "The Global War Against Women," *The Washington Post* (April 8, 1989): B1-B2.

7 "Asia: Discarding Daughters," *Time* 136 (1990): 40.

8 Lisa Beyer, "Life Behind the Veil," *Time* 136 (1990): 37.

9 Ibid., 39.

10 Daniel C. Maguire, "Cairo Consensus," *Christian Century* (October 12, 1994).

11 Rosemary Radford Ruether, "Rich Nations/Poor Nations: Towards a Just World Order in the Era of Neo-Colonialism," *Proceedings of the Theology Institute of Villanova University* (Villanova, PR: University Press, 1991).

12 Heise, "Global War."

13 Ellen G. White, *The Adventist Home* (Mountain View, CA: Pacific Press Pub. Assoc., 1940), 114.

Ellen White and the Women's Rights Movement of the Nineteenth Century

by Jeanne W. Jordan

In a letter to John Adams, while he was attending the Second Continental Congress in the Spring of 1776, Abigail Adams made an historic appeal on behalf of women. Often cited in the annals of women's rights in America, it reads thus:

> . . . and by the way in the new Code of Laws which I suppose it will be necessary for you to make I desire you would Remember the Ladies, and be more favourable to them than your ancestors. Do not put such unlimited power into the hands of Husbands. . . . If perticular care and attention is not paid to the Ladies, we are determined to foment a Rebelion and will not hold ourselves

> accountable for any Laws in which we have no voice or representation.[1]

Her husband's reply is perhaps not so oft-quoted: "As to your extraordinary Code of Laws, I cannot but laugh."[2] His reference to her request as the "first intimation" of "another tribe" wanting its rights establishes her statement as the genesis of the nineteenth-century women's rights movement. In the rest of his response, Adams coyly suggests that such a code would remove the last male bastion of independence, since, in reality, men "are the subjects . . . [and] have only the Name of Masters."[3]

Ellen White's only written statement on the women's rights movement, sometimes cited as support for those wishing to discredit the movement, responds neither to Abigail Adams' adamant stance nor to John Adams' patronizing reception of his wife's suggestion. In the first volume of *Testimonies for the Church,* Mrs. White wrote: "Those who feel called out to join the movement in favor of woman's rights and the so-called dress reform might as well sever all connection with the third angel's message." (1T:421)* Another statement of Ellen White more closely linked to women's rights issues than dress reform, is not perhaps, so oft-quoted: "I do not recommend that woman should seek to become a voter or office holder. . . ." (*RH,* 19 Dec. 1878:194)

Of prime importance to an understanding of these quotations are the full context and historical setting from which we may safely make inferences applicable to the present. It is the purpose of this chapter to examine this background in order to achieve such an understanding and thus to provide a climate in which we can reconcile Abigail Adams and her successors with Ellen White.

Perhaps the most striking consideration in the relationship of women and the Adventist Church is that the birth of the women's rights movement in the United States is concurrent with the beginning of the Adventist movement. And the one privilege the women of that time sought before ever seeking the vote and other concessions of equality was the right to be heard in public on matters of social reform. At the very time that women speakers, generally

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* All references from Ellen G. White will be given in the text. A list of abbreviations used for her works is provided at the end of this chapter.

scorned and humiliated, were being refused the public platform, Ellen White was preaching and lecturing, encouraging women to enter the public gospel and reform work.

When other women were hiding behind male pseudonyms to ensure the publication of their work, Ellen White was writing and publishing voluminously under her own name. By contrast, one of her contemporaries was lamenting: "When I wrote my first book, I was gravely warned by some of my female acquaintances that no woman could expect to be regarded as a lady after she had written a book."[4] During this time when marriage as a means of financial survival was virtually the only option available to a woman, Ellen White wrote that "a woman should be trained to earn a living" (AH 91).

Even a superficial look at Ellen White's life will reveal just how "liberated" she was vis-a-vis other women of her time. When women were struggling to get into higher education, she was involved in establishing coeducational colleges. At a time when women were suffering setback after setback in their attempts to enter the professions, Mrs. White was pleading for the training of women as physicians "to serve the needs of women" (9T 176). Despite the fact that women had few wage-earning prospects and that, in most states, they could legally hold no property of their own (even property owned legally prior to marriage became the husband's), Ellen White was insisting that women be *paid* for their gospel work, even, if need be, out of the *tithe* (Ms., 149, 1899, italics supplied).

The list of these contrasts between Ellen White and her contemporaries goes on and on. In view of her own broad-minded views on women and the public furor over the women's rights movement of her day, it may come as a surprise that Ellen White offered so little on the subject. Even so, her views on women seem rather to affirm than disdain what contemporary feminists were attempting to attain. For each statement by Ellen White that seems to confine woman to "her sphere" and to restrict her liberties both in the workplace and in the political arena, one can find a statement encouraging her to step into full equality with men and reach for greater heights of accomplishment.

History of the Women's Rights Movement

As a means of contextualizing Mrs. White's prohibitions against joining the women's rights movement or seeking the right to vote and holding public office, we will review the history of women's struggle for equality.

The beginnings of this struggle are traced by historians to various sources. Although John Adams spoke of Abigail's request to "Remember the Ladies" as the first such feminist suggestion, there are earlier instances of such ideas and earlier examples of women swimming against the tide of prevailing opinion. One we dare not omit, among the many we shall have to ignore in our limited overview, is Anne Hutchinson.

Because of her preaching activities with women in the 1630s, Mrs. Hutchinson might be considered the founder of the first women's club. In the civil and religious trials brought against her for her weekly meetings, "Hutchinson brought into focus questions that bore directly on issues of sexual equality and the role of women. . ."[5] In the face of Governor Winthrop's objection that too much reading made women insane, Hutchinson insisted that women should be free to teach and preach.[6] In her weekly meetings with the women of the colony, Anne Hutchinson tried to reinterpret God as kind and loving rather than vengefully dangling sinners over hell or, in that time of high infant mortality, consigning dead infants to hell. For this "slightinge of God's faythfull Ministers" and for doing something as "unseemly to her sex" as teaching, she was convicted, in two judicial charades, as a "dayngerus Instrument of the Divell" and labeled a "hethen and Publican," a "Leper," and delivered "up to Sathan."[7]

In her sixteenth pregnancy, the mother of eleven living children, Anne Hutchinson was banished from the colony in the cold of winter. A final irony in her tragic story: Although a friend and helper of Native Americans, she, along with her children, later died in New York at the hands of a few unfriendly ones. Certainly, Anne Hutchinson is one of the earliest American women on record to die fulfilling what she understood to be her God-given calling.

A number of works on the subject of the "Rebelion" that ensued because the ladies were not remembered in the laws of the land associate the Industrial Revolution with its beginnings.[8] It is certainly correct to refer to it as "the soil in which feminism grew,"[9] if one considers the countless women who, prior to the Revolution, did piecework at home for starvation wages and later flooded the factories. It was the glaring injustices perpetrated on these women—one need only remember the women textile workers of Lowell, Massachusetts—that eventually gave birth to organized efforts by women to win equality.

Calling North America the "cradle" of feminism, Shirmacher links the movement, as a political issue, to the War of Independence and its call for freedom and equality.[10] On the other hand, Eugene Hecker places feminism's beginning with the 1820 visit of Frances Wright, a reform-minded Scottish woman whose well-articulated views on slavery and the social degradation of women became wide-known, if caustically denounced, "by press and pulpit."[11] Wright, along with Ernestine Rose, had brought from Europe the writings of one of the fathers of European feminism: the Marquis de Condorcet.[12] Other writers and books that gave impetus to the movement were Lydia Child's *History of Woman* (1832); Margaret Fuller's *The Great Lawsuit: Man vs. Woman* (1843); and Quakers Angelina and Sarah Grimké's pioneer work in the numerous antislavery conventions of the 1830s and '40s.[13] The latter were Southerners who had manumitted their own slaves and moved to the North. In their crusade for abolition, the Grimké sisters "were defending not only their right to speak publicly, but also the rights of all women to be as free as men to develop their talents and to enjoy lives of usefulness, respect, and independence."[14]

Hersh confirms this intimate relationship between women's rights and the slavery issue: "The Garrisonian women [followers of the abolitionist William Lloyd Garrison] forced to defend their right as women to speak out against slavery, became the leaders of the earliest movement for women's rights."[15] Summing up the work of the abolitionist champions, Hersh continues:

> In disputing even the more liberal Protestant sects, the abolitionist women raised important questions that are still relevant and still largely unresolved questions about the role of women in the church and the attitude of male clerics toward women, questions about the racial prejudice that still permeates the churches as well as the rest of society.[16]

We find an even earlier evidence of the rebellion against male supremacy in several documents dating back to the seventeenth and eighteenth centuries. Margaret Fell Fox published in 1666 what has been called "her best-written work": *Women's Speaking Justified.*[17] In the *Massachusetts Magazine* of March 1790, Judith Sargent Murray, the first native-born woman dramatist to have plays performed, published an essay in which she rhetorically addresses men: "Yes, ye lordly, ye haughty sex. Our souls are by nature equal to yours; the

same breath of God animates, enlivens, and invigorates us. . . ." [18]

In eighteenth-century England, Mary Wollstonecraft published what Fischer calls the "first systematic exposition of women's rights to come from the pen of a woman."[19] Her *A Vindication of the Rights of Woman* earned her an early place in feminist history, along with the undying opprobrium of such male contemporaries as Horace Walpole who called her a "hyena in Petticoats."[20] Despite such contemptuous dissent, England gave the women's liberation movement a strong male voice in the person of John Stuart Mill, author, social critic, and philosopher. Long a champion of equality, Stuart Mill wrote what was to become a major document in feminist literature, *The Subjection of Women.* Though conceived and written earlier, it was not published until 1869, just when it was most needed.

The women's movement had been temporarily suspended because of the Civil War. In the difficult aftermath of the war, men such as Horace Greeley and Wendell Phillips withdrew their support of women in favor of first winning the Negro vote. A book championing woman's cause by a writer and scholar of Mill's stature came as a powerful stimulus to the cause of women's rights. Needless to say, the book was taken up with enthusiasm by American feminists. Sarah Grimké, for instance, sold 100 copies door-to-door in her New England town at the age of seventy-nine![21]

One wonders how many years the rebellion in American women's hearts would have smoldered had the pre-Civil War antislavery movement not begun. As Schirmacher suggests, since women had experienced oppression and slavery, they were among the most zealous and active in taking up the abolitionist cause, despite harassment. One of the most noted feminine antislavery orators was Abby Kelley, called from the pulpit a "Jezebel" and a "hyena."[22] Angelina Grimké and her sister Sarah met with similar jeering. In Philadelphia, where Angelina was speaking in 1837, the hall was set on fire, and in Boston, the following year, a mob threatened her life as she attempted to address the Massachusetts House of Representatives.[23]

Lucy Stone, outstanding advocate of women's rights, had herself received such treatment, once being hosed down through the window of a hall where she was speaking. Describing public reaction to women's speaking in public, Stone put it succinctly: "The mob howled, the press hissed, and the pulpit thundered."[24] When she

graduated from Oberlin College in 1851, the first American institution of higher education to confer degrees on women, she was not allowed to read at the commencement exercises an essay she had written simply "because she was a woman." In protest, she refused to have it read at all, even by the college president.* [25]

Opposition to women's efforts to speak out in the cause of abolition as well as temperance, another contemporary social issue, took both active and passive forms. The latter was exemplified by men's refusing to serve with women on committees of the Anti-Slavery Association, largely funded, ironically, by women. Matters climaxed in London in 1840 at the World's Anti-Slavery Convention, to which several American abolitionist groups sent women delegates. The question of whether or not to seat these women became the subject of a two-day debate. Ultimately, they were denied seats, largely by English clergy† who quoted Paul's injunction that women should not teach.

While the men took over the convention, a very significant meeting was taking place between Lucretia Mott, a Quaker preacher

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* In reading about the physical and emotional inequities women have endured throughout history, one finds the structure that has fed that abuse documented not only in the law, but in poetry. Tennyson captures the accepted view of woman's place: Man for the field, and woman for the hearth;/ Man for the sword, and for the needle she;/ Man with the head, and woman with the heart;/ Man to command, and woman to obey;/ All else confusion ("The Princes," quoted by Letha Scanzoni and Nancy Hardesty in *All We're Meant To Be: A Biblical Approach to Women's Liberation*). In a graphic comparison, the eighteenth-century poet-lexicographer, Samuel Johnson, stated the generally-held male view: " Sir, a woman's preaching is like a dog's walking on his hinder legs. It is not done well, but you are surprised to find it done at all."

