

## SHEKINAH

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# The Ordination of Women:

AUSTIN H. STOUFFER

# YES



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**W**ITH HEATED convictions, evangelicals dogmatically dismount at different levels from the precipitous ladder ascending to sexual equality in the ministry. If our inconsistencies were not so tragic they would at times be humorous.

We permit women to teach Sunday school but not mixed adult classes. We commission women to administer mission compounds and ordain them to minister to the distant lost, but they are barred from church boards and ministry at home. Their testimonies or "sermonettes" are acceptable if the pastor pronounces the benediction. With determined religious fervor we withstand the "women's libbers" and entrench ourselves firmly in our literal biblical bases (man was created first; Paul tells women to be silent; etc.).

Or we throw all caution—and biblical conviction—to the wind and conclude the Bible to be antiquated and uninspired or Paul to be chauvinistic and inconsistent, and we write our own rules at the expense of scriptural authority.

As one firmly committed to the Bible as the inerrant Word of God and who turns to it as the only infallible rule of faith and practice, I must ultimately settle all such issues on the basis of "What saith the Lord?" in  
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# THE SYRIAC NEW TESTAMENT

By

William Jennings, M.A.

A KNOWLEDGE of Syriac is now becoming of great and growing importance to the Biblical student, especially in regard to the New Testament, and to the Four Gospels in particular. Syriac is a sister dialect of the Aramaic of Galilee, the dialect spoken there by our Lord and the Twelve; and the one differs only slightly from the other. The late Dr. C. F. Burney, in his recent work, *The Aramaic Origin of the Fourth Gospel* (Clarendon Press, 1922), demonstrated the practical certainty that that Gospel was written first in the North-Palestine vernacular, not in Greek.<sup>1</sup> I am inclined to believe that parts of the First Gospel were also originally so written.<sup>2</sup> And though it was from the Greek originals that the *bulk* of the New Testament was transcribed into Syriac, yet the writers who performed this task naturally substituted here and there corrective expressions—phrases and idioms which would be actually current in Galilee and Syria. Thus, in the Syriac Gospels, we are brought frequently *behind* the Greek to the very words of Christ and of those about Him.

Dr. J. Armitage Robinson has pointed out, in his *Study of the Gospels* (Longmans, 1902) how in the Syriac versions plays upon words are found, which of course could not be preserved in the Greek; as in the account of the children playing in the market-place, Lk. vii 32; also in the familiar invitation of Mt. xi 28, 29, where the Syriac reads: "Come unto Me, . . . and I will *rest* you . . . for I am *restful* . . . and ye shall find *rest* for yourselves." Here the Greek *παύς*, *meek*, in place of *restful*, spoils the word-play, and introduces a somewhat different idea. It is remarkable also that in the Syriac versions the word *life* stands equally for *salvation*, and that *to be saved* is *to live*; and here Professor Burkitt pertinently asks, "May we not believe that this is the genuine Aramaic usage, and that the Greek Gospels have in this instance introduced a distinction which was not made by Christ and His Aramaic-speaking disciples?" (*Early Christianity outside the Roman Empire*).

These are a few instances, out of many that might be adduced, which help to show the claims of Syriac upon the attention of students. Surely it ought to *attract* attention;

<sup>1</sup> A good example occurs in Joh. xx 10, where the Greek version has the strange (un-Greek) reading ἀπῆλθον πρὸς αὐτούς, which is, however, a literal equivalent of the Syriac (Sinai Palimpsest) ܩܘܕܝܫܐ ܕܡܝܪܝܐ, an idiomatic phrase meaning simply *they went their way*.

<sup>2</sup> See in particular Mt. xiii 20, 22, 23, ὁ σπαραξίς, translated in R.V. "he that was sown", where the masc. ὁ refers really to the *seed*, which in Syriac is masc. The same mistake is made in Joh. xi 10: "no light in *him*" should be "no light *therein*", or "in it", referring to *the night*, which in Syriac is masc.

and certainly no critic in these days can afford to dispense with it.

Interest was excited in this direction by the discovery by Mrs. Lewis in 1892 of the Palimpsest of the Four Gospels in Syriac in the monastery of S. Catherine on Mount Sinai, shortly afterwards transcribed by Professors Bensly, Harris, and Burkitt on the spot, and published in 1894 by the Cambridge University Press. Some readings in this codex are highly interesting. "Of all additions", says Professor Turner, "since the publication of Westcott and Hort, to our knowledge of the early texts of the Gospels, this Sinai Syriac MS. is the most weighty."

All the principal peculiarities of this text are noted in the following pages as also are those of the Curetonian MS. (not so complete) discovered in 1847 and published in 1858.

Hitherto, showing our backwardness, or rather perhaps our dependence on German industry, there has been published no English Lexicon to the Syriac New Testament; and the need of one in handy form is, I think, apparent. The idea of compiling one occurred to me on looking through Professor Souter's *Pocket Lexicon to the Greek New Testament* (Clarendon Press, 1916), a very useful and up-to-date work. And I have been encouraged in the carrying-out of this idea by the kindness of Professor Burkitt, who was good enough to lend me books bearing on the subject, including Schaaf's *Lexicon Syriacum Concordantiale*, ed. 1717, which is acknowledged to be the best for the New Testament, though too mechanical and altogether too redundant, besides lacking, as do all Lexicons, prior to 1900, many words found in lately discovered manuscripts: I have consulted also Gutbir's Lexicon, 1667, appended to his Syriac New Testament and republished in the Latin by Dr. E. Henderson (Bagster), which is too concise and meagre though fairly correct so far as it goes; and Castell's general Lexicon with notes and corrections by Michaelis, 1788, which is not always a safe guide. Mr. Gantillon has collated my manuscript throughout with the *Thesaurus Syriacus* of Dean Payne Smith, and desires to express his own thanks to Professor and Mrs. Margoliouth for their authoritative opinions on obscure points. In cases of difficulty my thanks are due to Professor Burkitt, to Professor Guillaume of Durham, and to Dr. Rendel Harris and Dr. Mingana of Manchester, for helpful suggestions.

I have not attempted, like the German compilers and



others, to group all words under their roots. That plan is an excellent one, but troublesome to all but advanced students, since the difficulty with learners is often the *finding* of the roots. My system is that of our modern dictionaries, alphabetical, with very few exceptions; and where a word is distant alphabetically from its root the latter is given; e.g. *ܐܘܪܘܫܝܡ* a *sojourning*; from *ܐܘܪܘܫܝܡ*. Some knowledge of grammar is of course taken for granted; but all anomalous forms have been carefully noted. I have written as a learner for learners.

The references are to the Peshitta so far as it goes (i.e., to all the books except the Apocalypse and the four minor Catholic Epistles—2 Pet., 2 and 3 John, Jude), and to the Philoxenian version which contains these exceptions. References also are made, as has been already stated, to a number of various readings found in the Sinai Palimpsest, and in a manuscript of the Apocalypse formerly belonging to the Earl of Crawford and Balcarres, now in the John Rylands Library, Manchester; of which an edition was prepared in 1897 by Professor Gwynn. This last, along with the Peshitta and the four minor Catholic Epistles, is now published by the British and Foreign Bible Society (1919).

I refer to it as "Crawford MS."

In the vocalization of words I have followed, in general, the system found in the excellent edition of the Peshitta published by the American Bible Society of New York (ed. 1901).

A small point placed *under* the letters *ܐ*, *ܦ*, *ܥ*, and *ܠ* indicates that these letters are aspirated, i.e. pronounced *bh*, *dh*, *ph*, and *th*; and a similar small point *above* these consonants shows that the aspiration is removed (or, in the case of verbs in Pa'el and Ethpa'el, that the middle consonant may be doubled, as in Hebrew). The same might have been done with the letters *ܘ* and *ܝ*, but the varied sound of these is much less marked, and would involve much trouble in printing: the student will find the correct pronunciation in every case in *The New Testament in Syriac*, published in 1919 by the B. and F. Bible Society and printed by the Oxford University Press.

W. J.

(Taken from the Preface of the *Lexicon To The Syriac New Testament, (Peshitta)*, by William Jennings, M.A., Revised by Ulric Gantillon, M.A., Oxford At The Clarendon Press, 1926).