† That the pulpit has most adamantly dictated male and female roles is evident in one of many examples that could be adduced, namely, a sermon by the Reverend Knox-Little at St. Clemens Church of Philadelphia in 1880:

> . . . men are logical, but women, lacking this quality, have intricacy of thought. There are those who think women can be taught logic; this is a mistake. They can never by any power of education arrive at the same mental status as that enjoyed by men, but they have quickness of apprehension, which is usually called leaping to conclusions. . . . Wifehood is the crowning glory of a woman. In it she is bound for all time. To her husband she owes the duty of unqualified obedience. If he be a bad or wicked man, she may gently remonstrate with him, but refuse him never. . . . I am the father of many children and there have been those who have ventured to pity me. "Keep your pity for yourself," I have replied, " they have never cost me a single pang."
>
> Such views as held by the well-meaning reverend explain the existence of such laws up until 1898, whereby the "age of consent," in virtually all of the states, was the tender age of 10 or 12.

active in the abolitionist cause,* and Elizabeth Cady Stanton, who would later become a leading suffragist. On their return to the United States, these two new friends organized the first women's rights convention. Held on July 19-20, 1848, at Seneca Falls, New York, the convention and its organizers became the butt of acrid criticism. Newspapers referred to the organizers, most of them married with children, as "divorced wives, childless women, and sour old maids."[26] Three of the most prominent leaders of the women's movement, Lucretia Mott, Elizabeth Cady Stanton, and Lucy Stone were all happily married with children—Stanton with seven. Susan B. Anthony, who seemed amenable to marriage and, in fact, had a number of proposals, simply never, in her own words, "found the time" to take the step.[27]

As to the first women's rights convention itself, the attendance was relatively small. Had it not been for the telegraph to provide wire service to the newspapers, this meeting might never have won such national attention.[28] The first practical problem to solve had to do with who would preside over the meeting. Women themselves were unaccustomed to speaking in public, and not one of the women present knew how to organize a meeting. Eventually, it was James Mott who assumed the chair.[29]

Elizabeth Cady Stanton, self-taught lawyer, was largely responsible for the document that emerged from the convention. Essentially a paraphrase of the Declaration of Independence, the Declaration of Sentiments listed many of the injustices against women that would serve to counteract prejudices that portray feminists as rebels without a cause. They were injustices experienced by women like Lucretia Mott and Abby Kelley, who had been stoned, egged, and called "Jezebels" for merely attempting to speak in public. Elizabeth Stanton had been forced to acquire a higher education on her own because no college would admit a woman of her experience. Moreover, they could cite instance after instance of women "married to a tavern loafer of a husband who could claim

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* Many of the women connected with the women's rights movement were Christians, a number of them preachers, such as Methodist Dr. Ann Howard Shaw and Quaker Lucretia Mott. A large number of these women were, in fact, Quakers, one of the first groups to demonstrate a belief in full equality of all human beings. Early on, Quaker women in England, determined to preach as their church gave them opportunity, were sometimes publicly whipped, according to Dorothy Ludlow.

every cent of their wages," supporting themselves on one third or one half of a salary.[30]

Meanwhile the press had a heyday at the expense of the emerging women's movement. Although many attacked it with Scripture and venom, "to most journalists the performance seemed merely funny—such a God-sent opportunity for the newspaper humorist as arises only once in a decade. The spectacle of a woman trying to do something a man has always done . . . is a primitive, fundamental joke."[31] According to Elizabeth Stanton, "there was not a single paper from Maine to Louisiana which did not contain our Declaration and did not present the matter as ludicrous."[32]

Although critics continue to denigrate the document, and perhaps justifiably so, these pioneers time and again unjustly experienced the ridicule and rejection they had first received at the abolitionist convention in London. The Seneca Falls women were consistently refused a serious hearing among men whom some authors characterized as their palpably intellectual inferiors. Despite these seemingly unsurmountable obstacles, however, the Seneca Falls meeting helped in influencing the state of New York to grant women full property rights.

Other women's rights conventions were held annually until the movement was interrupted by the Civil War. After the war, the franchise was soon given to African-Americans in 1870 by the Fifteenth Amendment. But the word "male" effectively barred the enfranchisement of women. And the word remained, despite a vigorous effort made by suffrage leaders to rule it out. Women were outraged that one had merely to be a man, Black or White, to be entrusted with civic responsibility, no matter how much more educated than he a woman might be.

The right to vote was only one of the prerogatives nineteenth-century feminists were seeking. It became, however, the paramount issue, chiefly for political and legal reasons. Women needed, among other things, the right to make legal transactions without husbands' consent. Moreover, the application to women of such slogans as "The consent of the governed" and "No taxation without representation" was long overdue.[33]

In 1872 Susan B. Anthony took upon herself an audacious challenge: She would go to the polls in Rochester, New York and ask to be registered. Fifty other women followed her example, fourteen of whom actually voted. Those who registered them were later

placed on trial and fined, along with the "voters." The fine Anthony refused to pay has remained unpaid to this day.

Gradually, by various tedious processes and hard-won victories in education-related issues, the right to vote was accorded women locally. Later, state by state, beginning with Wyoming in 1869, came full enfranchisement. After much arduous effort against the continuing tide of opposition, universal suffrage was granted in 1920 by the Nineteenth Amendment to the Constitution.

Ellen White and the Women's Movement

Certainly, Adventist women owe these pioneer women a debt of gratitude. No less a debt is owed to the nineteenth-century evangelical movement, which Banks sees as "a significant factor in the development of feminist consciousness."[34] Ellen White, whose writings take a fair-minded view of the struggles of women both in the home and in public, made no small contribution to that consciousness. Woman, she insisted, should fill the position which God *originally* designed for her as her husband's equal (*FE* 141, italics supplied); the wife and mother should not sacrifice her strength and allow her powers to lie dormant, leaning wholly on her husband. Her individuality cannot be merged in his (*AH* 231). In this latter respect, she wrote to a Brother M counseling him that "your wife has as much right to her opinion as you have to yours. Her marriage relation does not destroy her identity. She has an individual responsibility" (2*T* 418). In another place, she is careful to be even more specific: "When husbands require the complete subjection of their wives, declaring that women have no voice or will in the family, but must render entire submission, they place their wives *in a position contrary to the Scripture* . . . . This interpretation is made simply that they may exercise arbitrary rule, *which is not their prerogative*" (*AH* 116, italics supplied). Always impatient with the frivolous women of her time, she advised woman to "improve her time and her faculties" so that she might stand "on an equality with her husband as advisor, counselor, companion, and co-worker with him and yet lose none of her womanly grace and modesty" (*WM* 160).

As to woman's place in God's work, she stated that "wives are recognized by God as necessary in the ministry as their husbands" (Ms. 43a, 1898). Furthermore, "they [women] can take their place in the work at this crisis, and the Lord will work through them . . . . The Saviour will reflect upon these self-sacrificing women

the light of his countenance, and this will give them a power that will exceed that of men. They can do . . . a work that men cannot do" (*9T* 128-29). That women could do a work unavailable to men is an oft-repeated theme Ellen White takes up again when she reminds the Adventist sisters that "[women] can reach a class ministers cannot" (*WM* 147), and that "there are many . . . offices connected with the cause of God which our sisters [married or single] are better qualified to fill than our brethren" (*RH*, Dec. 19, 1878, 93). She appeals to women to enter the gospel work force as workers and leaders: "The Lord has instructed me that our sisters . . . have received a training that has fitted them for positions of responsibility. . . . In ancient times the Lord worked in a wonderful way through consecrated women whom he had chosen to stand as his representatives. . . . Converted women can act an important part (Letter 22, 17 May 1911).

Ellen White taught that the "worker is worthy of his hire" was a biblical principle and that, if a woman did the gospel work, she should, in all fairness, be paid for her work. "If a man is worthy of his hire, so also is a woman" (Ms. 149, 1899). She reprimanded the church leaders for "defrauding" women whose work for the Lord was every bit as valuable as that of the ordained minister and who were not being paid: "The tithe should go to those who labor in word and doctrine, be they men or women" (Ms. 43a, 1898; *7T* 207). The following excerpt from *Gospel Workers* not only reiterates the importance of giving women their just wages, but suggests that Ellen White did not limit women to their traditional "sphere" (that burning issue in the nineteenth-century women's movement) nor rule out entirely the possibility of mothers' leaving the home to work:

> Injustice has sometimes been done to women who labor just as devotedly as their husbands and who are recognized by God as necessary to the work of the ministry. The method of paying men laborers and not paying their wives . . . is not according to the Lord's order, and if carried out in our conferences is liable to discourage our sisters from qualifying themselves for the work they should engage in.
>
> God is a God of justice and if the ministers receive a salary for work, their wives, who devote themselves just as disinterestedly to the work, should be paid in addition to the wages their husbands receive, even though they may not ask for

> this. Seventh-day Adventists are not in any way to belittle women's work. If a woman puts her housework in the hands of a prudent helper and *leaves her children* in good care while she engages in the work, the conference should have the wisdom to understand the justice of her receiving wages" (451-453, italics supplied; 6T 117)

Whether or not the woman could or should develop her intellectual capacities was a settled question with Ellen White: "Why should not woman cultivate the intellect? . . . Why may they not understand their own powers and . . . strive to make use of them to the fullest extent . . . ? (*WM* 161). Nor was she averse to women's preaching and lecturing in public, clearly a position not generally held in the hotly-debated "woman question," the somewhat pejorative label under which women's issues were lumped in her society. Because the gospel work was in need of the Christian woman's "softening refining influence" (*RH*, Jan. 2, 1879, 1), she was able to encourage a woman involved in temperance work to "address the crowds" (*Letter* 54, Mar. 24, 1899). Taking what some might interpret as exegetical liberties, she states that "[Jesus] made [women] his messengers to preach a risen Saviour" (*WM* 156) and Mary was the first of these women ministers to "preach" the gospel of the risen Jesus (*ST*, Sept. 16, 1886; *RH*, Dec. 12, 1878 and Jan. 2, 1879).

Ellen White's silence about the women's movement, on the one hand, and her generous support of women, on the other, would seem, as we have stated before, contradictory, at best. This apparent contradiction can be understood only in light of the preeminence she accorded the gospel ministry in an end-time context. The gospel mission superseded all other concerns in her mind, as we shall discuss shortly.

It is important to remember that Ellen White's statement about Adventist women and the women's movement arose in the context of the dress-reform issue. She devoted many pages to the deleterious effects of the prevailing fashions on the health of the wasp-waisted, heavily-corseted, hoop-skirted women of her day. Irwin confirms the fact that women's fashionable clothes "confined and tormented them, pressed and bruised them, caught and tripped them."[35] The need for reform was obvious both to the women's movement and to Ellen White.

There were three dimensions to Ellen White's argument

with the contemporary feminine movement's idea of dress reform. First, the mannish costume promoted by some was out of keeping with Ellen White's interpretation of Scripture. In 1863, she described the "costume" as follows: "It consists of a vest, pants, and a dress resembling a coat and reaching about halfway from the hip to the knee" (*IT* 465). In her view, such a dress stood in radical defiance of Deut. 22:5: "The woman shall not wear that which pertaineth to a man. . . " (*IT* 457). Not only did she relate the "mannish costume" to what Moses forbade in Deuteronomy, but she also identified it as the garment worn by some spiritualists—all the more reason for Adventist women to avoid its use.

As it turns out, none of the giants of the movement—Mott, Stanton, Stone, and Anthony—ever wore the so-called "American costume." When the more modified "Bloomer" costume had appeared on the scene in 1859—described as "full Turkish trousers gathered at the ankles with an overskirt"[36] —Stanton was quick to see the relief and comfort it offered and adopted it, persuading her colleagues to follow suit. Mrs. Bloomer, the active feminist for whom this pant was named, had picked up the pattern from another woman and strongly advocated it among the feminist leaders, most of whom took it up. This may explain why these women were referred to as "men-women" and "unsexed" creatures,[37] though the Bloomer outfit could hardly be said to be masculine. Trousers were, however, as Gattey points out, "the symbol of male domination and the proposal that women should adopt them (almost entirely concealed by the skirt as they were) was seen as a threat to the whole structure of society . . . . For a woman to 'wear the trousers,' even in a metaphorical sense, seemed to imply the reversal of all established values."* [38]

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* Quoting a Mrs. Russel Sage, Gattey provides the following interesting observation regarding the Bloomer costume: "Her [Mrs. Bloomer's] manner was unpretentious, quiet, and delicately feminine. Her costume showed a total disregard for effect and was mannish only to the extent of its practicability. Her bodice was soft and belted at the waist. . . . Her skirt fell halfway from knee to ankle, beneath which she wore her bloomers—really pantalets. . . reaching to her boot tops." The reference to "boot tops" reminds the reader of Ellen White's own recommendation that the skirt reach the top of the gaiter boot usually worn by women ("The dress should reach somewhat below the top of the boot, but should be short enough to clear the filth of the sidewalk and street, without being raised by the hand" [*IT* 462]). Mrs. Bloomer's own explanation for leaving off the costume herself was that she "felt that the dress was drawing attention from what we thought to be of far greater importance—the question of woman's right to better education, to a wider field of employment, to better remuneration for her labors, and to the ballot for the protection of these rights.

In any case, Susan B. Anthony soon gave up the costume which, as she said, attracted too much attention and might do the movement more harm than good.[39] Irwin agrees that the Bloomer costume was one of Susan Anthony's "two mistakes in judgment. . . . Two years later, she abandoned it and returned to the wasp waist and hoop skirt."[40]

Despite her objections to the mannish look of the three-piece dress reform costume adopted by less conservative feminists, Ellen White did not object to certain parts of it. In her chapter "Simplicity of Dress" (4*T* 628-48), she discusses the reform she was advocating, an outfit that was a combination of dress, "sack," and pants, which she herself wore for a time and recommended to the sisters in the church. It seems apparent, with all her emphasis on properly clothing the extremities, that the pants of the "so-called dress reform" were not what she found most objectionable. Nor did the boots of the other dress seem inappropriate: "They [the dress reformers] imitate the opposite sex as nearly as possible. They wear the cap, pants, vest, coat, and boots, the last of which is the most sensible part of the costume" (1*T* 459).

Ellen White was at pains to keep people in the middle of the road on all matters of reform. After recommending the outfit described in *Testimonies to the Church*, volume 4, she said it was not her duty to urge it on the sisters. However, because others were "constantly" doing so, she was forced to write: "It seems to constitute the sum and substance of their religion" (4*T* 636). Because of this misplaced emphasis on dress, the "murmurings and complaining" about the "labor to prepare the reform dress in a proper manner," and the misinterpretation of her testimonies on the subject, she eventually distanced herself from it: "I avoided all questions and answered no letters" (4*T* 637). Elsewhere she wrote: "Christians should not take pains to make themselves a gazingstock by dressing differently from the world" (1*T* 458). She is explicit also in a number of writings that any extreme or fanatical position that would bring disdain on the church is to be avoided: "We are considered odd and singular, and should not take a course to lead unbelievers to think us more so than our faith requires us to be" (1*T* 420).

Ellen White's final objection to the popular dress reform has to do with the connection between the American costume and spiritualism. This connection brings us to two of the women's

movement's lesser-known activists who were spiritualists: Victoria C. Woodhull and her sister, Tennie C. Claflin. According to Laurel Darmsteegt, these were "among the few women's rights activists mentioned in Adventist periodicals" (*AA* 35).[41] The second of Susan B. Anthony's "mistakes in judgment" was her association with Victoria Woodhull. In her enthusiasm to take on anyone who would support the suffrage cause, Anthony placed the reputation of the entire movement in question by connecting with the highly volatile Woodhull. Historian William O'Neill considers that "Mrs. Woodhull was an incredibly dangerous woman by virtue of her peculiar temperament and bizarre views. She not only supported every drastic prescription for society's ill, from spiritualism to Marxism, but represented another outcropping of that vein of free love which underlay Victorian monogamy."[42] We should note here, with Banks, that the free-love advocates, though often associated with the women's rights movement in alarming terms, "never represented more than . . . a tiny minority of feminists."[43]

Woodhull's identification with the women's movement would have been permanently damaging had not Anthony, arming herself with moral courage, put an abrupt end to the relationship. At a meeting of the National Suffrage Association in 1872, Mrs. Woodhull ascended the platform. Rheta Childe Dorr describes the encounter: "Miss Anthony planted herself squarely in front of the intruder, declared that she was not a member of the Association, had no place on the platform, and that the chairman must rule her out of order." When Woodhull attempted a motion, Susan Anthony announced that nothing that Woodhull had said would be recorded in the minutes and that the Convention was adjourned. "Then she [Anthony] ordered the janitor to turn out the lights. And out went the light of Victoria Woodhull so far as woman suffrage was concerned."[44]

Mrs. White's emphatic advice against joining the women's movement, then, had to do with fanaticism and extremes connected to the movement and not to the principles of justice and equality that they as well as she espoused in favor of women. What can indisputably be inferred from an extensive and careful reading of her writings is that the thrust of all her work was the promotion of the message to which she devoted all her time, her energy, her funds, her very life—the message of a Savior soon to come. To the task of soul-winning she urged all—men and women, young and old.

Because the time was short, there was no place on her agenda for peripheral issues that would distract from her all-consuming burden. Summarizing her vision for women, she stated that "women of firm principles are needed, women who believe that we are indeed living in the last days, and that we have the last solemn message of warning to be given to the world" (*ST*, Sept. 16, 1886). This focused vision accounts for her refusal to recommend that women seek the vote or political office. Her complete thought on this matter reads as follows: "I do not recommend that woman should seek to become a voter or an office holder; but as a missionary teaching the truth. . . ." (*RH*, Dec. 19, 1878).

While holding the view that woman's sphere was different from man's, though certainly equal, she was totally in step with the women's rights movement in promoting and practicing many of the liberties they were seeking, especially in defying the taboo on women speaking in public. If she interpreted Paul's statement on women's keeping silent in the church as universally applicable, she certainly did not practice it. We may safely assume that her attitude toward women's struggle for equality was similar to Paul's position toward slavery in his day. Ellen White writes: "It was not the apostle's work to overturn arbitrarily or suddenly the established order of society. To attempt this would be to prevent the success of the gospel" (*AA* 459). Certainly, she thought it unwise to divert women's time and effort from the Cause uppermost in her mind, lest the success of their gospel work be compromised.

In a more practical vein, Ellen White did not feel that women of her time, with their limited education, their heavy domestic duties, and their inordinate interest in fashion and dressmaking were qualified to be voters. In 1875, she wrote:

> There are speculations as to woman's rights and duties in regard to voting. Many are in no way disciplined to understand the bearing of important questions. They have lived lives of present gratification because it was the fashion. Women who might develop good intellects and have moral worth are now mere slaves to fashion. They have not breadth of thought nor cultivated intellects. They can talk understandingly of the latest fashion, the styles of dress, this or that party or delightful ball. Such women are not prepared to intelligently take a prominent position in political matters (*3T* 565).

Beyond this concern, Ellen White did not wish the young Adventist Church to be seen in any other light than a Sabbath-keeping, gospel-proclaiming church, awaiting the Lord's return. What mattered the right to vote in view of the imminence of the Lord's coming? Women had more important tasks to learn, more important duties to perform.

She did not, however, hesitate to recommend involvement in an issue that was very much in the public domain in her time: temperance. She urged the sisters to participate in the activities of the Women's Christian Temperance Union, one of the most powerful organizations of the day. She herself spoke at meetings of this organization, on at least one occasion in a tent provided by the Michigan Conference (*LS* 221). In 1907, she wrote: "Some of our best talent should be set at work for the WCTU, *not as evangelists*, but as those who fully appreciate the good that has been done by this organization" (Ms. 91, 1908, italics supplied). In a letter written in 1900, she even scolded A. T. Jones for being antagonistic toward this organization in his articles (Letter 3, Jan. 1, 1900).

This relationship with the WCTU is important for a proper understanding of Ellen White's vision for women. Despite her policy of concentrating almost exclusively on evangelizing the world, she firmly believed women should champion moral causes, such as temperance. Moreover, the contact with this important organization is significant because the WCTU was closely allied with the women's rights movement. Frances Willard, the founder of the temperance organization, was a suffragist, and the leaders of the rights movement first organized temperance societies before they took up the suffrage cause. According to Arthur Sinclair, Willard was not unwilling to use the WCTU to "advocate woman suffrage and child labor laws and other progressive legislation. . . ."[45]

Ellen White could hardly have been unaware of the activities of this organization. We may assume, therefore, that her strong support of the WCTU is not a contradiction of her one statement about the women's rights movement, but an interpretation of its intent. Those who felt called to join the "lunatic fringe" by wearing the American costume, identifying with the spiritualists in the movement, "might as well sever all connection with the third angel's message."

And as we have already suggested, Mrs. White was not above taking a strong stand on another issue that was relevant to progressive truth: slavery. Did not the Bible support slavery? Did not

the book of Leviticus explicitly permit it? Did not Peter tell slaves to obey their masters and Paul return a runaway to his master? Pro-slavery advocates of her day used just such texts to justify slave-owning. Referring to Anne Warren Weston's address to the Boston Anti-Slavery Society, Hersh writes:

> The very theologians who had used the Scriptures to justify slavery were now perverting the same sainted oracles to sanction woman's inferiority and subordination. Those who considered women as goods and chattel were not fit judges of the sphere woman should occupy; they had not objected that the slave woman in the rice fields was 'out of her sphere.'[46]

Ellen White, however, spoke out forcefully against slavery describing it as "hopelessly degrading" (*AA* 459). In spite of slavery's biblical legality, her position was that God gives no man the right to hold another as a slave (1*T* 358). Moreover, she wrote that church members were not to obey the law requiring the delivery of a runaway slave to his master (1*T* 202).

May we not infer that those Bible statements that applied to a particular time and place—times when God allowed conditions to prevail that were not within his ideal for his children—are not universally applicable? Although the biblical injunctions of Paul's day advocate "silence" for women and forbid their "usurping authority over a man," Ellen White's position, as indicated in her writings and as revealed in her own strong influence over the male-dominated councils of the church, supports the above inference. It seems clear that progressive truth, though painful and sometimes shocking, is God's method of bringing his people to higher levels of freedom and equality. Seen from this perspective, the Adventist educational ideal—"higher than the highest human thought can reach" (*ED* 18)—seems to be the logical outgrowth of the divine plan for humanity.

Conclusion

If Ellen White were alive today, where would she stand on women's rights? Certainly she would inspire Adventist women to continue to strive for the equality that God originally meant for her to share with men. Her writings support the fact that she would strongly encourage those in gospel ministry and she would support their being paid from the tithe. She would doubtless repeat the counsel given early on in her own ministry: Wives who work with

their husbands in the ministry should also be paid from the tithe. In the context of today's proliferation of single-parent homes, she would unquestionably reiterate her stand that women "can do a work that men cannot do."

Nor can there be any question that she would encourage women to seek higher education, while still upholding the sacredness of the home. Would she not also encourage them to "speak out" in moral causes, as she did on the issues of slavery and temperance? Perhaps she would impel them to lend their influence publicly in such issues as ethnic and racial prejudice, drug abuse, sexism, pornography, and spouse and child abuse. Above all, she would call women to give preeminence to the work of the church and the finishing of the gospel commission to all the world.

Key to Abbreviations of Ellen G. White Titles

AA	*The Acts of the Apostles*
AH	*The Adventist Home*
ED	*Education*
FE	*Fundamentals of Christian Education*
LS	*Life Sketches of Ellen G. White*
MH	*Ministry of Healing*
T	*Testimonies to the Church*
WM	*Welfare Ministry*

Notes

1 Alice S. Rossi, ed., *The Feminist Papers from Adams to de Beauvoir* (New York: Columbia University Press, 1973), 10.

2 Rossi, *Feminist*, 11.

3 Rossi, *Feminist*, 10-11.

4 Lydia Child as quoted in Inez Haynes Irwin, *Angels and Amazons* (Garden City, NJ: Doubleday, Doran & Co., 1933), 22.

5 Carol V.R. George, ed., *"Remember the Ladies": New Perspectives on Women in History* (Syracuse, NY: Syracuse University Press, 1975), 3-38

6 George, *Remember*, 37.

7 George, *Remember*, 34.

8 Robert Riegel, *American Feminists* (Lawrence, KS: University of Kansas Press, 1963), 186.

9 Aileen S. Kraditor, *Up From the Pedestal: Selected Writings in the History of American Feminism* (Chicago: Quadrangle Books, 1968), 14.

10 Kaethe Shirmacher, *The Modern Woman's Rights Movement: A Historical Survey*, trans. Carl Conrad Eckhardt (New York: Macmillan, 1912), 2.

11 Eugene Hecker, *A Short History of Women's Rights: From the Days of Augustus to the Present Time, with Special Reference to England and the United States*, 2nd ed. revised (Westport, CT: Greenwood Press, 1914), 157.

12 Marguerite Fischer, "Eighteenth Century Theorists of Women's Liberation," in George, *Remember*, 42.

13 Hecker, *History*, 157.

14 Blanche Glassman Hersh, "To Make the World Better: Protestant Women in the Abolitionist Movement" in Richard L. Greaves, ed., *Triumph Over Silence: Women in Protestant History* (Westport, CT: Greenwood Press, 1985), 183.

15 Greaves, *Triumph*, 174.

16 Greaves, *Triumph*, 198.

17 Dorothy P. Ludlow, "Shaking Patriarchy's Foundations: Sectarian Women in England 1641-1700," in Greaves, *Triumph*, 111.

18 Judith Sargent Murray, "On the Equality of the Sexes," in Rossi, *Feminist*, 21.

19 Fischer, "Theorists," in George, *Remember*, 46.

20 Rossi, *Feminist*, 32.

21 Rossi, *Feminist*, 183.

22 Irwin, *Angels*, 107.

23 Schirmacher, *Rights*, 5.

24 Schirmacher, *Rights*, 89.

25 Irwin, *Angels*, 89; "The Princes," quoted by Letha Scanzoni and Nancy Hardesty in *All We're Meant To Be: A Biblical Approach to Women's Liberation*, (Waco, TX: Word Books, 1974), 13; statement by Samuel Johnson on July 31, 1763 and quoted by James Boswell in his *Life of Johnson*.

26 Hecker, *History*, 158.

27 Irwin, *Angels*, 93.

28 Irwin, *Angels*, 87.

29 Irwin, *Angels*, 84.

30 Irwin, *Angels*, 86-87.

31 Irwin, *Angels*, 88.

32 Schirmacher, *Rights*, 7.

33 Kraditor, *Pedestal*, 17-18.

34 Banks, *Faces*, 14.

35 Irwin, *Angels*, 17.

36 Riegel, *Feminists*, 50.

37 Charles Neilson Gattey, *The Bloomer Girls* (New York: Coward-McCann, Inc., 1968), 85.

38 Gattey, *Bloomer*, 13, 84, 113.

39 Helen Stone Peterson, "Susan B. Anthony: Pioneer in Woman's Rights" in Wayne Bennet, ed., *Women With a Cause* (Champaign, IL: Garrard Publishers, 1975), 98.

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41 Laurel Darmsteegt, "Feminism versus Adventism," *Adventist Affirm* 2:2 (1989): 33-40.

42 William O'Neill, *Everyone Was Brave: The Rise and Fall of American Feminism* (Chicago: Quadrangle Books, 1969), 25.

43 Banks, *Faces*, 8.

44 Irwin, *Angels*, 256.

45 O'Neill, *Everyone*, 35.

46 Greaves, *Triumph*, 183.

African American Views Concerning the Roles of Women in the Seventh-day Adventist Church

by Frances Bliss and Jannith Lewis

Women comprise the largest segment of membership in the Seventh-day Adventist (SDA) Church. In the North American Division (NAD), African Americans constitute the largest ethnic minority membership group. A survey was distributed to obtain information from African Americans concerning their beliefs about the role of

women in the SDA church. The term "African Americans" as utilized in this study is an ethnic descriptor referring to persons of African descent within the North American Division. Other related terminology is used according to common usage during the different time periods.

African American Female Heritage

As the first colored woman to join the SDA church (1886), Jennie Allison (1858-1953), and her husband, John, were two of the ten charter members who joined the first organized group composed only of colored members in Edgefield Junction, Tennessee. Two of her sons became SDA ministers.[1]

Born in Mississippi, Anna Knight (1874-1972) was baptized into the Graysville, Tennessee church in 1893.[2] After graduating from Battle Creek College in Michigan, in 1898, she established a self-supporting school in Jasper County, Mississippi for colored children and adults, as a pioneer teacher. Anna Knight was appointed to become the first woman of color to serve as a missionary to India and served for six years. In 1909, she worked as a nurse, teacher and Bible worker for the Southeastern Union Conference. She organized and was president of the National Colored Teachers' Association until the age of 98. The Medallion of Merit Award for extraordinary meritorious service to SDA education was awarded to Miss Knight a few months before her death in 1972.[3]

In her autobiography, *Mississippi Girl,* Anna Knight recorded her extraordinary activities throughout many Southern states, beginning in 1911. She held 9,388 meetings, made 11,744 missionary visits, wrote 48,918 letters and traveled 554,439 miles in appointments.[4] Concurrently, she served in the Southeastern Union Conference as an associate secretary for the Home Missionary, Sabbath School, Missionary Volunteer and Education Departments.[5]

A missionary outreach for Negro Americans was launched in the mid 1890's from the *Morning Star,* a steamboat piloted by James Edson White and others. The boat floated down the Mississippi River to Vicksburg in 1895, where Etta Littlejohn was introduced to Seventh-day Adventist beliefs and heard about a school that was to be opened in Huntsville, Alabama. At the age of fourteen, she became one of the first sixteen students who enrolled at the Oakwood Industrial School, which opened its doors in November of 1896. Later Etta attended the New England Sanitarium

to study nursing. She was one of the nursing students who was assigned to care for Ellen G. White, co-founder of the Seventh-day Adventist Church. In 1912, she became one of the first trained nurses to teach at the Oakwood Sanitarium in Huntsville.[6] She and her husband, Robert Bradford who was a minister, became the parents of eight children. Their youngest son, Charles Bradford, was the first Black American to become president of the North American Division. One of Mrs. Bradford's grandsons, Calvin Rock, a former president of Oakwood College is currently serving as one of the vice presidents of the General Conference of Seventh-day Adventists.