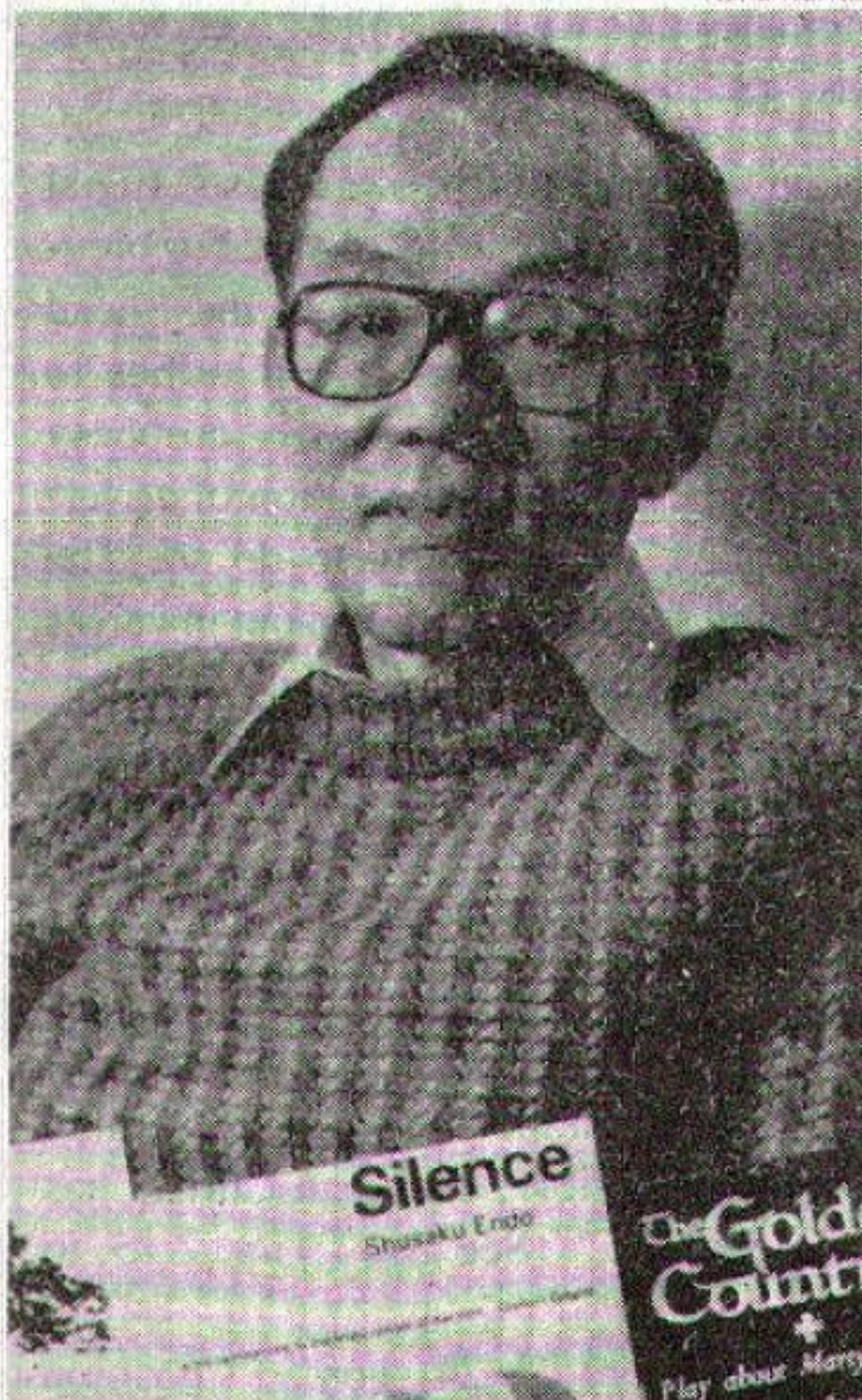


**New Women /  
New Church**

March 1981

Endo:

Recovering the 'motherhood' of God  
Kaku Kurita



**The Motherhood of God in Japan**

A.M. Isasi-Diaz

Last December 1st, *Newsweek* carried an article about Roman Catholic novelist Shusaku Endo and his views regarding Christianity in Japan. Endo believes that one of the main reasons why Christianity has not succeeded in Japan is because it continues to be a religion imported from the West. The inculturation of Christianity has not taken place in Japan.

One of the ideas of Western Christianity which is difficult for Japanese people to accept is the "undue emphasis on the fatherhood of God." For the Japanese one of the foremost feared things on this earth are fathers. The total power fathers have over their families and their unquestionable authority in deciding the future of their children, makes the father-image a feared thing. The fatherhood of God with its sense of "omnipotence and judgment" is,

therefore, something which alienates the Japanese from Western Christianity.

Shusaku Endo urges "an understanding of God along the lines of motherhood. The Japanese have always venerated not only their own mothers but, in their religious understandings, also venerate the maternal image. Endo feels that to develop and emphasize a maternal image of God will not only be more acceptable to the Japanese but will also be more in accord with the New Testament understandings of God.

Endo's criticism of the imposition of Western Christianity's concept of the fatherhood of God on Japanese Christians is another reason for the Church to examine and revise not only non-inclusive sexist language, but also the almost exclusive use of male images and language when referring to God.





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### THE ORDINATION OF WOMEN: YES

Use their gifts to the  
fullest.

Holy Scripture. When our conclusions on this issue are drawn from Bible rather than church tradition (which we respect, but do not treat as the final authority), we discover that women have full equality with men in church functions.

#### Equal in Creation

Certainly nothing in either Creation narrative (Gen. 1 and 2) suggests anything less than male and female equality. Both genders equally are created in the image of God ("... in the image of God created he him, male and female he created them" Gen. 1:27 [all Scripture quotations are NIV unless otherwise specified]). Similarly, the mandate to "be fruitful and increase... fill the earth... subdue... rule over..." (Gen. 1:28) was given jointly to both sexes. Eve was not told some of these leadership functions were limited to Adam.

In the second Creation account, God promises to make a "helper suitable" for Adam (Gen. 2:18-20). Some have seen this Hebrew word, *yezer*, as reflecting subservience. In fact, the term had no such connotation, for it is even used of God toward us. The psalmist speaks of him as being "an ever present help in trouble" (Ps. 46:11). Nor does Adam view Eve as something less than himself. His exclamation, "This is now bone of my bones and flesh of my flesh" (Gen. 2:23) is an exclamation of equality and completeness—"This is part of me; now I'm all here!"

#### Equal in the Fall

Many hold that women deserve to be limited in the ministry because Eve was the first to yield to sin and then caused Adam to sin. In the account of the fall (Gen. 3) the Tempter tempts Eve who in turn tempts Adam to sin. Does that sequence of temptation make Eve guiltier than Adam? The Bible does not emphasize Eve's causing the transgression of the whole female race; it places the blame squarely on Adam for the sin of both genders. I Corinthians 15:22 states, "For as in Adam all die, so in Christ all will be made alive," and Romans 5 explains death as caused by the trespass of "the one man" (vv. 16-19).

"Agreed," some respond, "but don't forget I Timothy 2:14; 'And Adam was not the one deceived; it was the woman who was deceived and became a sinner.'" Even Calvin argues that since woman had "seduced man from God's commandment" it was only fitting that she be "deprived of all her freedom and placed under the yoke."

But wait: that is not at all Paul's point. This passage is so crucial we shall later exegete it more thoroughly; but his point here is not that Eve's sin was greater than Adam's. In fact, Adam's was worse because he sinned with his eyes wide open, without being deceived! Eve's fault, on the contrary, was less serious because she was deceived and only acted in ignorance.

Some argue that God directly decreed women's submission to male and church authority as a result of the Fall. They cite Genesis 3:16: "To the woman he said, I

will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you." Larry Christenson has even written that woman was created subordinate; the decree only increased her subordination. Yet Genesis presents this not as a decree of what ought to be but a curse because of sin. It is a description of what would happen. Man, now in a sinful, fallen state, has found it convenient to use his superior strength to dominate the physically weaker sex.

#### Equal in Christ

Many current books amply illustrate how our Lord consistently broke societal taboos relating to women. But of greater controversy is Paul's teaching on women's position "in Christ." Although this seems patently obvious in Galatians 3:28, Paul, on superficial reading, then seems to contradict himself in other portions (I Cor. 11; Eph. 5; I Tim. 2, etc.). A more careful analysis, however, shows that all of Paul's teaching is consistent with the rest of Scripture.

In Galatians 3:26-28 Paul reminds us that we have all been baptized into Christ and there is no longer "Jew nor Greek, slave nor free, male nor female"; for we are "all one in Christ Jesus." Paul is speaking of three different dominant-submissive categories, all of which have been nullified by our being baptized into and clothed with Christ. The baptized Greek, clothed with the all-sufficiency of Christ, is as much a son of God as is the previously preferred Jew. Similarly, the emancipated slave of early America, once clothed with Christ, met all qualifications for any church office—contrary to the convictions of many church teachers of that era. Any dissection of this passage that offers less to women than other categories would suggest a prejudiced exegesis. The passage goes on to affirm the purpose of Christ's coming: "to redeem those under the law [Greek, slave, female] that we [all] might receive the full rights of sons" (v. 5).

The emphasis on women "in Christ" is also crucial to an understanding of I Corinthians 11:3-12. For brevity, I must avoid the temptation to explore the "head covering" principle in this passage. It will suffice to observe that women are permitted to pray or prophesy as long as they meet the cultural expectation of covering, showing they have the authority to do so. The reason for the covering seems to be spelled out in verses 8-10: woman came from man and was created for man. Yet Paul makes very clear that he does not mean that women are in any sense inferior. Immediately he adds: "In the Lord, however, woman is not independent of man, nor is man independent of woman. For as woman came from man, so also man is born of woman." In other words, Paul is saying, "The first fact, that woman found her source in man, parallels the second fact that every man since (or, possibly, the man-Christ) has found his source in woman." (See also I Tim. 2:15, to be discussed later).

Once again in Ephesians 5:22-24, woman's position in Christ is emphasized. This is one of Paul's five "hupotassō" passages, so named because of the Greek word used in each instance, translated, "submit" or



"submission." It is also used in I Corinthians 14:34, Colossians 3:18, I Timothy 2:11, and Titus 2:5. Although a full study of male/female roles would require a careful exegesis of all these passages, the present point of importance centers on the phrase "as to the Lord." It is clear that Paul was not the first to tell women to submit to men: Jewish women had been taught submission for centuries. Paul, ever careful not to upset the delicate cultural fabric of his day, encouraged women to continue to submit. What is new is how they are to submit: as to the Lord.

#### Equal at Pentecost

"In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy" (Acts 2:17-18).

There is no record of women speaking in tongues on the day of Pentecost—in fact, there is no record of women being present. Yet it is plain that as Peter quotes the prophet Joel on this occasion (Joel 2:28-29) he is admitting the possibility of spiritual messages by women. The term "last days" is never limited to Pentecost, but refers to all this present age. A "prophet" need not be a foreteller of future events, but is "a person gifted for the exposition of divine truth" (Harper's *Greek Lexicon*). Ever since the Holy Spirit first came, he has been at liberty to impart his gifts to each person "just as he determines" (I Cor. 12:11). Pentecost represents a divine sanction for prophetic ministry by women every bit as much as by men.

#### Equal in Society

"Submit yourselves for the Lord's sake to every authority instituted among men: whether to the king, as the supreme authority, or to governors, who are sent by him . . . Slaves, submit yourselves to your masters with all respect . . . Wives, in the same way be submissive to your husbands . . . Husbands, in the same way be considerate as you live with your wives" (I Peter 2:13-14, 18; 3:1, 7).

Peter makes an interesting point about the position of women. He argues that we as Christians should submit ourselves to every man-made institution, and goes on to list several of those authorities "instituted among men"—kings, governors, masters. Then in I Peter 3:1 he states that in the same way wives should submit to their husbands, because—it is implied—female submission is "instituted among men."

In other words, Christians are expected to operate within the parameters placed around them by society. If slavery is an unchangeable part of the society, then servants are expected to obey their masters—until slavery is no longer "instituted among men." As we earnestly seek a true biblical role for woman, God forbid that we withhold any gift he desires her to exercise for even one day longer than society requires!

#### Equal in Ministry

Even those who believe certain ministries must be restricted to men cannot help but notice that Paul is any-

thing but chauvinistic toward women. Paul refers to Junia as "outstanding among the apostles" (Rom. 16:7). Of the 29 people Paul greets in Romans 16, many are women he addresses by name, contrary to Jewish custom: Phoebe, Tryphaena, Tryphosa, Julia, Mary. He entrusted his letter to Rome to Phoebe, a task many of our churches would delegate only to men.

It has been argued that Paul's injunction to women to keep silent in churches (I Cor. 14:34-36) would prevent them from exercising the preaching gifts. However, he has already agreed that they can pray and prophesy publicly (I Cor. 11:5). It is unreasonable to think he would contradict himself just a few sentences later. Rather, as in the other instructions in this same epistle, he directs his remark ad hoc to the specific situation in Corinth. In chapter 14 he admonishes the women to be quiet, not because it is wrong for women to speak out loud in a public service. (He has just told them that they may pray aloud and speak in a public worship service so long as they act modestly.) His purpose here is to remind them that "God is not a God of disorder but of peace" (14:33), and that in the services "everything should be done in a fitting and orderly way" (14:40).

If anything, the passage reaffirms that Corinthian women knew they were now equal to their husbands before Christ and had every right to speak out in church (11:50). But they were misusing their newfound freedom by disrupting the services to get answers to their questions, and it was because of the disorder they were creating that Paul gives his counsel. Therefore, in the light of the situation at Corinth, he requires two things of them: first, they are to remain silent while in church and save their many questions to ask their better-informed husbands at home; Paul's command not to speak in no way limits their previous license to pray or prophesy under normal circumstances. Second, Paul tells them to be in submission—not to their husbands, for the context does not suggest it here—but to the church body. Paul requests the same submission of the entire gathered church body at Ephesus: "Submit to one another out of reverence for Christ" (Eph. 5:21).

I Timothy 2:11-12 presents a similar situation, and the apostle prescribes a similar remedy. "A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent." Corinthian women were speaking so as to create disorder in the worship service. In Ephesus, women who were uninstructed in the faith were leading the church into false doctrine.

In verse 11 most people wrongly assume that Paul's emphasis is on silence and submission. Actually, Paul is emphatically commanding that women be taught (*manthanetō* is imperative). The quietness and "full submission" (again, to the church body or teacher) is what any teacher would ask of his pupils. Verse 12 is not stated imperatively; rather Paul returns to the indicative mood in the present tense. A legitimate rendering of I Timothy 2:11-12 thus would be: "I command that women learn [be taught] in quietness and full submission [to the teaching authority]" (v. 11). "I am [presently] not permitting a woman to teach and she is not to exert evil influence over a man" (v. 12).

**Pentecost represents a divine sanction for prophetic ministry by women.**



**Paul's reference to Phoebe, if it were addressed to a man, would be translated "ruler of many."**

#### Equal in the Diaconate

One could wish that the office of deacon (*diakonos*) had been carefully spelled out in the New Testament. The closest semblance to a job description appears in I Timothy 3:1-13, which initially seems to limit the office to men with marginal reference to their wives. Most commentators, however, exegete I Timothy 3:11 to refer to female deacons (technically not "deaconesses," for it is a neutral term, like "teachers"). The absence of the article and the use of *gunaikas* may favor "women" over "wives"; F. F. Bruce suggests that "'their wives' (KJV, NEB) is probably to be rendered 'women' (RSV), that is, 'women-deacons'."

Only one N.T. woman is spoken of as a deacon, but the passage is significant. In Romans 16:1, Paul says, "I commend to you our sister Phoebe, a servant of the church in Cenchrea." Paul uses the word *diakonos*, a masculine term with no article. Every other time it is used in the N.T., the KJV translates it either "deacon" (3 times) or "minister" (18 times). Only here is "servant" used. Whether it is necessary to confer the title "deacon" on Phoebe, one must concede that the burden of proof is on those who would translate the word "servant" in this passage while rendering it deacon or minister in every other passage.

#### Equal in Ruling

One is hard pressed to discover N.T. passages portraying women in ruling roles. Yet even at the risk of reading too much into the passage, we must once again observe Phoebe. Most significant in Romans 16:1-2 is not that Paul refers to her as a *diakonos*, but as a *prostatis pollōn*—which, if it were addressed to a man, would probably be translated "ruler of many."

The verb, *proistēmi*, occurs eight times in the N.T. and usually connotes governing or ruling. In Romans 12:8, Paul states that if one's gift is "leadership, let him govern diligently." In I Thessalonians 5:12, Paul mentions those "who are over you in the Lord." Twice Paul tells Timothy that an elder should *manage* (KJV, "rule") his family well (I Tim. 3:4-5) and sets the same requirements for deacons in verse 12. Finally, he recommends double honor for those elders "who direct the affairs of the church well" (I Tim. 5:17). In the *Theological Dictionary of the New Testament*, Reike concludes his article on *Proistēmi*: "In I Timothy again, where the verb and especially the participle occur repeatedly, the idea of guiding and caring are both present. . . . In all these instances, however, the verb has in the N.T. the primary sense of both 'to lead' and 'to care for'."

Yet when this same word in feminine form is used of Phoebe it is translated "a great help" (Rom. 16:2). Indeed, the variety of English renderings may indicate the biased reluctance of translators to admit what Paul wished to say—"succourer" (KJV), "helper" (NASB), "assistant" (Berkeley), "good friend" (Good News, NEB), "given protection" (Williams). But Paul presented her as "leader," "governor," or "manager."

Look again at I Timothy 2:11-15. This greatly misunderstood passage is imbedded in a context of five sec-

tions dealing with false teaching. Consequently these words to women fall in a context (historically as well as literally) of rampantly deceptive and maliciously clever false teaching. The immediate context also is usually misinterpreted. As noted earlier, "be taught" is the imperative, and the focus of the passage is on the danger of misconstrued and ill-informed Christians taking the lead in teaching and guiding the church. Verses 11 and 12, therefore, deal with the importance of adequate preparation, and the need to guard against an excessive dependence upon emotional wiles of uninstructed women in influencing the church for false doctrine.

Verse 13 directs us to an illustration from the story of the first man and his new bride. The Greek *gar*, for, is not causative but explanatory and illustrative—so, as we can see in the creation story, new and ignorant believers are easily led astray and, if allowed to teach others, will also lead them astray. Eve's fault, quite to the point of Paul's instruction to the women of Ephesus, was that she should not have taught Adam because she was in ignorance, being deceived herself. Hence, careful and extended instruction in quietness and submission to the teaching authority is essential for anyone (and any woman) who would teach.

The word often translated "have authority over" (v. 13) reinforces what we have just noted. The word is translated by such terms as murder, perpetrate, author, master, domineer, or hold absolute sway over. The word was considered vulgar and almost invariably was used in a bad sense. Thus Berkeley Mickelsen writes, "It is found in contexts and used of those who are authors or originators of evil action. It is found in unsavory sexual contexts. So the translation have authority over is really far too polite. Here a woman is not to be teaching or using the wrong kind of emotional or sexual pressure over a man to dominate him."

The force of this entire passage cannot rightly be applied to women as women but to women as ignorant and uninstructed people employing unworthy means to influence the church. By contrast it ought to be applied to the frequent practice, directly proscribed in Scripture, of exalting novices to dominant roles in the church, with disastrous results for the entire body.

Finally, observe one more facet of I Timothy 2:12. Some interpreters, basing their view wholly on the King James Version, take the verse to mean that teaching a man and having authority over a man are linked together, and are both wrong for women. But the structure of the verse does not imply that the teaching is limited to men. The literal Greek sentence structure would be something like this: "But to teach, a woman I do not permit, nor to exercise authority of [over] a man but to be in silence."

In the context to which the apostle addresses himself, teaching of any kind is no more acceptable for a woman than having authority over a man. If one is wrong, they both are wrong! It is more rationalization than exegesis to excuse present practice by limiting the prohibition to teaching at public assemblies of the church or where men are present.

If expediency permits us to let a woman exercise the

(Continued on page 9)



## Some Reflections of a Female Seminarian:

### Woman, Wither Goest Thou?

by

Carole A. Rayburn, Ph. D.