Lottie Isbell Blake (1876-1976) was a pioneer physician who graduated from the American Missionary College in Battle Creek, Michigan in 1902. She organized a training program for nurses at the Oakwood Manual Training School in 1903. She and her husband developed the Rock City Sanitarium that was located in Nashville, Tennessee, and also served several years in Panama as self-supporting medical missionaries. She established the first SDA medical work designed for Negro people.[7]

Mary E. Britton was an outstanding SDA female who was a prominent leader in the state of Kentucky in the nineteenth century. In 1903, she graduated from both the American Missionary College and the Battle Creek Sanitarium. She was known as a teacher, speaker, journalist and specialist in hydrotherapy, massage and vegetarianism.[8]

Ruth Temple (1892-1984) born in Mississippi, became the first Negro female graduate of the Loma Linda University School of Medicine in 1918. She was the first woman of color to practice medicine in the city of Los Angeles, California, and was a pioneer in the public health medical area. In 1962, Dr. Temple became director of health services for the SDA Southern California Conference, and established the Total Health Program and Community Health Association.[9] She earned a public health graduate degree from Yale University.[10]

Eva B. Dykes (1893-1986) born in Washington, D. C., was the first Negro women to complete the requirements for a Ph.D. degree in the United States in 1921. In 1944, Dr. Dykes left her teaching position at Howard University to become head of the English Department at Oakwood College. One of her publications was a scholarly book entitled *The Negro in English Romantic Thought*, and she authored many articles for various journals and church

publications. Her column for *Message* magazine ran for more than fifty years.[11] A Certificate of Merit from the SDA General Conference Education Department was awarded to Dr. Dykes in 1973, at the opening of the Oakwood College Library named in her honor. She received a Citation of Excellence in recognition of her outstanding contribution to the SDA world program of Christian education at the General Conference session held in Vienna, Austria in 1975. A biography of her life, written by DeWitt Williams, is entitled *She Fulfilled the Impossible Dream.*

Natelkka Burrell (1895-1990) was an educator who contributed much to the SDA educational system, on both elementary and higher education levels. She co-authored sixty-one basal readers and guidebooks for the SDA General Conference Education Department. Her autobiography is entitled *God's Beloved Rebel.* Eva Strother was both the first Negro Pathfinder and Pathfinder leader of programs for SDA Black people. Chessie Harris, co-founder of the Harris Home for Children, has been given many awards including national recognition from former President George Bush for community volunteer service.

One contemporary African American woman who has served in several major SDA roles is Helen Turner who was the first female auditor in the SDA Church in 1979, and the first Black woman to become treasurer in a local conference and director of trust services. Additionally, she was the first female secretary for the Southwest Region Conference.[12]

Currently, Rosa Taylor Banks serves as a North American Division associate secretary. Dr. Banks, the first African American female director to hold an administrative office at this leadership level, is director of the Office of Human Relations. Rosa Banks is also the first female general field secretary for both the NAD and General Conference.[13]

Norwida Marshall was the first Black woman to hold the position of associate director of education for the Southern Union.[14] Hyveth Williams pastors the Boston Temple SDA Church and was one of the first females to serve fully in the North American Division as a senior pastor.[15] Janice Saliba serves as a female education director at the union level in Canada.[16] Barbara Jackson-Hall serves as editor of *Vibrant Life* magazine.[17] Phyllis Ware serves as secretary-t treasurer of the Central States Conference.[18] Carol E. Allen is the first female African American vice president for academic affairs of a

African American women can be found in leadership roles as conference educational supervisors, secondary education principals, Bible instructors, health professionals, higher education leaders, women's ministries leaders, literature evangelists, local church elders, and other SDA positions.

The Survey

Given this brief overview of a sampling of African American women's participation in the establishment and development of the Adventist work among African Americans and the work of the church at large we were interested in determining the views of African American women and men toward the current and potential roles of African American Adventist women today. It seemed important to survey the views of the largest ethnic minority within the North American Division (African Americans represent 29% of the church population) and whose women constitute approximately 60% of the African American population in the North American Division.[20]

The 1992 membership statistics for multicultural groups in the NAD (Table 1) demonstrate the demographic importance of the African American community within the church.

1992 Membership Statistics for the Multicultural Groups of the North American Division

Membership	African American	Anglo American	Asian American	Hispanic American	Native American
Totals (1992)	229,588	471,563	20,245	67,725	1,791
Percentage of NAD Multicultural Groups (1992)	28.93%	59.42%	2.55%	8.53%	0.23%
Total Membership Increase (Decrease) From 1991 to 1992	0.15%	-0.12%	-0.01%	-0.02%	0.00%
Total NAD 1992 Membership	793,594				

Table 1. From the NAD Office of Human Relations, issued Nov. 15, 1993 and based on 1992 data.

The office of Human Relations has identified five distinct multicultural groupings and an additional grouping for others (see Figure 1).

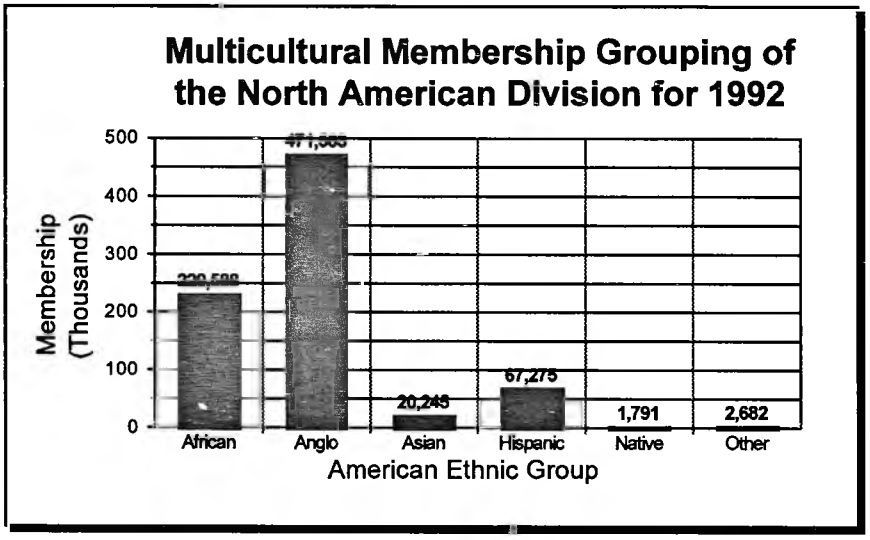

Figure 1.

To discuss African American beliefs and attitudes concerning the roles of women in the Seventh-day Adventist Church, a survey instrument was designed to collect data from a sampling of African Americans. The twenty-item survey was divided into two sections. The first section, consisting of seven questions, collected descriptive data concerning the respondent. The second section, consisting of thirteen questions, examined the beliefs and attitudes of the respondent in the following categories: Spirit of Prophecy, SDA women's movement, male support, female self-concept, denominational progress and equity, gender sensitivity and gender preferences for church leadership.

Respondents were requested to circle the response that best described their beliefs and views concerning the role of women in the SDA church. The five-point Likert scale choices were: 1–strongly disagree, 2–disagree, 3–no opinion, 4–agree, and 5–strongly agree.

The survey was completed by individuals who volunteered after an invitation to participate in the study. Approximately 1,200 surveys were distributed to selected regions in the North American

Division. The 1,200 number includes additional copies duplicated in certain regions. A total of 1,051 surveys were returned; hence, a return rate of 88.5 percent, a sufficient number for external validity.

The demographic distribution was by selected regions in the United States (see Table 2).

Percentages of Demographic Distribution

Regions	Percentage of the Total Population
Northeast	16.20%
Midwest	8.60%
SDA Denominational Administrators	1.70%
Southern	16.60%
West Coast	10.80%
Women's Ministry Retreat	46.10%

Table 2.

Surveys were distributed at South Atlantic Women's Ministries Retreat held October 29-31, 1993 at New Heritage U.S.A., Fort Mill, South Carolina. In addition, surveys were distributed to the Northeast, Midwest, Southern, and West Coast regions of the United States. Surveys were also sent to a variety of denominational administrators, such as regional conference presidents, selected General Conference and North American Division African American administrators and other selected African American administrators. All other regions were surveyed via church group contacts in various locations.

There were 1,051 respondents of which 912 were women (86.57 percent) and 139 were men (13.43 percent) (see Figure 2).

Figure 3 is a graphic representation of the 1992 statistics for African American males and females. The female population was estimated by using the North American Division standard of 62 percent.

There were three categories of age group respondents: the 18-34 age group, the 35-54 age group, and those 55 years of age and older (see Figure 4).

Respondents were asked to check the category that best describes their educational background: below eighth grade, high

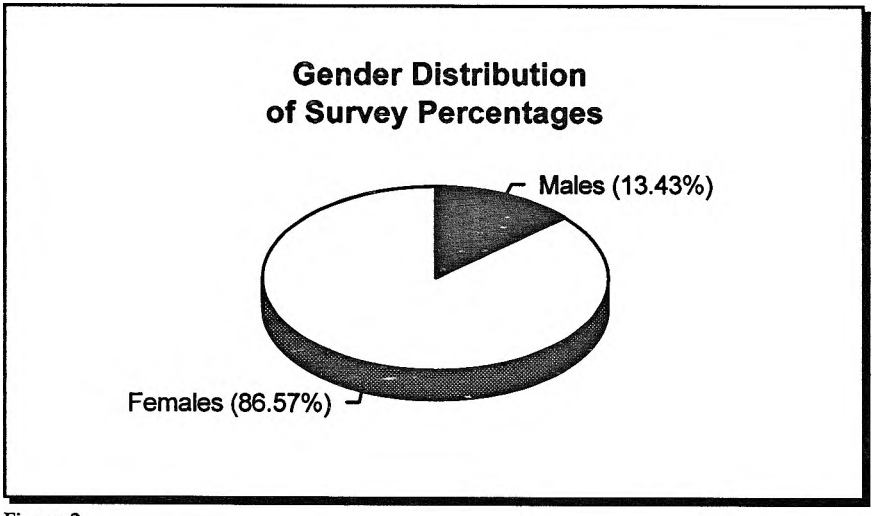

Figure 2.

school, college work, college graduate, master's degree, doctorate, and other categories (see Table 3).

The survey responses were divided into two sections. The

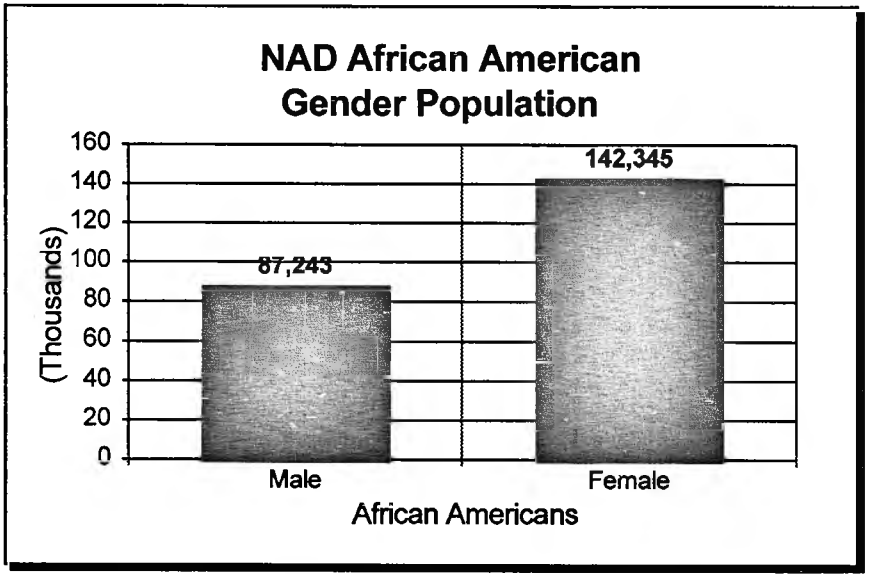

Figure 3.

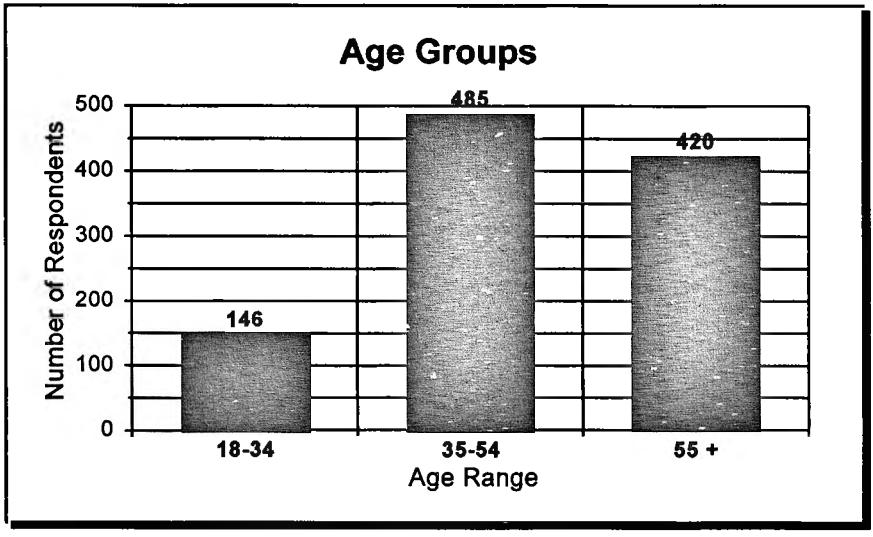

Figure 4.

first section requested demographic data; the second section requested respondents to circle the items that best described their beliefs concerning the thirteen questions. The belief summaries in Table 4 are percentages of the surveyed population.