Let me take you on a journey to two present-day Protestant seminaries in the God-fearing country that we proudly call the "land of the free and the home of the brave." The first seminary is situated in a cosmopolitan capital city. It is a seminary of a mainstream religion which has allowed its women to be ordained to the full pastoral ministry for the past 60 years. As we walk down the halls and into the classrooms, we note a predominance of male seminarians. Very few women here are part of the Master of Divinity program which is the entrance level generally accepted by most churches for pastors. Rather, these women are mostly getting degrees in religious education, pastoral counseling (as an adjunct to another counseling program), or a Master of Arts in some other area of religion. Within this traditional setting, we listen as a highly learned and respected Bible scholar and seminary professor is asked what will after all be the fate of the widow who, after having married seven brothers consecutively after each widowhood, in good levirate fashion, dies herself and goes to heaven. Unhesitatingly, the professor responds, "What do you mean, 'what will happen to her in heaven?' She will not be there, of course. Only virgin males will ever make it to heaven!" Then in a somewhat apologetic response to the shocked class of 12 male and one female seminary students, he says, "I'm sorry to say that no women will be in heaven, but I'm afraid that that is the way it is." He has also announced that any hope of salvation without Christ — referred to in the Bible as a "filthy rag" — really alludes to a disgusting bloody rag of a menstruating woman. The female seminarian focuses hard on not feeling personally filthy and worthless because she is a woman. Then he adds that Mary could never have been allowed to deliver baby Jesus in the inn because she was pregnant and thus considered ritualistically unclean by the religious people of her time!

In another class in this same seminary, a professor equally as knowledgeable and esteemed, corrects a male seminarian who is questioning the right of women to talk in church or in school or even to teach men

anything. The professor gently tells him to consider Paul's times and the many changes that the church in the modern world of today faces, needing to use all of its resources in its outreach of the priesthood of all believers comprising the church of God.

Now come with me to another seminary in a small village, a university town setting. The denomination is quite traditional but not mainstream religiously affiliated. This denomination does not yet permit full ordination of women into the gospel ministry. In some of its churches, women are allowed to function as unordained but paid staff ministers, doing pastoral counseling and visitation, giving Bible studies, and sometimes even preaching. Such work by women is granted on an extremely selective basis according to the decision of the particular churches within the denomination. Though this seminary has existed over 30 years and has graduated thousands of male seminarians, only five women have been graduated with the M.Div. degree. A few more women have completed Th.D. and M.A. programs, but these do not typically lead to the entrance levels of ministerial positions. Only three females are currently enrolled in the M.Div. program here. In one of the classes of this seminary, a well-known author in the field of religion and a seminary professor greets his students twice a day with a rousing, "Good morning, gentlemen!" This is despite the fact that in his two classes there is a female seminarian and his command of the English language is otherwise superb. When the lone woman looks questioningly at him as he goes through this travesty each day, he continues to correct himself reluctantly with, ". . .and lady!" Throughout the course, he tells the class about topics that they must discuss with their *wives*. All of his glowing examples of good people from Biblical and early church times are men.

In a theology class, a professor says to a class of 25 men and 2 women that there are no women theologians, inferring that somehow theology is not a woman's cup of tea. In this same seminary, a woman had begun a Th.D. in theology and was made to feel



so out of place that she changed her area of study to another field of religion. Another professor, known for encouraging women to come to seminary, says of the one female seminarian in his class, "Men, this is a rare opportunity for us: we have a woman in class. You know, they *think* differently than we do!" Still another professor speaks of the entire body of believers as "the good brethren" and refers to ministers in the masculine gender. In a theology class, he tells the 15 males and one female that "we all are seminally related through Adam." A male student who is also a practicing physician asks the professor what he means by this, on doctrinal-theological grounds. The professor explains, "I say that we are all seminally related through Adam because it is the males who carry all of the genes that we inherit." Not one male student, not even the physician who ordinarily questions all that the professor says, questioned the obvious ignorance of biology which the professor demonstrated. Still in shock, the female seminarian asks him how he can say that all genes come through the male. He blithely responds, "Oh, well, don't say I said it. Augustine and Tertullian were the ones who thought this." What he failed to explain was why he was propagating such fallacious information if he indeed recognized it as such. In his class, Adam but never Eve is extolled, Abraham but never Sarah, John the Baptist but never Mary Magdalene, and so on until it would seem that the world which God created was not of "God created he him; male and female created he them" but that the world was created of only males and more males, until men do come to believe that they created other beings seminally and alone or with other males.

In many other ways, the rules that antisexistists have shown to be productive and workable are seriously violated in some seminary settings. Females in seminary read textbooks glaringly filled with sexist language, in which good, religious people are referred to in the masculine gender. Rarely do seminarians have female professors, and when they do, it is likely to be one woman (usually teaching a Biblical language, religious education, or church history) among a full male staff of 15-20 male professors. So much for role-modelling for the female seminarian. Thus female professors as well as female seminarians are made to feel out of place in seminaries.

What are male seminarians like on feminist issues when these hit close to home? Intellectually, they tend to be more open-minded on the average than male seminary professors. However, they tend to take Biblical precepts construed to support their nonacceptance of women in the ministry, that somehow women do not belong there. Black seminarians sometimes seem to be more accepting of women in ministry. As a doctoral-level psychologist with many years of clinical experience, I present a problem to my co-

seminarians: a moment-of-truth with which to contend. A black seminarian friend, an open-minded former social worker, conducted an informal poll among other black seminarians to resolve for himself whether any real sexual bias against women existed in seminary. Both saddened and appalled by his findings, he discovered that none of those with whom he spoke even approved of the idea of women ministers. They expressed some sorrow — perhaps really guilt — about someone with advanced degrees being in the program and yet not being allowed to do much of anything within the ministry. Female seminarians are often asked by their male counterparts, "what are *you* going to do when you finish seminary?" Often these women would like to scream, "*I'm* going into the ministry. What are *you* going to do?" Intimidated about making excellent grades, the women often hear men inferring that it is a waste to give a female seminarian an A.

One female seminarian often is asked to type papers for the male seminarians. Refusing, she tells them that her editor-physician husband does all the typing in her family. Frequently the butt of uninvited remarks from seminarians whom she does not know, she is asked, "What are you doing in seminary? You belong at home." A seminarian wrote in her name as a candidate for Student Forum vice-president, as a joke and unknown to her. The Forum president let her name go through "just to test the climate of the seminary for such things now," adding, "she will never be allowed to get to vice-president because they know that that office leads to president, and they will never elect a woman president of seminary!"

In seminary chapel, a highly successful evangelist tells men that saying "I love you" to women could make women their *slaves* for life. A female seminarian advises him in private that no woman in this country really wants to be a *slave* to anyone anymore. In the classroom situation, he addresses the class of 20 men and 2 women as "brethren," "men," and "fellows." While he often defers to the Ph.D. psychologist in seminary, always addressing her as "Dr. \_\_\_\_\_," he never uses "sister" to recognize her feminine presence in his class in evangelistic preaching. When she begs him in private to please desist in referring to her in the masculine gender all of the time, he agrees to mend his ways. For the next classes, however, he steps up his efforts to speak to the class as "brethren" and "gentlemen" exclusively. Puzzled, she seeks to speak to him quietly and privately again. He responds by creating a terrible scene in which half of the class returns to take his part in using masculine language. During the argument, he hurls a tirade at the "women's libbers," defends the sexist language of the English translation of the Bible, and declares for all to note that women were never really created equal to men but that men were meant to rule women. To him,



"brethren" included men and women and "brother" was equal to "sister." She challenged him, saying that if this were the case, she would no longer call him "brother" or Dr. \_\_\_\_\_" but "Sister \_\_\_\_\_." He retorted that he would just laugh at her. However, within a matter of days, he had advanced to addressing the class as "Gentlemen and lady."

During evangelism field school, a female seminarian is the first of her sex in her denomination to go through this particular seminary course. In a special dedicatory service in church before the crusade begins, she listens unbelievably as the local minister and then the evangelist refer throughout the service to the group of 11 male and one female seminarians as "the brethren" and "the fellows from seminary who are the evangelistic team." Sadly, she wonders if, in their minds, they have neutered her or if they have totally discounted her existence on the team altogether. One morning during the devotional, the male seminarian offering the object lesson reflects that the evangelistic team of 12 seminarians is like the 12 disciples of Christ. Then, turning to the lone female, he says, "Even you, you are like Judas: the different one!"

In seeking placement on a church staff, especially for purposes of sponsorship, the female seminarian finds it strange that in her one and one-half years at seminary she has not been interviewed for a position. She discovers, upon questioning the interview procedures, that the interviewers from the conference always ask to see men and never even think of seeing women in seminary.

Perhaps such antifeminist experiences should not come as a shock in a setting where the very word "seminary" originally meant "seedbed, nursery" from the Latin *seminarium* for *semen*. If words mean what they claim, maybe this very orientation has made it so hard for women to travel in the male world where "seminary" and "seminar" mean that which is semi-nally related to semen! Make no mistake: the sexist attitudes often engendered and fostered in seminaries form the very bases for the prejudices which haunt women in many settings in life, not only in the church environment but at home and on the job as well as in social situations.

There seems to be some hope for women and

men within the seminary setting, though, with speakers being sought to talk on feminism, on the counseling of women by ministers, and on the role of women in the church. These requests come from both seminary professors and male seminarians, although only from the most open-minded in either case. Anti-feminists are becoming more disinclined to air their views against women, sensing the growing antisexist climate. How strange it is that the area of religion, in which the very crux is the preaching of love of other human beings, has so disfranchised women and has threatened their mental health to such a great extent. This is especially sad in light of the advance of the non-religious world and its impact on bringing about many new and needed changes on behalf of women-kind. Some seminaries sense that they are lagging far behind in this area and need to catch up. Non-sexist language must be employed and with regularity in such environments. Seminaries must be ever mindful to be sensitive to the awareness of females in seminary who sense that they are largely unaccepted by many male seminarians and professors. Further, seminaries need to acknowledge and deal effectively with the depression which emerges from a sense of hopelessness over the real lack of opportunity for women in the ministry: often women who are even ordained to the ministry are pinned in figurehead positions where they are kept relatively impotent when compared to the powerful tasks assigned to their male counterparts.

Counselors and special consultants for women in seminaries need to be brought into the picture as soon as possible. A course, particularly a core course, should be offered in seminaries on the psychology of women. Such a course is sorely needed. If for no other reason than for the fact that, regardless of country, nationality, or religious affiliation, women have always been the backbone of church and synagogue, men in the ministry and rabbinate must learn more about dialoging meaningfully with women and from a level of true equality. Indeed, because it definitely appears that the religious climate so sets the overall atmosphere for the dialogue between women and men, such interaction may be the only hope of a true healing reconciliation between the sexes, ending a long battle.

This paper was presented at the American Psychological Association Convention in New York City on September 1, 1979.

#### Continued from page 6

gift of teaching, we can do no less than let her exercise the gift of ruling. In both cases she is merely exercising the authority of her gifts, not her sex. However, if on the grounds of this verse she cannot exercise authority over men, then let us at once remove every female teacher from our departments, recall every female mis-

sionary, and denounce books written by women. But such is not the meaning of this verse when it is interpreted in context.

Therefore, in faithfulness to the teaching of the whole of Scripture, let us permit women to exercise both teaching and authority to the fullest extent of their gifts without unbiblical restrictions based on sex.

#### The Ordination of Women: YES



Waco Tribune-Herald

Saturday, November 6, 1982



Mike James Photo

Sonia Yii-Lim is in America to promote Christian unity

## Filipino official urges Christian unification

By JEFF HAMPTON  
Tribune-Herald Staff Writer

Sonia Yii-Lim wears two hats — she is both a government official and an international religious leader.

She came to the United States on an official state visit, but has tarried in this country to promote what she feels is most important in life — Christian unity.

Mrs. Lim is chairman of the Trade Relations Committee of the Philippines, and she accompanied Philippine president Ferdinand E. Marcos and his wife on their state visit to the United States in September. "I came to see what we (the United States and the

Philippines) can trade in the future and do to create a more permanent friendship," she said.

Marcos has since returned to the Philippines, but Mrs. Lim has remained in the United States in her capacity as founder of the Dove Foundation to promote Christian unity and the fifth annual World Prayer Congress set for July 16, 1983, in Manila.

That mission has taken her throughout the nation with her Central Texas stop hosted by the Living Waters Foundation, a religious sect based near Axtell. Mrs. Lim left Waco on

Wednesday but not before she had toured Word, Inc., and met with various local religious leaders.

Mrs. Lim said she will stay in the United States until mid-November, and with her official state business out of the way, "I am really promoting the World Prayer Congress."

"When I was born again in 1977, (God) kept giving me scriptures about the unity of the church body," she said. The Bible says that Christians will be unified "at the last", she said, and that idea led to the first prayer congress," she said.

More than 1,000 people representing 35 different denominations attended the first prayer congress, and the event has grown in size and scope each year.

In some ways, Mrs. Lim's personal background reflects the Christian unity she crusades for. Her brother is a Baptist minister in Philadelphia, her sister is a music minister in Methodist and Episcopal churches and her husband is Catholic. Her grandfather was one of the first Chinese Christian ministers and her mother founded the largest Christian church in Manila's "China Town" 53 years ago.

"Another aim of the Dove Foundation is to unite people to go into China," she said. With a recent census reporting the population of China at more than one billion, "I realize it is too large for one denomination." All denominations will have to work together, she said, and the Philippines is a good place to start.

When not concentrating on evangelizing China or making plans for her annual prayer congress, Mrs. Lim has directed her attention toward the United States, a nation which, in her estimation, has "failed miserably" as a moral and religious leader in the world.

While the United States was founded "under God," has sent missionaries all over the world and has had more religious freedom in the past 200 years than many nations have had in centuries, the number of unchurched people as well as the amount of moral decay is alarming, she said.

"The Philippines is my Jerusalem, and I decided it was time to go to Judea," she said. "I believe my Judea is here, the United States." ●



# Women's roles in religion examined

By Richard Lessner  
Republic Religion Writer

"The (Catholic) church is still caught up in clericalism," said Sister Mary Timothy McHatten. "Until the whole system is changed, it will remain basically unjust to women."

"The church is a hierarchy of clerical power functioning on two levels — the spiritual and the human. Women are regarded as equal in a spiritual sense, but as far as ministry is concerned, they are unequal. As the system is now structured, it is almost impossible for women to break into leadership roles in the church."

Sister McHatten's opinions are not as surprising as the fact that she expresses them with such candor. Only 20 years ago, it would have been unthinkable for a nun even to contemplate such ideas, let alone give voice to them.

Sister McHatten, a Dominican nun, speaks with considerable authority. She holds a doctoral degree in biblical studies from the University of Ottawa in Canada, as well as two master's degrees. She is on the staff of the Kino Institute, a lay educational organization run by the diocese, where, for the last nine years, she has taught Scripture. She also directs the institute's graduate program.

She will examine "The Biblical Roots of Women" in her address to the biennial convention of the Phoenix Diocesan Council of Catholic Women Oct. 23.

"In the Bible, women are socially inferior, but as far as religion and God are concerned, they are saved and blessed. They are saved through their own fidelity, prayers and family commitment, even though the religious acts were performed by men," she said in an interview this week.

The Old Testament is filled with what Sister McHatten calls "savior women." These model women acted as saviors of the land and people of Israel.

"These were women of promise who were called to specific ministries. They were raised up to save the land. There are many examples of very strong women in the Bible, but we have to hunt for them."

Sister McHatten said Jesus had the same social mentality regarding women as the Jewish men of his time, but he went beyond that and called women into his ministry. He didn't try to emancipate them from their subservient role in Jewish society, but he looked on them as worthy of ministry.

"Paul usually gets a raw deal, as Jesus often does, because he wasn't a liberationist. But fully one-third of the time, Paul used women as co-workers in his ministry," she said.

There is no question that the Bible generally considers



Sister Mary Timothy McHatten

Republic

women to be unequal and inferior, the diminutive, soft-spoken Sister McHatten said. But that does not mean that the women of the Bible felt oppressed.

"In today's context, they certainly would feel oppressed, but we can't read our ideas back into biblical times and say: 'Oh, those poor women.' We can't project our modern thrust for equality back on them. They would not have thought in that way."

She rejects any idea that the Bible mandates a patriarchal pattern for either the church or society.

"Both creation accounts in Genesis emphasize the

See Women on page 17

## IMPORTANT SUBSCRIPTION ANNOUNCEMENT

Due to increased production and mailing costs we are forced to remove from our mailing lists all who do not wish to continue receiving the SHEKINAH. To facilitate this we are enclosing a subscription card for 1983. Only those who fill in and return the card will be kept on our current mailing list. Also, the SHEKINAH will be produced quarterly, instead of bi-monthly, during 1983. We hope you will understand and continue to support this work with your prayers as well as financially. We look forward to your new subscription.



# THE MAGNA CHARTA OF WOMAN

By Jessie Penn-Lewis

## PART 3

### 2

#### "Authority Over Her Head. . ."

Let us look at 1 Cor. 11:2-16 and endeavor to understand the circumstances which occasioned the writing of this particular passage. Otherwise, even in the R.V. English, it conveys no intelligible meaning to the ordinary reader. Although, as Dr. Bushnell says, "we should not thoughtlessly assume that the Bible is to be read in the light of profane history, and corrected by it; nevertheless, when [it is] tested by well-known ancient customs, or conditions set forth in reliable profane history, it will be found to ring true to contemporary facts."

The subject of the wearing of the veil is not of great importance to Christian women today in Western lands, except that a true understanding of Paul's words would show that he was always consistent in word and practice. Also, every portion of the Scriptures, being inspired and given for our learning, contains some deep and eter-

nal principle applicable to every age.

It is necessary for elucidation to deal with this passage verse by verse. We find at the beginning one of Paul's many "quotations" from the Corinthian letter. "Now I praise you," wrote the Apostle, "that *ye remember me in all things, and hold fast the traditions even as I delivered them to you.*" According to Conybeare and Howson this is what the church at Corinth had said in their letter as they asked for some light on the question of the wearing of the Jewish Tallith, or veil, in worship in the Christian Church.

The real purpose of this passage, says Dr. Lightfoot, was to stop the practice of Jewish Christian men veiling in worship, according to the custom of the Jews. It seems that the Jew veiled as "a sign of reverence before God, and of condemnation for sin." The veil was called a "tallith." The Romans also veiled in worship, and the Corinthian Church consisted largely of Roman converts. Then the question arose at Corinth whether the *Christian women* as well as

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the Christian men should veil.

This question the Apostle now proceeds to deal with in his usual way of analogy and spiritual logic, seizing the occasion for teaching the believers at Corinth how to arrive at a "sound judgment" for themselves in the practicable application of spiritual principles to the facts of life.

Verse 3: "I would have you know, that the head of every man is Christ." Chrysostom says, "He cannot be the Head of those who are not in the Body . . . so when Paul says 'every man' one must understand it of *believers*." It is also important to know that the Greek word used *throughout the entire passage* for "man" is *aner*—the adult male or husband, for according to the Oral Law of the Jews the married man alone was obliged to wear the tallith. "And the head of the woman is the man"—obviously, the head of the *wife* is the husband. "And the head of Christ is God."

Verse 4: "Every [Christian] man praying or prophesying, having his head covered, dishonoureth his head." Since the tallith was a sign of guilt and condemnation, when a *Christian* covered his head with it, a sign of condemnation, he dishonored his Head, Christ, who had atoned for all his sins. "There is . . . now no condemnation to them that are in Christ Jesus" (Rom. 8:1).