A total of 90.6 percent respondents affirmed their belief in the prophetic work and writings of Ellen G. White, whose personal involvement in the beginnings of the Adventist work among African

Levels of Education

Educational Level	Number of Respondents
Below Eighth Grade	38
High School	195
College Work	292
College Graduate	279
Master's	183
Doctorate	58
Other	6

Table 3.

Survey Results of Attitudes and Beliefs

	Strongly Agree	Agree	No Opinion	Disagree	Strongly Disagree	No Opinion
Q1 Spirit of Prophecy	71.2	19.4	2.9	0.7	3.4	2.4
Q2 SDA Women's Belief	21.9	36.4	25	6.7	3.1	6.9
Q3 Male Support	8.4	31.9	21.6	26.1	7.4	4.6
Q4 Female Skills	56.8	23.5	6.2	5.7	4.1	3.7
Q5 Position Quotas	11.1	28.3	30.9	17.8	5.5	6.4
Q6 Gender Cooperation	7.8	33.7	25.7	22.2	3.7	6.9
Q7 Role Progress	27.7	50.7	8.6	6.9	2.1	4
Q8 Denom. Job Oppor.	21.4	36.7	19.3	13.2	4.6	4.8
Q9 Job Equity	33.4	27.2	26.2	4.7	2.5	6
Q10 Gender Sensitivity	8.1	29.4	28.1	22	5.3	7.1
Q11 Community Activity	14.6	43.3	23.3	10.3	2.7	5.8
Q12 Female Pastorate	30.7	31	17.1	7.9	9.4	3.9
Q13 Female Ordination	36.5	30	14.3	7.7	8.7	2.8

Table 4.

Americans was pivotal to its success. Although, response to one unique Seventh-day Adventist belief cannot reflect a respondent's overall Seventh-day Adventist belief system, the high percentage of positive responses reflects a high degree of orthodoxy within the basic doctrinal beliefs of the Seventh-day Adventist Church. Additional doctrinal questions, such as the Seventh-day Sabbath and the second coming of Christ, which are equally fundamental, were not included in the survey.

Fifty-eight percent of respondents agreed that the Adventist women's movement has had some influence on African American women; although, 25 percent had no opinion. The differences in the responses possibly reflect that African Americans are faced not onlywith gender bias, but also with racial and cultural prejudices. Vivian Gordon clearly points out that Black women do not separate their individual equity from that pursued by the total African American community. Furthermore, they view themselves as co-partners with Black men in the struggle to overcome all kinds of oppression, including sexism.[21]

The positive beliefs of the African American community toward its church are reflected in the 78.4 percent who felt that the participation of African American women within the church has progressed over the past ten years. There was affirmation that African American women within the church have sufficient preparation and skills to be selected for any position open in the Adventist Church, according to 80.3 percent of the respondents. While this response confirms the positive view African Americans have of their abilities, it also reflects strong feelings about the lack of optimum utilization of qualified African Americans within the church organization. According to Dr. Rosa Banks, "Of the minority groups, African Americans constitute the smallest population of the employment sector of the NAD," even though they constitute the largest minority membership group.[22]

Currently, there is an estimated female African American population in the North American Division of 174,840. Overall, 39.4 percent agreed that African American women are selected for positions by quota. However, it is important to note that 30.9 percent had no opinion. The belief that SDA women of other ethnic groups, particularly Caucasian, with less training and qualifications are given more job opportunities than African American women was reflected

in the response of 60.7 percent of the respondents. Also, 58.1 percent agreed that job opportunities within the SDA Church are limited for African American women. African Americans represent 29 percent of the NAD membership, but only 17 percent of the NAD workforce.[23]

The responses to questions relating to male-female beliefs and perceptions indicated mixed feelings about their relationships. African American men are proud and supportive of African American women in leadership positions, according to 40.3 percent, while 33.5 percent disagreed. African American women leaders have strong collaborative ties with African American men according to 41.5 percent, but 25.7 percent had no opinion, and 25.9 percent disagreed. In response to the statement, African American women are sensitive and cautious about taking jobs from African American men, 37.5 percent agreed but, 28.1 percent had no opinion while 27.3 percent disagreed. African American men like to see women visible and active in community cultural activities that do not conflict with our denominational beliefs, according to 57.9 percent, others (23.3 percent) had no opinion, and only 13 percent disagreed. These responses seem to suggest that there remains considerable work to be done in building and maintaining positive understanding and acceptance of female roles between male and female African Americans. Delores Aldridge states that the relationship between Black men and women does not take place in a vacuum because behavior is influenced by the European-American social definition of male superiority. This role behavior is based on inequality rather than equality which causes relationships between men and women to be tenuous.[24] Nevertheless, an article written by Brenda Verner indicates that African American women are not involved in launching a "battle of the sexes" through confrontation with African American men. She likens the cultural identity of African American women to a mighty oak tree, whose roots are deep, enabling them to withstand changing roles with stalwart allegiance.[25]

Strong affirmation (66.5 percent agreed) was given to the inquiry concerning approval of the ordination of women as pastors, compared to the 16.4 percent who disagreed. A small group of 14.3 percent had no opinion. This response makes a very positive statement concerning the perceived role of women in leadership within the Black Adventist community, since it suggests that the

community is concerned that equity be applied by the church, regardless of gender or race.

Conclusions

It was difficult to draw hard and fast conclusions from a thirteen-item questionnaire that was limited to a five-point Likert scale to pinpoint all the beliefs concerning the roles of women in the SDA church. However, the survey did provide important information concerning many of the views of the SDA African American community.

There was a strong indication of commitment to a fundamental church doctrine as well as a willingness to acknowledge church organizational progress in regard to both gender and racial issues. Many African Americans are dedicated to the promotion of Adventism among their own people. They seem to be committed to issues of gender and racial equity that extend beyond those of their own ethnic community.

The findings of a study reported by Karen Flowers on the role of women in the church correlates with the findings of this present African American study concerning restricted employment opportunities within the church for females.[26] In this present study that focuses on African American's views, there appeared to be a conservative reluctance in expressing strong disapproval of the current practice of restrictive work opportunities for women with regard to job opportunities in the church. However, the strong response percentages in "No Opinion" or "Disagreed" columns could suggest a silent disapproval of the church organization's practices of employment opportunities and equity for African American women. In addition, findings from this study correlate with 1992 data from the NAD Office of Human Relations in which African Americans are listed as having the largest membership growth pattern, a fifteen percent increase, among all groups reported, but without a proportional representation in leadership roles. There was valid concern that other racial groups receive preferential treatment either by intent or neglect. Like other racial minority groups, African Americans desire increased representation in the leadership of the church in proportion to their membership numbers and to their commitment to the prosperity and growth of the Adventist Church.

The survey also revealed mixed feelings about male-female relationships. African American women seemed unsure about male support of female leadership roles. Perhaps this may be a reflection of a unique culturally-motivated allegiance common within African American communities.

The overwhelming affirmation by respondents of ordained women in the pastorate seems less surprising if one considers the variety of roles Black women have unselfishly performed as church workers over the years. The incontestable commitment of African American women is documented not only in the sampling of the African American women included in this study, but in the strong response of those respondents who affirmed their belief in a uniquely Seventh-day Adventist tenet of faith.

A recent *Adventist Review* reported findings of an international research study concerning the church's mission for Adventist women. The description of this mission in summary was to require nothing short of full identification of people resources and to bring them into full utilization.[27] Since African Americans constitute 28.93 percent of the NAD membership, one cannot but wonder what a positive impact this population would have on the finishing of the work if gender and racial equity was fully implemented. Traditionally, African Americans have looked inward for spiritual strength through a close relationship with God and the church, thus building up courage to reject adversities while overcoming the seemingly insurmountable odds of gender and racial inequities. The skills and abilities of women from all ethnic groups should be fully utilized to assist in fulfilling the global mission of spreading the Christian gospel to all the world.

Notes

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3 *Seventh-day Adventist Encyclopedia* (Washington, DC: Review and Herald Pub. Assn., 1976), 743.

4 Anna Knight, *Mississippi Girl* (Nashville: Southern Pub. Assn., 1952), 224.

5 Knight, *Mississippi Girl*, 193.

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14 *A Star Gives Light* (Decatur, GA: Office of Education, Southern Union Conference of Seventh-day Adventists, 1989), p. v.

15 Banks, *Woman's Place*, 94.

16 Ibid., 104.

17 *The Adventist Woman* (Feb.-Mar. 1991): 1.

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19 *The Adventist Woman* (Oct. 1992): 1.

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21 Vivian Gordon, *Black Women, Feminism, and Black Liberation: Which Way?* (Chicago: Third World Press, 1987), 56.

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23 Ibid.

24 Delores P. Aldridge, *Focusing: Black Male-Female Relationships*, (Chicago: Third World Press, 1991), 54-55.

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26 Karen Flowers, "The Role of Women in the Church," *Adventist Review* (Sept. 28, 1989): 15-18.

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Women, Abortion, and an Ethic of Advocacy: Toward a Responsible Church Position

by Ginger Hanks-Harwood

Despite the passing of two decades since the Roe vs. Wade verdict legalized abortion in the United States, abortion remains a volatile topic. Within the last year, the controversy has intensified as the so-called defenders of the unborn have employed increasingly militant strategies in their attempts to halt abortions. The escalation from pamphleting and picketing to murder reveals that the court decision establishing the legality of abortion did not resolve the question of morality.

It is clear that abortion activists will not diminish their endeavors until they are satisfied that the values which they feel are being threatened are protected. It is equally clear that the current violence directed toward women entering clinics for abortions and physicians performing them cannot remain uncorrected. The necessity of securing safety and order in a public arena made hazardous by the clash of convictions is motivation enough to draw us into conversation.

The social crisis engendered by the current abortion debate is an invitation for serious examination of the nexus between private morality and the public arena. As O'Connor suggests, ethical reflection arises from the conflict inherent in attempting to lead a moral life in a social context where disparate values create ethical confusion.[1] Such reflection would not only review the ways in which group life is structured and individual moral responsiveness fostered, but it would, hopefully, lead to the recognition of the need for far-reaching adjustments in corporate as well as personal morality.

Due to the peculiar history of the Christian church in the United States, the church bears a particular responsibility in participating and even shaping such a moral discussion. The accumulated moral authority of the church guarantees it a place in the ensuing dialogue, while its commission to be a redemptive presence in society compels it to speak to the crisis. While the abortion question has become polarized, there are points where even the most adamant agree. Most would agree, for example, that life is precious, deserving of respect, and never to be terminated without solemn consideration. This shared perception results in a common assessment of the situation: The numbers of abortions performed annually in this nation indicate a distress in the national moral schema and an urgent need for serious ethical deliberation. This fundamental area of agreement can serve as a point of departure for the development of a common ground of understanding for ethical discussion.

Structuring the Common Ethical Endeavor

The ensuing task demands a willingness to transcend ideological stances and move toward careful consideration of conflicting value claims while engaging in positive decision-making processes.[2] On the one hand, all aspects of the discussion must submit to rigorous analysis, including the way in which the issue is

approached and investigated. On the other, in both religious and secular circles, the conversation must be intentionally structured to include all interested parties and perspectives so that the work will represent the group. "The act of defining a problem is a political act; it is an exercise of power to have accepted one's terms of a problem."[3] If the effort is not made to construct a common definition, consensus will flounder. The way we structure a common ethical endeavor is of utmost importance, for, as Mary Hunt reminds us: "those who write the rules win the game."[4]

Selection of Terminology

Because description of the issue can incorporate covert prejudice and preempt the discussion, the ethical endeavor must begin with the selection of a workable vocabulary. Undoubtedly, the terms chosen to describe a phenomenon and its constituent elements will direct the course of any given conversation. When abortion decisions are cast in terms of convenience or expediency, biased perspectives are woven into the fabric of dialogue. For example, when abortion is referred to as murder, infanticide, or the war on the unborn, terminology reveals ideology and impedes the conversation by locating the forum on partisan ground. This is equally the case when a crisis pregnancy is described as a clump of tissue or equated with a tumor or parasitic growth. Such attempts at controlling the dialogue predispose investigation outcomes.

Similarly, the appropriation of names that characterize one group as champions of the good and other groups as reprobates polarizes the discussion. Such rhetorical sophistry as dividing activists into categories (pro-life, pro-choice, abortionists, bigots, etc.) simply obscures the complexities of the issue. An authentic pro-life position, for example, requires more than the assumption of a stance against abortion, just as a pro-choice position extends beyond securing the right to receive an abortion on demand.

Admission of Data

While the task demands a careful analysis of the logic, consistency, and ideology employed or concealed in the various arguments, it also requires a recognition of the feelings generated. Since evaluation is both an intellectual and affective phenomenon, consensus will be achieved when the feelings that undergird the conversation are acknowledged. As Maguire aptly points out: "It is not just the thinking animal that evaluates; it is the thinking, feeling,

sensing, believing, reacting, geographically and culturally situated animal that responds."[5]

The affective components need to be taken into account for several reasons. Feeling is a legitimate form of knowing, as Maguire states.[6] The intuition that something is wrong may alert us to a moral issue before we can identify or articulate the source of our apprehension.

O'Connor further warns that feelings are associated with an individual's as well as a community's moral bedrock. Those matters that are taken seriously, those that are honored, protected, nourished or that appear to be endangered or violated[7] are intimately linked to feelings. To dismiss sentiments as irrelevant to the moral evaluation is to discard a valuable source of information. Only recognized emotions are accessible for moral scrutiny. To be sure, Teilhard de Chardin's aphorism that "Great truths are felt before they are expressed" speaks to the importance of giving the affective its rightful place in any moral discussion.

Identification of the Issues

The degree of passion exhibited by abortion activists reveals the need for a comprehensive assessment of all the issues. An important aspect of this analysis is the detection of larger unresolved social questions contaminating the discussion. As Kristin Lukers so accurately noted: "When pro-life and pro-choice activists think about abortion, abortion itself is merely 'the tip of the iceberg.' Different beliefs about the roles of the sexes, the meaning of parenthood, and about human nature are all called into play when the issue is abortion."[8] Luker concludes that abortion is symbolic of a larger conflict between disparate visions of the universe and appropriate behavior within it. The abortion question represents an ongoing struggle to determine the cultural standard for moral personhood: the rights and responsibilities of the individual, the relative importance of the family, the comparative weight to be accorded variously to reason and faith, the value of personal control and planning versus resignation to fate as befitting responses to life-shaping events, and so forth. Each of these fundamental questions signals social ambiguity and ensuing personal distress.

Two related issues have direct and acute impact on the abortion dialogue. The first emanates from collective uneasiness with and conflict around sexuality, for which the abortion debate serves as a lightening rod. Sexual expression is regulated in every culture,

social rules prescribing behavior and imposing sanctions on nonconformists. In Western culture, Calvinist and Roman Catholic theological taboos associated with the body and human pleasure have left a free-floating resentment that will continue to frustrate efforts at consensus surrounding debates that have anything to do with human sexuality.

The matter is further complicated by the prevailing cultural tension around the changing place of women in society. As Lukers concludes: "While on the surface it is the embryo's fate that seems to be at stake, the abortion debate is actually about the meaning of women's lives."[9] The increased control over fertility has changed the inevitability of child-bearing and thereby given women greater freedom to construct their lives around such concerns as education and career, rather than reproductive obligations exclusively. In light of such changes, the question of abortion has become, for some women, "a referendum on the place and meaning of motherhood."[10] The very arguments used to defend the right of woman to decide when she will bear children depreciate the traditional role of women by conceding that there are other things for a woman to do with her life (or a certain segment of her life) than to rear children. The necessary subversiveness of such an assumption can easily complicate the moral dimensions of any discussion on abortion.

Location of the Focus

The public debate on the morality of abortion has concentrated on the rights and obligations of a woman who has conceived versus the unborn child. When, under what circumstances, and at what gestational point is abortion morally acceptable are questions that locate the discussion exclusively at the individual level. This point of departure builds on a presupposition that the issue revolves around women and their morals. Thus, it is the woman in crisis who is the moral problem, the one whose ethics are in question or at risk.

While it is appropriate to address the personal level as part of the overall project, selecting it as the focal point unfairly reduces the discussion to the ethical failure of women. The abortion discussion would gain much from a careful consideration of the broader moral landscape in which women must make reproductive decisions. As Ruth Smith points out, every moral choice is made in a context.[11] Veena Das suggests that any discussion of abortion that does not take into consideration the responsibilities of society at

large to the embryo, the fetus, the infant, and those who will care for the born child is incomplete.[12] Gustafson adds that the context assigned to the abortion question should include questions dealing with the reasons for destroying the fetus, the condition of the mother, the situation of conception, and the social setting. Such a contextual discussion will relinquish the presupposition that commonly focuses on the failure of the pregnant woman and project the discussion onto the larger moral backdrop.

In summary, the ethical endeavor can begin when we ensure that the vocabulary selected to describe what we see, the issues we permit to surface in the course of the review, and the sources of pertinent information do not contain covert attempts at premature foreclosures or subtle manipulation of the debate. While each step in the structuring of the dialogue is necessarily political, the choices made can be inclusive.

Significance of the Religious Voice

The religious voice is critical within the ethical project surrounding abortion because the church, mosque, synagogue, and temple contribute importantly to women's social and ethical formation. The values, principles, and structures of belief instilled by those institutions are part of the context in which women's ethical decisions are made. Even women who reject affiliation with organized religion are not exempt from the influence of the images of the good and the fitting which those institutions foster. Because the religious voice defines what constitutes a moral crisis and an ethical response for so many women, religious groups have a unique opportunity to assist women in crises. Certainly the link between the religious community and personal development is of critical importance, since personal morality is calculated in measures derived from the group cosmology.[13]

The Crisis, the Church, and Society

The Christian church has an interest in the abortion discussion with all its implications for valuing human life. Christian doctrine has long promoted reverence for life as a sign of loyalty to God, the source of all life. The abortion question provides the church with an opportunity to encourage public consideration of the moral aspect of social structure and the implications of our attitudes toward life within the corporate trajectory.

Due to its mission, the Christian church is perceived as a

cautious and conservative adjudicator, laboring to preserve foundational social values. The church provides a credible location for the ethical inquiry and moral sifting required to construct a corrective. In today's cultural climate, however, churches who wish to maintain their reputation as moral standard bearers must give evidence that their commitment to life is more than mere rhetoric. A church's claim to high moral ground is no longer incontrovertible; it must be verifiable when the church demonstrates that it is a firm and consistent champion of all that protects and enhances life. If the church is not actively engaged in the struggle to promote the value of life, it will forfeit its moral authority on the abortion issue.

Part of the task of promoting life is to promote the well-being and security of those who have already been born, including women. Numerous reports have been published in the last few years on the condition of American women: the frequency of their physical and sexual abuse, their harassment in the workplace, their economic vulnerability, their double workload, their disproportionate responsibility for caregiving of the young, old, and infirm. Women and the children they care for are increasingly counted among the homeless and poverty-stricken. Ultimately, any attempt to be a consistent voice for life impels the church toward advocacy of women.

The church's full participation in the ethical task includes the challenge of scrutinizing its own enterprise for attitudes and practices that undermine the goodness and value of all. This requires a review of church beliefs on women and gender relationships. The church must be amenable to a study of its support structures for marginal families: single parents, parents of handicapped children, and other individuals who potentially lack the resources to sustain the valued life. It must also monitor its record on racial inequities, to determine whether it is consistently on the side of life for everyone. It must discuss its own underfunded children and the responsiblity of the church community to them.

Finally, as the church works proactively, its success in decreasing the numbers of abortions is also a product of its educational programs. One of the most important contributions the church can make to the resolution of the abortion crisis is to promote instruction in mature ethical choices and in decision-making styles. The church can also contribute positively to the abortion dialogue by imparting a sacred meaning to women's lives, bodies, sexuality, and role in procreation that will encourage care and respect. Such a

teaching can equip women with a theological justification to resist attempts at exploitation and victimization.

Toward a Responsible Church Statement

When a church body has determined to frame a statement with reference to abortion decisions, it is assumed that the church has participated conscientiously in the abortion discussion. Recently the Seventh-day Adventist Church discussed the issue within its own walls and produced what was offered as the church's position on abortion. The absence of the Adventist voice in the larger arena of discussion is much to be lamented, given the useful material contained in its abortion statement.

The church's statement is a move in the right direction. The mere existence of such guidelines not only documents the church's concern, but manifests that the moral conflicts of a particular woman facing the abortion decision are not unique, unprecedented, or unanticipated, and that they are already visible to the church. The statement's presence signals organizational recognition of women's struggle, and may serve to validate and support a woman in her efforts to gain clarity and construct a response with which she feels comfortable.

Any adequate statement for women must incorporate certain basic components:

1. The woman in a crisis pregnancy
2. The partners of these women
3. Their families
4. Church procedures with respect to church members involved in a crisis pregnancy
5. Guidelines for church members actively engaged in the public debate on abortion

More specifically, statements should include:

1. An affirmation of women as moral agents with a divine claim to have their lives valued and their integrity respected
2. An appreciation of women's peculiar location as those who experience major consequences of childbearing and abortion, thereby retaining the responsibility of decision
3. An affirmation of the goodness of procreativity and the value of prenatal life
4. The recognition of the dilemmas that emerge in crisis pregnancies

5. The acknowledgement that tragedy is a real and unavoidable component of our experience in the universe, present in certain situations, no matter how well or wisely we choose
6. An assurance of God's presence and guidance throughout the decision-making and subsequent events
7. An acknowledgement of the human situation: All exist as finite and limited individuals who must make difficult choices within an imperfect context
8. A challenge to women to be mindful of both mystery and grace as they participate in the human project of shaping the world through faith-filled decision-making
9. An articulation of broad-based, general religious principles to be kept in mind when formulating a decision, including principles to help discriminate between pregnancies
10. An articulation of support services that a woman may reasonably expect from her church community during and after her decision, the process by which she can avail herself of this aid, and where she may register her need, if the structures are not functioning adequately.

A Case Review: The Seventh-day Adventist Abortion Guidelines

The abortion guidelines statement voted by the Annual Council of Seventh-day Adventists in October of 1992 is a recent example of a serious effort to provide moral guidance for its members (see the appendix to this chapter).

The statement articulates and applies selected Christian principles to the question of relating individually and as a church organization to crisis pregnancies. The willingness of a church organization to sponsor such a discussion is in itself a sign of moral leadership and responsibility.

The guidelines are characterized by a level tone and careful approach to the topic, missing in many analyses. The document is structured to establish common ground rather than widen differences. This accomplishment is particularly noteworthy when it has been achieved by a committee comprised of individuals specifically selected for their diverse views on the topic. Their ability to create a statement of consensus that could be voted by the Annual Council of Seventh-day Adventists, a worldwide aggregate

representing extremely diverse opinions and strongly-held sentiments, is evidence of healthy and constructive process at work within a church body.

Informed by compassion, the guidelines reserve for the pregnant woman the responsibility of making the final decision. The document endorses the principles of the sacredness of human life, individual moral agency, Christian accountability to God for personal choices and actions, and the church as a redemptive institution. The work acknowledges the gap between God's intentions for humanity and the circumstances in which women find themselves. It also contributes to the discussion by envisioning the church as a vehicle of grace for those struggling with or recovering from crisis pregnancies.

The shapers of the guidelines were wise to sidestep such quagmires as the debate concerning the beginning of personhood and the relative value of the fetus with respect to stage of development. They also resisted the temptation to cast the situation in terms of competing rights (fetus vs. woman, woman vs. society, etc.). Furthermore, the guidelines contain at least implicit coverage of most of the basic issues of morality raised in current abortion discussion: the moral status of the fetus, the metaphysical meaning of life, the right to make procreative choices, and appropriate relationships with those we view as having transgressed moral expectations and law.

The wisdom presented to help a woman in a crisis pregnancy make an informed decision includes the following points:

1. Prenatal life is a sacred, magnificent gift from God.
2. Abortion is never an action of little moral consequence.
3. Abortion should be considered only for the most serious reasons, defined as "significant threats to a woman's life, serious jeopardy to her health, severe congenital defects carefully diagnosed, and pregnancy resulting from rape or incest."
4. Abortion for reasons of "birth control, gender selection or convenience are not condoned by the church."
5. Her decision should not be coerced, but should be guided by a commitment to biblical principles and the laws of God, her accountability to the faith community, and a consultation with her family.

The solid principles underpinning the guidelines establish

a conservative stance on abortion and recognize the significance of abortion choices. But a closer analysis of the explicit and implicit "theology" of the statements reveals certain weaknesses. For example, although the pregnant woman is identified as the responsible moral agent, sacredness of life and accountability to the law of God are the only principles given to guide her decision. While this approach establishes the value of every fetus and the necessity of proceeding judiciously, it begs other significant questions. Is every pregnancy a gift from God with every conception representing God's specific will? Does God supervise all human reproduction, choosing whether a zygote will be established or pass out of the womb without implantation?

Nor does the document invite woman to explore the principle of stewardship and the role that it may play in her refusal to bring additional life into the world. Although it acknowledges that women "at times may face exceptional circumstances that present serious moral or medical dilemmas," the list of examples provided are reserved for cases of medical catastrophe or situations of forced impregnation. On what moral basis may abortion be considered in the exceptional cases, since no theological framework has been established that would provide for a different decision? Are the situations listed the only "most serious reasons," or would homelessness, lack of medical care, or physical abuse also qualify?

The statements fail to appreciate a woman's difficult calling as the person who must assess the available resources and make the final decision as to whether to bring a new life into the community. To speak generically of conforming to the laws of God and accountability to the faith community may be misleading: The sanctity of life is not the only guideline for action given by God. To describe the situation in terms of law and accountability without speaking of grace does a disservice to the woman and the community.

In the end, the document undermines a principle it claims to promote: individual moral agency. With the principles outlined in the guidelines, a woman has little choice of response, if her decision is to be a moral one. The only choice presented to a Christian woman (unless her pregnancy falls under the exception category) is whether or not she will submit to God's prerevealed will. Framing the choice in this manner introduces a subtle note of coercion: the "faithful" woman has the best moral choice outlined for her.

When the guidelines speak to the response of the church to the abortion dilemma, the church is called on to be a caring community that assists those "in crisis as alternatives are being considered," but little mention is made of the church's obligation to those same women once a decision has been made. This approach leaves crucial questions unanswered: Will the church support those who decide to terminate their pregnancies? What are the responsibilities of a church which encourages women to bring new life into the world that will be neither welcomed nor supported by society? What structures to assist women must a church establish in order to be considered responsible and faithful to its mission?

That the guidelines are not meant for a woman in a crisis pregnancy, but rather as general guidelines to church members, is evident in the way information is laid out in the document. The information pertinent to her is not presented in a concise, accessible way, but it must be gleaned by sifting through the statements directed to church members and institutions. Little is contained in the document that could be interpreted by her as encouragement or support as she faces a crisis pregnancy. That such a presentation makes principles less accessible and obscures the ideological prejudices of the document is particularly lamentable because the statements were ostensibly designed to be used by women in crisis pregnancies.