Verses 5 and 6: "But every woman [i.e., wife, since he who wore the tallith was a husband], praying or prophesying with her head unveiled dishonoureth her [matrimonial] head: for it is one and the same thing as if she were shaven. 'For if a woman is not veiled, let her also be shorn': but if it is a shame to a woman to be shorn or shaven, let her be veiled."

Here we have the fact recognized without any condemnatory comment by the Apostle that women did pray and prophesy in the church. But why the reference to "veiling," and the dishonor to her husband as her "head"? Here again the cus-

toms and the Oral Law of the Jews elucidate Paul's language, together with the clue of "quotation," for Dr. Lightfoot says that in the words, "For if a woman is not veiled, let her also be shorn," Paul "does not here speak in his own sense, but cites something usual among the Jews." And it is a fact that the Oral Law decreed that if a Jewess did not cover her head, she should be "shorn"—the very greatest "shame" that was possible to a Jewish woman—so much so that a Jew might divorce his wife if she was seen abroad with her head uncovered, and "a Jew favourably disposed towards his wife's profession of Christianity, and towards the practice of unveiling in worship, might be compelled by his relatives, or the Synagogue authorities . . . to divorce his wife if she unveiled."

In the light of these circumstances, therefore, the reasoning of Paul in verses 5 and 6 is simple if read with the analogy of verse 4 in mind. The Apostle reasons that if a man dishonored his "head," Christ, by wearing the tallith when he prayed or prophesied—a veil being a sign of guilt or condemnation—so a "wife" who took part in the assembly with her head uncovered, might or would, according to the Oral Law of the Jews, bring dishonor upon her (matrimonial) "head." Therefore if unveiling her head in the church meant these consequences—shame as if she was shorn and all that it signified—then "let her be veiled"; she was not commanded to unveil like her husband.

Verse 7: "For a [Christian] man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man." That the *Christian* man is referred to in the entire passage should be remembered as we read these words, for, as Dr. Bushnell remarks, "poor fallen sinful man does not bear God's image and likeness simply because he is



a male. It is the glorified Jesus Christ who bears that image and manifests that glory. It is only in Him that humanity takes that standing before God." The analogy again is simple. A Christian man ought not to veil his head with a sign of condemnation, for as a Christian he is "the image and glory of God," and should manifest the glory of his Head in heaven. The "wife" also is the "glory" of her (matrimonial) head, and should likewise reflect honor and not dishonor upon him.

Verses 8, 9 and 10: "*For the man is not of the woman; but the woman of the man: for neither was the man created for the woman; but the woman for the man: for this cause ought the woman to have authority over her head, because of the angels. . . .*" (R.V.m.).

The 10th verse, Dean Stanley says, "in the difficulty of its several parts, stands alone in the New Testament." "But," Dr. Bushnell remarks, "the only difficulty is to make Paul say the precise opposite to what he clearly says here!" Her rendering of verses 8, 9, 10 makes them very simple. It runs as follows:

For man is not originally from woman [as a despised and inferior source], but woman is from man. Nor was the man created for the woman, [to help her], but the woman for the man, [to help him]. For this [additional] cause ought the woman to have the authority over her head [to unveil it], because of her angels who always behold God's face.

The 10th verse, read in this way, consistently gives a logical climax to the Apostle's reasonings in the preceding verses, and the R.V. and its marginal note is very near Dr. Bushnell's reading when it says, "For this cause ought the woman to have authority over her head, because of the angels." The words "a sign of" in the text of the R.V. are in italics, indicating that they are not in the original Greek but are supplied by the

translators.

The R.V. rendering, therefore, correctly does away with the fiction of "veil" as a "sign" of another's authority. Yet the A.V. (1611), and even a recent edition of the A.V. issued with the express purpose of helping students in the understanding of the Scriptures, has a note in the margin saying that "power on her head" means "the sign of her husband's authority." How difficult it is for fixed ideas to be removed from the minds of men, even when there are indisputable and authoritative statements to the contrary! How the idea that "power" meant a "veil" came into the teaching on 1 Cor. 11:10 is traced back historically by Dr. Bushnell to Valentinus the Gnostic and the rites of the gnostic initiation ceremonies, showing that the very first corruption of St. Paul's meaning came from this objectionable source.

But what about these angels in verse 10? The suggestions made in connection with this phrase are truly childish and unseemly, contrary to an understanding of what the atoning work of Christ has accomplished for redeemed men and women. Some expositors suggest some peril from the spirit world which demands a veil as protection for the praying woman, so that even in private prayer she is to be covered; whereas the only protection from the interference of evil spirits with man or woman engaged in prayer is reliance upon the atoning blood of the Lamb. From the highest spiritual standpoint, which was Paul's normal condition of mind, the words mean that the woman should have unveiled access to God, as well as to her husband and the angels. This the text itself confirms in the original.

The definite article in Greek, says Dr. Bushnell, often has the force of a possessive pronoun. The words in verse 10 thus will bear the translation "because of *their* angels." This could be



taken in two ways. First, in the light of Christ's word in Matt. 18:10, where He says of the "little ones" who believe in Him that "their angels do always behold the face of my Father which is in heaven," meaning that the ministering spirits called "angels," who are given charge over all believers (cf. Heb. 1:14), have always unveiled access to God, and therefore those they minister to should have unveiled access also, being in higher rank (in Christ) than the angels who minister to them. Or the word "angels" may be used by Paul to denote what an old mystical writer, William Bromley, wrote a hundred years ago, that the spirit of the believer is called his "angel," "because it stands between God and our outward man, receiving directions from Him for [its] rule and government."

Verses 11, 12 and 13: "*Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord. For as the woman is of the man, so is the man also by the woman; but all things are of God. Judge ye in yourselves: is it seemly that a woman pray unto God unveiled?*"

These verses contain Paul's reminder of the oneness in Christ of men and women "in the Lord." He had been obliged to refer to each apart from the other, but the true spiritual position of both was one in Christ, neither able to do without the other in the economy of grace or in the world of men. So his final word is that, having reasoned the matter out for those he was writing to, they were now able to come to a conclusion and "judge among themselves," and decide, "is it seemly that a woman pray unto God unveiled" (v. 13). The removal of the interrogation mark placed to these words makes all the difference, and the removal is legitimate because, as Dr. Bushnell points out, there is no interrogative word in the sentence in the original Greek, nor does the Greek "alter

the order of the words of a sentence to distinguish a question from a simple statement as we do in English." *The interrogation mark alone changes the statement into a question in the English version.*

Verses 14 and 15: "*Doth not even nature itself teach you, that, if a man have long hair, it is a dishonour to him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.*"

A simple statement in these verses has again been turned into a question by the punctuation added "centuries later than when St. Paul wrote these words." The Apostle thus appears to make statements that are obviously contrary to the facts of nature and of history. For, as Dr. Bushnell says, "nature" does not teach that if a man has "long hair" it is "a dishonour" to him—millions of men in China wear long hair, and "nature has never taught them that it is a shame." Furthermore, the Corinthians to whom Paul was writing boasted that they were "descendants of the long-haired Achaeans, celebrated in the Greek poem, Homer's Iliad." It would therefore be a most strange question for Paul to put to them, while to Jews long hair in fulfillment of religious vows (Num. 6:1-21) was a glory, not a shame.

But why does Paul refer to hair at all? Again we need to understand Jewish customs. Perpetually Paul had to be countering not only the customs but the influence of Judaistic thought upon Christians only gradually emerging into apprehension of the full liberty of the gospel. The Apostle had just said that a woman should have "authority over her own head" to veil or unveil as she judged best. But the Oral Law had made unveiling so disgraceful a thing that Christian women would find it difficult to put away the veil, even when circumstances were favorable to doing so. The Apostle then meets this difficulty



by saying that the woman already had a veil that was a glory to her—her own hair—and so she need not be ashamed of uncovering it, whatever the Judaizers might say.

Verse 16: "But if any man seemeth to be contentious, we have no such custom, neither the churches of God."

Here is the conclusion of the passage, and it should be read in the light of all that has preceded it. In effect Paul says: If the women under specially difficult circumstances wish to veil, they are to have "authority over their head" to do so or not, as they please. But "if any man seemeth to be contentious" about it, let him know that as Christians and as a church we "have no such custom" of veiling.

The summing up of the whole passage is given as follows by Dr. Bushnell. "Paul (1) forbids men to veil (since there is now no condemnation to them which are in Christ Jesus); (2) permits women to veil; but (3) guards against this permission being construed as a command by showing that ideally the woman should unveil before God, man and angels; (4) shows that there is

special propriety in women unveiling when addressing God in prayer; (5) declares that (contrary to the teaching of the Jews) there is nothing for a woman to be ashamed of in showing her hair, for it is a 'glory' to her; and (6) disavows veiling as a church custom." In confirmation of the correctness of this interpretation of the whole passage, Dr. Bushnell remarks that a "little historical evidence . . . ought to go a long way" in proving that the Apostle did not forbid women unveiling, for it is an undisputed fact in church history (see Dean Alford in comments on 1 Tim. 5:9) that "women sat unveiled in the assemblies in a separate place, by the presbyters," and were "ordained by the laying on of hands" until the Church Council of Laodicea forbade it in 363 A.D.—three hundred years after Paul had written the Epistle to the Corinthians.

Dr. Bushnell has much more to say than this on the subject, for she devotes two further lessons to tracing back through church history how the misinterpretation of Paul's true teaching on the veil came into and colored the later versions of the English Bible.

To be continued in the next issue of SHEKINAH.



## what the people are saying



Good day! I would be pleased to receive your magazine. I am led to you by a radio broadcast on WQBH-AM, Detroit which I thoroughly enjoyed. Thank you.