Additionally, the guidelines call on pregnant women to conform to an ethic that the church does not apply consistently. While women in crisis pregnancies are instructed to conform their decisions and actions to an ethic of the sacredness of life and divine accountability, the church has not pursued this stance in other areas of ethical concern. Although the church has long called on males to pursue the conscientious objector status in military service, it has not based its position on the sanctity of life. Nor does the church object to nuclear bombs or other weapons of mass destruction on this premise. A statement of responsibility towards the environment has not been formulated, despite ample evidence that pollution causes fatal birth defects and terminal diseases. The church does not seem to consistently hold its practices to an ethic of accountability.

Furthermore, although the church is well known for its political activism on issues relating to religious liberty, it has not lobbied for laws to protect women and children. The Adventist Church has not used its power or its resources to encourage

lawmakers to support day care, medical care, or even basic financial aid to single mothers, all issues that promote the life and well-being of children. In the absence of denominational support for national efforts to sustain women and children, or the creation of parochial structures to support pregnant women and the children they would bring into the world, the guidelines seem out of touch with the church's own reality.

Not surprisingly for a church that has never made pronouncements on the moral obligation of men to financially support their children, the guidelines predictably fail to address the responsibilities of men who are partners of women in crisis pregnancies. Given the prevalence of domestic neglect and violence, along with the numbers of women who die annually at the hands of their husbands and partners, a church that in the area of abortion upholds the sanctity of life seems strangely reluctant to comment officially on the blatant disregard for life exhibited daily in the domestic domain.

It might be observed, too, that the document misses a valuable opportunity to affirm and strengthen women in these dilemmas. The guidelines might have called for a reverence towards the lives of women or sought to construct a vision of the Christian woman as a person who takes seriously her responsibility to her own sacred body-temple. It might have assured a woman of church support and divine presence as she grapples with her quandary and weighs her choices.

Conclusion

Christians of all persuasions are called on to join the discussion on abortion. As responsible citizens and active church members, they may contribute to the common ethical endeavor surrounding not only abortion, but larger issues related to the unborn child: the mother, the father, the home the child will enter, and the society that will meet its socioeconomic needs. Church leaders and members cannot lament the increase of abortions annually when they are not involved in offering correctives to the circumstances that contribute daily to the abortion decision.

The religious voice, both personal and institutional, will play a pivotal role in calling on the conscience of the church and of the society in which it lives. Actions, both individual and collective, will speak louder than words as the church becomes an authentic advocate of justice and mercy for women and children in the

abortion discussion. At the local level, the church will participate in social actions designed to improve women's lives by educating its membership and society to reduce physical and sexual abuse in the home and exploitation and harassment in the workplace. The physical resources of the church will be employed to ameliorate existing conditions that oppress women and contribute to their remaining in destructive situations. A church community, by itself or in collaboration with other church groups, will offer safe, affordable day care to working mothers, care facilities for the handicapped, and time-out programs for caregivers. It will sponsor safe houses for women who are victims of domestic violence, maternity homes for those without economic resources, and counseling centers where women can clarify their personal situations and formulate constructive responses. When the church commits its resources to augment those of single mothers and isolated family units, it will alter the context in which decisions are made and thus change the options available.

If the church will make progress toward the decrease of abortions, it must be willing to utilize its influence and resources to support legislation and policies in areas that contribute to the shape and quality of women's lives by investing in proposed laws that secure women's safety in the home and public spaces, opportunities in the workplace, medical care, access to birth control, and freedom of procreative choice. Such a stand will validate the church's claim to be on the side of life.

Notes

1 June O'Connor, "On Doing Religious Ethics" in Andolsen, et al., *Women's Consciousness, Women's Conscience: A Reader in Feminist Ethics* (Minneapolis: Winston Press, 1985), 282.

2 O'Connor, *Ethics*, 269.

3 Carol S. Robb, "A Framework for Feminist Ethics," in Andolsen, *Women's Conciousness*, 213.

4 Mary Hunt, "Beginning with Women," *Second Opinion* 10 (March): 72-79.

5 Daniel Maguire, *The Moral Choice* (Minneapolis: Winston Press, 1978), 297.

6 Maguire, *Choice*, 281.

7 O'Connor, *Ethics*, 279.

8 Kristen Lukers, *Abortion and the Politics of Motherhood* (Berkeley: University of California Press, 1984), 158.

9 Lukers, *Abortion*, 194.

10 Ibid., 193.

11 Ruth Smith, "Feminism and the Moral Subject," in Andolsen, *Reader*, 244.

12 Veena Das, "Notes on the Moral Foundations of the Debate on Abortion," in Diana Eck and Jain Devaki, eds., *Speaking of Faith: Global Perspectives on Women, Religion, and Social Change* (Philadelphia: New Society Publishers, 1987), 232.

13 James B. Nelson, *Moral Nexus: Ethics of Christian Identity and Community* (Philadelphia: Westminster Press, 1971), 92.

Appendix

Abortion Guidelines voted by the Seventh-day Adventist Church

Many contemporary societies have faced conflict over the morality of abortion.[1] Such conflict also has affected large numbers within Christianity who want to accept responsibility for the protection of prenatal human life while also preserving the personal liberty of women. The need for guidelines has become evident, as the Church attempts to follow Scripture, and to provide moral guidance while respecting individual conscience. Seventh-day Adventists want to relate to the question of abortion in ways that reveal faith in God as the Creator and Sustainer of all life and in ways that reflect our Christian responsibility and freedom. Though honest differences on the question of abortion exist among Seventh-day Adventists, the following represents an attempt to provide guidelines on a number of principles and issues. The guidelines are based on broad biblical principles that are presented for study at the end of the document.[2]

1. Prenatal human life is a magnificent gift of God. God's ideal for human beings affirms the sanctity of human life, in God's image, and requires respect for prenatal life. However, decisions about life must be made in the context of a fallen world. Abortion is never an action of little moral consequence.

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* Abortion, as understood in this document, is defined as any action aimed at the termination of pregnancy already established. This is distinguished from contraception, which is intended to prevent a pregnancy. The focus of the document is on abortion.

† The fundamental perspective of these guidelines is taken from a broad study of Scripture as shown in the "Principles for a Christian View of Human Life" in David R. Larson, *Abortion: Ethical Issues and Options* (Loma Linda University Center for Christian Bioethics), 260.

Thus prenatal life must not be thoughtlessly destroyed. Abortion should be performed only for the most serious reasons.

2. Abortion is one of the tragic dilemmas of our fallenness. The Church should offer gracious support to those who personally face the decision concerning an abortion. Attitudes of condemnation are inappropriate in those who have accepted the gospel. Christians are commissioned to become a loving, caring community of faith that assists those in crisis as alternatives are considered.
3. In practical, tangible ways, the Church as a supportive community should express its commitment to the value of human life. These ways should include:
   a. Strengthening family relationships,
   b. Educating both genders concerning Christian principles of human sexuality,
   c. Emphasizing responsibility of both male and female for family planning,
   d. Calling both to be responsible for the consequences of behaviors that are inconsistent with Christian principles,
   e. Creating a safe climate for ongoing discussion of the moral questions associated with abortion,
   f. Offering support and assistance to women who choose to complete crisis pregnancies, and
   g. Encouraging and assisting fathers to participate responsibly in the parenting of their children. The Church also should commit itself to assist in alleviating the unfortunate social, economic, and psychological factors that may lead to abortion and to care redemptively for those suffering the consequences of individual decisions on this issue.
4. The Church does not serve as conscience for individuals; however, it should provide moral guidance. Abortions for reasons of birth control, gender selection, or convenience are not condoned by the Church. Women, at times, however, may face exceptional circumstances that present serious moral and medical dilemmas, such as significant threats to the pregnant woman's life, serious jeopardy to her health, severe congenital defects carefully diagnosed in the fetus, and pregnancy resulting from rape or incest. The final decision whether to

terminate the pregnancy or not should be made by the pregnant woman after appropriate consultation. She should be aided in her decision by accurate information, biblical principles, and the guidance of the Holy Spirit. Moreover, these decisions are best made within the context of healthy family relationships.

5. Christians acknowledge as first and foremost their accountability to God. They seek balance between the exercise of individual liberty and their accountability to the faith community and the larger society and its laws. They make their choices according to Scripture and the laws of God rather than the norms of society. Therefore, any attempts to coerce women either to remain pregnant or to terminate pregnancy should be rejected as infringements of personal freedom.
6. Church institutions should be provided with guidelines for developing their own institutional policies in harmony with this statement. Persons having a religious or ethical objection to abortion should not be required to participate in the performance of abortions.
7. Church members should be encouraged to participate in the ongoing consideration of their moral responsibilities with regard to abortion in the light of the teaching of Scripture.

PART FOUR

The Devotional Dimension

No book on Adventist women and their perspective on Adventist belief would be complete without the devotional dimension. To be sure, women have been the guardians of devotional religion both in the home and in the church as is evidenced in the recent success of the General Conference Women's Ministries Department-sponsored devotional books by women for women. The unwritten and unspoken perception is that men are entrusted with theological truth, but that women have a unique handle on devotional verities. It is not difficult to hear echoes of old male-female myths in this idea which only recently has been challenged within the Christian church through its women theologians.

In her meditation on unity in Christ, Donna Haerich mines the depths of Jesus' life and ministry on earth, as told in the Gospels, to find the profound roots of what must move increasingly toward the forefront of Adventist belief and practice: Jesus' democratic love for men and women and his insistence on having them participate equally in the responsibilities and privileges of the Gospel. This thought-provoking meditation takes us from Creation through the crucifixion to show how Redemption through Jesus Christ necessarily heals the broken relationship between man and woman.

That They May Be One

by Donna J. Haerich

They were created for God's good pleasure, to be his delight, to share his throne, to think his thoughts, to love and serve the created order and each other (Rev. 4:11; Prov. 8:31; Col. 1:19; Rev. 3:21; Phil. 2:5).* They were placed in a garden home with the responsibility to dress and keep it, to exercise dominion over the earth and to share authority with the Ruler of the cosmos (Gen. 1:26). They were given the opportunity to study the mysteries of the visible universe—"the wondrous work of him who is perfect in knowledge—to be students of the all-wise Farmer and Upholder of all that is" (*PP* 50).†

With no job distinctions, no role differentiations, no division of labor, no gender bias or discrimination, male and female were created to be one, even as God is one, with the ever increasing capacity to know, to enjoy and to love.

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* All biblical quotations are taken from the New International Version, unless otherwise specified.

† All abbreviations for Ellen G. White's books are listed at the end of this chapter.

The Lord's portion is his people.
He found them in a desert land,
In the howling waste of the wilderness.

He encircled them;
He cared for them;
He kept them as the apple of his eye.

Like an eagle that stirs up her nest,
That flutters over her young,
Spreading out her wings and catching them,
Bearing them on her pinions,
So the Lord alone did lead.

He made them to ride on the heights of the earth
To eat the produce of the field;
To suck honey out of the Rock
And oil out of the flinty stone;

To eat curds from the cattle; milk from the flock;
To eat the fat of lambs, rams, and goats;
To eat the finest of the wheat;
And to drink wine from the blood of the grape.

But they forsook the God who made them
And scoffed at the Rock, their Salvation
(Deut. 32:9-15, paraphrased).

As they left their Maker's presence, the glory which surrounded them vanished, and the unity that had bound them together into one flesh was broken. They became alienated and estranged from one another. Now they "worshiped and served the creature rather than the Creator" (Rom. 1:25 RSV; *SR* 37). They exercised dominion over one another, set up chains of command, and established hierarchical systems in their homes and in their communities (Luke 22:24-27).

"Their thinking became futile and their senseless minds were darkened" (Rom. 1:21 RSV). They gave their blessing to societies that exploited the widow and the orphan, their allegiance to governments that waged wars and took captives, their wealth to churches that marginalized segments of their congregations, and their honor to families that cast blame and passed on guilt unto the third and fourth generations. "They exchanged the truth about God

for a lie" (Rom. 1: 25). He was no longer "Abba, Father," but Deity to be appeased and placated. And when he came to them, they hid from him in fear. And when he spoke, they "trembled with fear. They stayed at a distance" (Ex. 20:18).

God longed to lift up his countenance upon them and give them peace, but they cried for the rocks and mountains to hide them from his face (Hos. 10:8). He strove to speak tenderly to them, offering comfort but they stopped their ears and would not listen. Often he sought to gather them to his heart as a mother hen gathers her chicks, but they would not (Zech. 7:11; Matt. 23:37).

So, he became a human being and pitched his tent alongside theirs and lived among them. He hoped that they might come to understand that he is Mercy, Graciousness, Kindness, Faithfulness, and Steadfast Love, personified. But most of all, he hoped that by beholding him they might be changed into his likeness and be one with him and with each other as it had been in the beginning (John 1:14; Ex. 33: 18; 34:6; 2 Cor. 3:18; *PP* 91).

Therefore, unto them a son was born (Isa. 9:6). And woman wrapped him in swaddling clothes and took him to her breast. Man took the infant up in his arms and blessed God; woman saw him and publicly gave thanks for him throughout the city (Luke 2:7, 25-38).

In the fullness of time, man took him down into the water and baptized him (Mark 1:9, 10). Then he traveled about the countryside, doing good and healing all their diseases.

He took woman's children into his arms and blessed them (Matt. 10:13). He touched man's eyes and sight was restored (Mark 8:23). He took woman by the hand and she got up from her deathbed (Mark 5:41). He touched man's withered arm and made it whole (Mark 3:3). He lifted woman up and the fever left her (Mark 1:31). He put his arms around man when he was drowning and lifted him from the water (Matt. 14:29).

Man took his body down from the cross and wrapped him in linen cloths with spices, according to burial custom (Mark 15:43-46). When he arose, woman was there, weeping. He called her name; she turned and clung to him (John 20:11-18). Then man thrust his hand into his side, felt the scar, and believed (John 20: 24-28).

Over and over again, man and woman touched him! Without fear they talked with him, shared their joys and sorrows, and mingled their tears. At last they asked, "Show us the Father" (John 11:33-35; 14:8). He then told them plainly that if they had seen

Him, they had, in fact, seen the Father; that the Father loved and cherished them as dearly as did he (John 14:9-11). This is how they described their experience:

> We write to you about the Word of Life, which has existed from the very beginning. We have heard it, and we have seen it with our eyes; yes, we have seen it and our hands have touched it! What we have seen and heard we tell to you also, so that you will join with us in the fellowship that we have with the Father and with his son, Jesus Christ. We write this in order that our joy may be complete (1 John 1:1-4, paraphrased).

Man and woman, again in joyful fellowship with their Creator! But what of the brokenness between them? Could male and female also be reunited? Could they again be one with each other? Was "at-one-ment" only to be a vertical experience? Would God restore his relationship with his people and not bring them into oneness with each other?

Perhaps no other event more fully symbolized the restoration process and the return to the original state than did the Year of Jubilee. Therefore, it was not mere happenstance that he began his public ministry with the grand pronouncement that the year of the Lord's favor had arrived.

> The Spirit of the Lord is on me,
> because he has anointed me
> to preach good news to the poor.
> He has sent me
> to proclaim freedom for the prisoners,
> and recovery of sight for the blind,
> to release the oppressed (Luke 4:18,19).

The time had come when all wrongs were to be set right. Liberty and justice would be restored. The land would be at rest, and all would be as it had been in the beginning.

One of the most pressing wrongs to be addressed was the absence of mutual trust and respect between men and women. When they left their Maker, an enemy came in who sought to permanently mar the image of God by tearing it asunder. The enemy pitted male and female against one another, defining their status by their sex, separating and manipulating their roles and functions in a way destructive of the collaborative model God meant for them to reflect.

Now God would tenderly and creatively restore to humans their rightful heritage as one flesh. He would return to them their dreams and give them faith to believe that the desires of their hearts could be realized. He would give assurance that their role and function in life was no more dependent on the shape of their body than on the color of their skin. He would call all to choose "what is better" (Luke 10:42) and he clearly stated that the truly blessed person was the one who did the will of the Father, regardless of station or birth (Luke 11:28). Very carefully and very deliberately he began his work of healing centuries of separation and alienation.

It has long been recognized that the content of his message was nonsexist. There was no instruction given just to women nor any command limited to men only. But it is worthy to note that even his "delivery system," the package in which his message was wrapped and presented, was free of any bias or favoritism as to gender.

As it was written in their law, "On the testimony of two or three witnesses a man shall be put to death, but no one shall be put to death on the testimony of only one witness" (Deut. 17:6). It was through their joint as well as individual witness to his public ministry, death, and resurrection that he ensured the collaboration and the mutual trust that would characterize his church. His story would be considered credible because it would be based on first-hand or eyewitness accounts by at least two persons—sometimes both a man and a woman; other times, only men or only women. Thus, if people were to believe in him, they would have to believe and trust in one another.* But what is significant is that his birth,

* The gospels carefully document by name the witnesses to important events in Jesus' life. Named are the men and women who traveled with him as disciples and witnessed his public teaching and miracles (Luke 8:1-4); Matt. 14:21). At the crucifixion, Mary Magadalene; Mary, the mother of James and Joseph; the mother of Zebedee's sons; the mother of Jesus; and John, the beloved disciple, watched Jesus die (Matt. 26:56; Mark 15:40; Luke 23:49; John 19:25). Joseph of Arimathea and the women followed Jesus' body to the tomb site (Luke 23:55), and we are told that the two Marys saw the tomb sealed and witnessed the earthquake and the first news of Jesus' resurrection (Matt. 27:61; Matt. 28:1-10). Luke makes a point of naming off the women who came to the tomb on Sunday morning: Mary Magdalene; Joanna; Mary, mother of James; and "others" (Luke 24:10). Mary Magdalene was the first of the disciples to actually see Jesus after his resurrection, and she was commissioned by him to go tell the good news (John 20:11-18). From the context of the events as recorded by John, it was most likely a married couple from Emmaus who spoke to the risen Jesus and watched him break bread at their home (Mark 16:12). His ascension was witnessed by some 120 men and women (Acts 1:8, 14, 15) who later, presumably along with others, received the outpouring of the Holy Spirit in Jerusalem (Acts 2:1, 18). Again, the names of both men and women are included in the record.

dedication, baptism, ministry, death, burial, resurrection, and ascension would be confirmed as valid *only* by the collaborative witness of male and female. One man and one woman witnessed the announcement of his incarnation and his dedication (Luke 1:35-38; Matt. 1:20; Luke 2:25; 2:36-38); women as well as men witnessed his crucifixion and burial (Matt. 26:56; 27:61; Mark 15:40; Luke 23:1-10, 49, 55; John 19:25; 20:1-9).

Likewise, his parables were carefully distributed among male and female protagonists, always with an eye to the full participation of both genders of humanity in the witness of his teachings. Not surprisingly, in his first sermon he used both the widow of Zaraphath and Naaman of Syria as examples of Gentiles whom God preferred to honor over the unfaithful Israelites (Luke 4:24-27). He likened his kingdom to both a man planting seed and a woman mixing bread (Luke 13:19-21); he taught us how to pray by setting a woman against an indifferent judge and a lowly tax-collector against a haughty Pharisee (Luke 18:1-3,10); he made tax-collectors as well as prostitutes eligible for the kingdom (Matt. 21:31); his coming would affect equally two men in a field and two women grinding grain (Matt. 24:39-41); they were equally his brother and sister/mother who did his will (Matt. 12:46-50); the signs of the end were likened both to ten virgins and to a man going to a far country (Matt. 25:1,14).*

Because of this method, all, men as well as women, would be able to picture themselves in a kingdom in which the disenfranchised, the outcast, and the unclean found welcome acceptance and status. Furthermore, his teaching would draw men and women into dialogue and fellowship at a level they had never before experienced: one of mutual respect and mutual participation in hope. Privately he entered into dialogue with both men and

* In Jesus' sermons and storytelling, men and women are given parity. In Luke 11:29-32 both the pagan Queen of Sheba and the men of Nineveh are invoked by Jesus as witnesses to the stubborn ingratitude and rebellion of the chosen people. As to the Torah, a person's honor was due equally to a mother as to a father (Mark 7:10-11), but neither a mother nor father, sister nor brother should be used to replace God in the affections of the human heart (Mark 10:29-30). Indeed, the claims of the gospel on the individual, he warned, would set the father against the son, the mother against the daughter (Luke 12:51, 53).

women.* He encouraged both to speak out publicly and he gave his blessing to their testimony.† It was the testimony of one woman that converted an entire Samaritan town (John 4:39). It was the witness of a healed man that raised the number of believers in Israel (Mark 1:25; 5:19). It was the woman/disciple Mary who was commissioned to "Go instead to my brothers and tell them" about his resurrection (John 20:17, 18). Even children became enabled as witnesses of his ministry (Matt. 21:15).

The intentional inclusiveness of his mission was evident, too, in the miracles he performed for men and women, boys and girls, Jew and non-Jew alike. He raised from the dead both the son of the widow of Nain and Jairus' daughter (Luke 7:11-16; 8:51-56); he healed a crippled woman and a man with dropsy on the Sabbath (Luke 13:10-17; 14:5); one needs only to recall the healing of the Roman centurion's servant and the Canaanite woman's daughter to realize that the Gentiles also enjoyed his healing across gender lines (Matt. 8:5-13; 15:21-28).

Thus was fulfilled the plan of the Ultimate Teacher to repair the breach, restore communion, and usher in the reign of God. Having accomplished his mission, he said: "Do not hold on to me. I am returning to my Father and your Father, to my God and your God" (John 20:17).

> Lift up your heads , O you gates
> Lift them up, you ancient doors,
> that the King of Glory may come in (Ps. 24:9).

Father, I have glorified you on earth. I have finished the work that you gave me to do. I have revealed your very self to them (John 17:1-6 Phillips). I have made at-one-ment and restored your

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* Note the parallel conversations of Jesus with Nicodemus (John 3:1-21) and the Samaritan woman (John 4:7-30), and the similar injunctions to Peter (Luke 9:20) and Martha (John 11:27), along with their identical responses: "You are the Messiah."

† Jesus not only encouraged men and women to speak out publicly; he empowered them by the "laying on of hands," a symbolic action that would later be considered sacramental by the church. His healing touch would restore men and women to wholeness, not merely relieve their physical complaints. Thus it is significant that he chose the time and location of the synagogue on the Sabbath day to lay hands on a disabled woman. The Scriptures record that she immediately stood up and gave her public testimony (Luke 13:10-17).

image in humankind. They are my witnesses, and this is their testimony:

> For he himself is our peace, who has made the two one, and has destroyed the barrier, the dividing wall of hostility, and in this one body to reconcile both of them to God. . . . Through him we both have access to the Father by one Spirit (Eph. 2:14-16).

I commissioned them to go unto all the world and tell this story. I poured out the Spirit you gave me on both men and women and gifted them with the necessary skills and talents to do the work I have called them to do (Matt. 28:19; Acts 2:1-4). They will no longer go it alone. Together they will assemble the people, break the bread, and tell the stories. Together they will wait upon my table and wash one another's feet. Together they will baptize all nations and teach them all that I have commanded them. Together they will go forth to love and serve the world.

> I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within themselves. . . . I have given them the glory that you gave me that they may be one as we are one (John 17:13,22).

Abbreviations to Ellen G. White Books

PP *Patriarchs and Prophets*

SR *Story of Redemption*

Conclusion

If anything becomes clear from reading this book, it is that our understanding of God and of each other is greatly enhanced when we consider our beliefs and practices in terms of both the male-dominated received language and the heterogenous female discourse. To allow "human" to mean solely or ideally "male" has long cheated Christians of the potential fullness of vision and comprehension of the self and God. To replace that meaning with "female" will do as much damage. We are in need of a balanced language that draws on the unique strengths of both manifestations of humanity. However, due to abuses weighted heavily on the male side, balance will, for the moment, have to be achieved by listening more carefully and respectfully to feminine discourse as it interfaces with (rather than replaces) male discourse. What would happen if in the Adventist Church it was really believed that our women could and even must teach us something about God and about ourselves before we can consider ourselves taught at all? Furthermore, what would happen if we saw the masculine and the feminine perspective on all our doing and thinking as equally important, to the point that we dare not make any decisions at any level without consulting one another? Would this not fulfill Christ's prayer of oneness with him and with each other? Happily, some of this work has already begun.

This feminine perspective on Christian as well as Adventist belief and practice has also revealed the importance of our language, and particularly our metaphors, not only in reflecting, but in creating our views of God and each other. The recent work of Anthony Robbins has made the general public aware of the powerful influence of language and simile in formulating our way of seeing the world. In his book, Awaken the Giant Within, *Robbins gives the example of physicists who for years used the metaphor of the solar system to describe the relationship of electrons to protons and neutrons within the nucleus of an atom. It was not until they*

were willing to give up that "received" metaphor that they were able to experience a breakthrough in their understanding of the variably-distanced orbits of electrons around the nucleus and deepen their understanding of atomic energy.[1] *As long as Adventists continue to carry about one inflexible metaphor for men and one for women, we will disempower ourselves as a church body. Since the old metaphors of rulership and submission are no longer operative as they have come to us, we would do well to find a new language that will mutually empower us to learn from one another as members of the same body on equal footing. Paul's metaphor of the church as a body with diverse members and differing gifts (Rom. 12:3-8) yet whose ministries are equally important for the benefit of the whole body (1 Cor. 12), should be a point of departure for a new understanding of male-female roles in the church and for mutual respect based on our unique gifts rather than our gender.*

These readings also make us wonder how far the Adventist Church is removed from its beginnings when beliefs and practices that suggest God's ordaining man's rule over woman continues to receive support in our midst to the detriment of women's full and official participation in pastoral and other ministries of the church. Adventist theology teaches that sin brought on man's rulership over woman while it also instructs that Jesus Christ restores man and woman to their Edenic equality. But the persistent metaphor of male rulership over female, with all of its social accouterments, has kept the church from seeing how the latter act must of necessity negate the first. Man's rulership acquired under sin cannot survive in any form under the rulership of Christ, sole Ruler of both men and women, who now are brothers and sisters.

Adventism as a Christian church cannot continue to talk out of both sides of its proverbial mouth on this matter. Either the gospel is an equalizer in Christ, or it isn't. The gospel cannot free slaves while it approves a gender hierarchy. It must also become very evident to us as an increasingly global church that no matter what the culture nor the customs, the gospel's leavening influence of liberation must be a conscious part of our evangelizing rhetoric before we may consider that the gospel has been adequately preached at all. Far from being a apologetic adjunct to the "important" doctrines of Adventism, the liberating implications of the gospel for ritually raped adolescent women in Malawi, Africa, and silent, abused wives and children in Kansas City must be laid out in a language that is free from religiously approved (whether implicit or explicit) gender favoritism.

Another dimension of Adventist belief that has been illuminated in these pages is the pivotal role of the free will in gender relations. Wholeness in human relations does not come from assigned subjection any more than it derives from assigned theological justification or sanctification. Free choice and its concomitant respect for the essential freedom of humanity are at the heart of every healthy human relationship, just as they are at the core of human relations with God. The Christian church has always prospered spiritually when it made every effort to preserve human dignity as guaranteed in the gospel summary of John: God so loved the world (men and women) that he gave himself through Jesus Christ so that everyone who so chooses, regardless of race, social status, or gender, may have eternal life and become a minister of that saving truth to all the world until the final restoration through the Second Coming of Christ. The power of that message remains incontestable and efficacious wherever it is applied.

This book is a call to the Adventist Church not only to integrate its women into all ministries at all levels of the church, a work that is already in process, but to move away from fear and toward genuine courage and cooperation. While Adventist men and women continue personally to believe that there is some inherent inferiority or danger in all things feminine or some mysterious superiority assigned to the male, we will be crippled spiritually as the body of Christ, no matter how high the membership numbers swell. In the end, it is the quality of Adventism in individual women and men, rather than the quantity of Adventists that will prove that we have understood the claims of eternal truth in our lives.

Notes

1 Anthony Robbins, *Awaken the Giant Within* (New York: Simon & Schuster, 1991), 230.