**E. Perry  
Detroit, Michigan**

I should like to take this opportunity to thank you very much for the contributions you make daily in order to give us more light on this subject of the Godhead. Many times we believers in the third world have been given in-

adequate information on this issue. The first time I read your literature I could not believe it, since it was new to me, but as time went on I happen to be perceiving more light. I need to read more of your books in order for me to be in a better position to explain it to my two brothers and sister who still find it difficult to believe. Another thing, I met opposition from my church Pastor who didn't seem to understand you. He found this information quite too hard to register in his

head so He gave me warnings and much intimidation. Sister it is my prayer that the Lord may give you more revelations full of inspired information that will help in the building of the strong church of God. May God add blessings to the work you are doing. Accept my deep appreciation.

**Samex D. Ssekabira  
Kenya, East Africa**

I have just read your newspaper and  
(See Letters, next page.)



# Women

Continued from page 11

equality of men and women. They are created as equal persons, but are also equal in terms of personal interdependence.

"In theological terms, the fall (Adam and Eve's sin) sets man against woman after a prior perfection, and inequality can be traced to this. The fall also pits man against man (Cain and Able), nation against nation (the tower of Babel), and man against nature (the expulsion from the Garden of Eden).

"Again in theological terms, this is how the biblical authors explained how social inequality came about. But God only mandates salvation and justice. He reveals nothing of how humankind is to live that out in the world. The inequality found in the Bible is man's, not God's," she said.

Sister McHatten said some will look at the Bible and say: "God said it." But for the biblical authors, everything — social, political, economic — was ordained by God. They did not separate social norms from God, and took the view that God dictates everything.

"I don't see anything in the Bible that dictates social laws, not even the Ten Commandments. That is the responsibility of humankind. Now that we are aware of inequality, it is our responsibility to change it," she said.

Many talented and well-educated women, both lay and in religious orders, should be in the leadership of the church, she said. They could add a dimension missing in an all-male leadership, and possibly give the church a more balanced approach to current problems and solutions, she added.

"Women's voices are *not* being listened to in the church because the church has been for so long a male-oriented institution. Many men feel threatened by women in leadership roles. There is so much abuse of the Bible today. Many people try to bring the Bible's social context into the present, while ignoring the theological message," she said.

Sister McHatten said change will not come about in the church by force. She said the need must first be felt by the male hierarchy and the majority of women in the church who are happy with inferior roles. But she is not optimistic that change is in the foreseeable future.

"As in all things, however, the minority can effect actual change. The majority follows along and eventually recognizes the need for the change," she said.



## THE WOMAN'S CREED

By Rachel Wahlberg  
of the Lutheran Church in America

(She wrote it upon pondering the Apostles' Creed and wondering what it would have been like had some women written it.)

Just these excerpts:

I believe in God  
Who created woman and man in God's own image  
Who created the world  
And gave both sexes  
The care of the earth.

\* \* \*

I believe in Jesus  
Who thought pregnancy and birth  
With reverence  
Not as punishment — but  
As wrenching event  
A metaphor for transformation  
Born again  
Anguish — into — joy.

\* \* \*

I believe in the Holy Spirit  
The woman spirit of God  
Who like a hen  
Created us  
And gave us birth  
And covers us  
With her wings. . .

(The Women's Creed, published in *Jesus and the Freed Woman*, New York: Paulist Press, 1978.)



## Letters

enjoyed it so much I would like to receive it personally. I have already recommended that the Center also subscribe to it.

Jeannette Rodriguez

Center For Women and Religion  
of the Graduate Theological Union  
Berkeley, California

I am deeply grateful to you for sending me your valuable and very informative magazine (*She-Kin-ah*) and two booklets "*As An Eagle*," and "*In The Beginning*

*God*." I feel these two silent little evangelists of *Shekinah* should also be translated in our "Hindi" and "Urdu" languages for free distribution among Indian Christians, so that they may also know the reality and truth of the word of God.

(See Letters, page 24.)



PACIFIC UNION RECORDER / OCTOBER 18, 1982

# The Projected Role of Women in the Seventh-day Adventist Church

by Naomi Yamashiro  
Hawaii Representative

Fifty years after 1844, the developing Seventh-day Adventist Church was using all its resources to organize for the great commission entrusted to it. A brief look at the beginnings of the Church reminds us of that.

Most homes at that time had no electricity and no central heating. Coal or wood stoves required 24-hour tending. There were no refrigerators, washing machines, hot tap water, showers, or fast-food restaurants where one could grab a bite to eat.

Women were household producers. They fed their families and kept them warm and clean. Women reared and educated children, grew and preserved food, prepared meals, cleaned and fueled lights, stoked ovens, emptied slop buckets, manufactured clothes and cleaned them.

## Women as Denominational Employees

Despite all the demands on women's time during this period, 15 percent of denominational employees were women—188 out of 1,244. There were no ministers, however, except that Mrs. White was preaching. In 1895 the Seventh-day Adventist Church listed women in the following positions: one local conference treasurer, five conference secretaries, one business manager, four editors, 33 out of the 38 local conference Sabbath school secretaries, and a multitude of missionary licensees.

It was in 1895 that Ellen White wrote in the *Review and Herald* that women who were willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They were to be set apart for the work by the laying on of hands. In some cases, she said, they would need to counsel with the church officer or minister; "but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the Church. This is one other means of strengthening and building up the Church."

Bible workers and colporteurs were also encouraged, and wages worthy of their labors was strongly urged.

## The Role of Women Changes

By 1920 the demands of child care had eased, as all states had compulsory education laws. Families had also grown smaller with two or three children as compared with four or five previously. The public schools offered free baby sitting for several hours each day, allowing women more time to do their chores or to sit idly, wondering how to spend their time.

During this time, civic organizations and women's clubs multiplied as women volunteered for community activities. Twenty-five percent of all women in the United States were working outside their homes. The majority were single, but 21 percent were married women as compared with 12 percent in 1890.

Within the Church's organizational structure during this time, most women never actively solicited executive positions. They remained content with supportive roles. When they found themselves in influential positions of leadership, it had inevitably resulted from a humble devotion to duty. If asked to serve in mundane, menial tasks, they usually

did so with dignity and a conviction that the Lord wanted them to do so.

They never contended for their rights, believing what was found in *Ministry of Healing*, page 477: "If any are qualified for a higher position, the Lord would lay the burden, not alone on them, but on those who have tested them, who know their worth, and who can understandingly urge them forward. It is those who performed faithfully their appointed work day by day, who in God's own time will hear His call, 'Come up higher.'"

In 1913 L. Flora Plummer was asked to be chairman of the Sabbath School Department at the General Conference, a post she held for 23 years—1913 to 1936.

## Women Drop Out of Administration

Since then, however, women have dropped out of administrative positions—so much so that by 1972 there was only one Sabbath school secretary on the local conference level as compared with those 33 out of 38 back in 1895.

The Equal Rights Amendment passed in 1972 changed the role of women in America dramatically. Within eight years, the proportion of women enrolled in traditionally male vocational education courses more than doubled, the percent of professional degrees earned by women quadrupled from 1:16 to 1:4, half of all master's degrees awarded went to women as compared with 2:5 in 1972. Twenty-five percent of the graduates in master's of business administration were women, up from 4 percent, and 1:3 of all doctoral degrees awarded in 1980 as opposed to 1:6 in 1972.

In the work environment, predominantly male fields—craft workers, laborers, managers, administrators, computer specialists, attorneys, physicians—saw a 94 percent increase in women workers.

## Woman Receives Nobel Prize

The world was startled when the 1979 Nobel prize of \$192,000 was awarded to the daughter of a grocer, Mother Theresa, for her work and ministry to the poor, sick and dying in Calcutta, India. Her description of herself will be treasured through history: "No one thinks of the pen while reading a letter. They only want to know the mind of the person who wrote the letter. That's exactly what I am in God's hands, a little pencil. God is writing His love letter to the world in this way through works of love."

Today, in an era when women hold positions as



prime ministers, cabinet members, congresswomen, senators, corporation presidents, chairpersons of boards, the Church needs to take action to be in step—if not a step ahead of the times. On the General Conference level, since the untimely death of Carol Hetzell, who directed the Department of Communication, there are no women listed as department heads.

### Women Workers in the Pacific Union

In the Pacific Union Conference, there are three paid women departmental workers, one heading Communication, one associate in Education, and one who is credit manager at Home Health Education Service. There are four women on the Union Executive Committee of 50. In the Minority Groups Committee women are truly a minority with three out of 59.

In the local conferences, there are no women on the departmental level in Arizona or Nevada-Utah, two in Central and Northern, four in Southeastern and Southern, and one in Hawaii. There is some token representation on the conference committees.

The Church has generally taken a position on social changes such as women's fashions and men's length of hair and beard, that they would not be the first nor the last to change. Why, then, the reluctance to keep in step with this change? . . .

In choosing Ellen Gould White to be a prophetess and spiritual leader of the Seventh-day Adventist Church, God has in a most convincing way upheld women's role in the Church. As men are restored into the image of God just before His coming, the necessity of having one rule over the other or for one to be in subjection to the other should disappear, for all will be equal in Christ Jesus.

Looking back a hundred years, we see how rapidly women's role in society has changed. Their role in the Church has regressed somewhat during that period of time.

### "I Have a Dream . . ."

However, like Martin Luther King, I have a dream that one day God's original plan for male and female will be restored and woman will be standing side by side as equal with man, not to be trampled under his feet as an inferior, nor controlling him as the head.

I have a dream that equality will include equal pay for equal work; equal opportunity for equal benefits in moving, living expenses, household status; administrative positions now reserved exclusively for men but for which women are eminently qualified; abolishment of unexpressed attitudes, unwritten policies, unmentioned topics which exclude the voice of women in the Church; and women treated and respected as individuals.

I have a dream that one day the Church will see that the gospel commission is equally binding on men and women, that each avenue of service is as binding

as another, that every resource in the Church will be used. Not a hand will be bound, nor a soul discouraged, not a voice hushed but each will labor, privately or publicly, to help forward this grand work.

I have a dream that one day in the area of administration, the best qualified person will be chosen whether male or female; that the right of ordination will be bestowed because of evidence of consecration and spiritual leadership and not by one's academic degree or sex. . . .

I have a dream that one day soon the April 1975 Spring Council motion on the role of women in the Church will be fully implemented in all our churches.

### ROLE OF WOMEN

Spring Council of the General Conference of Seventh-day Adventists, April 3, 1975.\*

#### VOTED:

1. That we continue to recognize the primacy of the married women's role in the home and family as repeatedly emphasized in the Scriptures and Spirit of Prophecy.

That we also recognize that there are many women in the Church without family responsibilities who are capable and free to dedicate their full time to the service of the Church in many spheres and on many levels.

2. That we agree that potential leadership roles on all levels of administration not requiring ordination to gospel ministry be open to suitably qualified women whose home and family responsibilities make this possible.

3. That therefore we request Church and institutional administrators on all levels to make continued efforts to place qualified women as well as men in the categories of work referred to in the preceding paragraphs.

4. That the way be opened for women elected to serve as deaconesses in our churches be ordained to this office and that the Church manual committee be requested to give study to a statement of the qualifications of a deaconess and suggestions for a suitable ordination service.

5. That the greatest discretion and caution be exercised in the ordination of women in the office of local elder. That counsel be sought in all cases with the local conference and union and division committees before proceeding.

6. That we recognize that the history of the Seventh-day Adventist Church provides precedence for women to all roles of leadership.

However, in the matter of ordination of women to the gospel ministry we believe that the world Church is not yet ready to move forward. Therefore, until this question becomes clear we recommend that every endeavor be made to use women in the numerous positions many of them are well qualified to fulfill.

7. That we further recognize the considerable contribution that women have already made to the Church as Bible instructors and in other soul-winning capacities and recommend that where Bible instructors or other women with suitable qualifications and experience are able to fulfill ministerial roles, they be assigned as assistant pastors, their credentials being missionary licenses or missionary credentials.

\*In 1979 the Annual Council approved another category for both ordained men and women in positions of responsibility. They now receive the Credentialed Minister card.



The Lariat

Friday, October 15, 1982

# Holy Spirit in feminine form

## Woman motivated by vision

BY CHERYL FLETCHER

Lariat Reporter

Lois Roden said she believes the Holy Spirit is a woman.

She said she has been studying the concept of the feminine Holy Spirit for quite some time, but in 1977 she had a vision that convinced her of the idea.

"I felt a presence in my room," the 65-year-old woman said, "and I looked up at my window, and I saw a vision of a shimmering silver angel just passing by my window, and in the background there were thousands of angels that looked like feathery types of wings.

"But, the angel that I saw was very close up to the window, and I saw that it was a feminine figure, and that's what made me continue talking about it."

Mrs. Roden is the leader of The Branch, a reformist group of Seventh-Day Adventists, located outside of Waco at the New Mount Carmel Center. Her ministry is not recognized by the Adventist church.

Because she believes the Holy Spirit is feminine, Mrs. Roden said she does not agree with the orthodox Christian concept of the Father, Son and Holy Ghost as one person, the Trinity. She said she believes there is a Father, Son and Mother in heaven.

"It's a family picture," she said. "It takes a woman to make a man, a father . . . so we have the male and female balance in the heavenly family, as it should be in the earthly."

The scholars all know about the femininity of the Holy Spirit, Mrs. Roden said, "but it hasn't been the prophetic time to present it because we've been busy learning about the Father and Son."

"Now we're going to get acquainted with our Mother

who art in heaven," she said. "We've been acquainted with our Father who art in heaven and our Brother and now we're going to get the whole family picture."

Knowing the feminine Holy Spirit is important to salvation, Mrs. Roden said, because "without knowing both the intercession of Christ and the Holy Spirit we can't reach the Father."

"When you have a double intercession," she said, "you're twice as well off, twice as sure of being in the kingdom."

Mrs. Roden bases much of her belief on the gender of the word for spirit used in the original languages of the Bible. "I've spoken with Rabbis in Jerusalem," she said, "and they verify that the word ruah (for spirit) in Hebrew is always feminine."

"We get a rich understanding when we go back to the original language," she said. "Through translation we lose a lot of the meaning."

The grammatical gender of a word is not that significant, Dr. Edward Dalglisch, professor of religion and Hebrew said. There is no neuter gender in Hebrew he said.

Numa, the Greek word for Holy Spirit in the New Testament, is neuter, Dalglisch explained.

"When you try to predicate God feminine, masculine or neuter," Dalglisch said, "you are trying to catch Him in a little box. God is God. Those terms don't apply to God, they apply to humans."

Mrs. Roden, who looks more like an elderly school teacher than prophet, describes her congregation as interdenominational. "It's wider than Christianity," she said, "it's Jewish, it's Muslim, it's Buddhism, it's everything all rolled into one in the setting of the true scripture."

November 27, 1982 Waco Tribune-Herald

# Sect leader's burial wishes realized

By JEFF HAMPTON  
Tribune-Herald Staff Writer

Benjamin Roden's last request was that he be buried on the sacred ground of the Mount of Olives in Israel.

Roden died in 1978, but his final request was not fulfilled until a few weeks ago when his wife, Mrs. Lois Roden of Axtell, accompanied his body from Waco to New York and then on to Jerusalem.

Roden, formerly of Odessa, was the leader of "The Branch," a splinter group of the Davidian Seventh-Day Adventist

Church. The group was based at the Mount Carmel Center east of Waco near Axtell, and Roden was thought by his followers to be the modern-day counterpart of the biblical prophet Joshua.

Roden was a Jew by birth, but a messianic Jew — one who believes Jesus was the prophesied Messiah. Since his death, his work has been continued by his wife, the leader of a sect called the Living Waters Foundation.

Mrs. Roden said she left for Israel in early October after making arrangements

with Connally-Compton funeral home to have her husband's body disinterred.

A spokesman said the funeral home was asked to help with the arrangements because permission was needed from the Texas Department of Health to have the body removed from the mausoleum at Waco Memorial Park. The funeral home then made arrangements for the body to be shipped to New York where another funeral home handled the overseas leg of the journey.



"People are disinterred all the time, but it is rare that someone's body is sent out of the country," the spokesman said.

Mrs. Roden, who has traveled to Jerusalem on numerous occasions in connection with her work, said a rabbi there helped her get permission to have her husband buried on the Mount of Olives near Jerusalem.

At the time of the reinterment, 10 other

rabbis assisted the principal officiator as 20 people from all corners of the globe watched, she said.

"It was a real history-making event in my life," she said, adding that a stone for her husband's grave will be unveiled next spring during Passover.

Rabbi Abraham Pollack of Congregation Agudath Jacob said the Mount of Olives is

a popular place to be buried because it is near the site of the old Temple and many great men, "including the prophets of old," have been buried there.

As for arranging a burial there, "I really don't know how difficult it is, but it's not easy," he said. "You can't just buy a plot. You have to get permission from the government. You have to be screened by a special committee."



TORONTO STAR, SATURDAY, NOVEMBER 20, 1982

# Orthodox Jewish feminist would end male domination

By Tom Harpur  
Star religion editor

The world's religions, and the varying denominations within them, are being dragged screaming into the real world of the 1980s in respect to the role and status of women.

In short, a revolution is going on — pregnant with significance not just for women's equality but also for the very concept of God itself. A religion in which God is no longer seen as patriarchal and in which the language and leadership is no longer exclusively male is one whose vision of the "ultimate ground of all being" must inevitably be radically changed as well.

The process — totally revolutionary in

essence — can perhaps be seen best in one of the oldest and most traditional of the great religions, Judaism.

When you zero in on the Orthodox wing, the most conservative group of all, the full, ethical impact of the movement for women's liberation appears at its peak.

Can a faith in which all adult males actually thank the Deity for not making them a woman, in which women have no responsibilities or rights with regard to public worship, in which women have been virtually barred from reading and learning Torah (all that is taught and meant by the first five books of the Bible), or in which the religious courts do not accept the testimony of a woman — can it change without losing its basic identity?

## Best values

A growing number of Orthodox women, and even some Orthodox rabbis, believe it not only can but must.

They are convinced that there is ample precedent even within the vast and ancient traditions for taking the best values of the surrounding society and integrating them — especially if these values, when objectively considered, actually confirm or illumine central themes in Judaism, the full dignity of both men and women as created in the image of God.

A key protagonist in the struggle to have Orthodoxy listen to what the Spirit of God is saying through the women's movement is the wife of a New York rabbi, Blu Greenberg.



Mrs. Greenberg, who lectured in Toronto this week at the Jewish Book Fair, is the author of an explosive new book, *On Women and Judaism, a View from Tradition*, (Jewish Publication Society of America, Philadelphia, 1982).

The mother of five children, with a rabbi for her father, she is completely committed to traditional Judaism — yet utterly radical in her demands that it be transformed in order to be true to its own best self.

### Jewish life

Mrs. Greenberg, in a chapter titled, "Feminism; is it good for the Jews?" and another called, "Can a mild-mannered Yeshiva girl find happiness among the feminists?" argues two ways.

On the one hand, feminism has much to teach that can enhance the quality of Jewish life. On the other, feminists need to curb their excesses by looking seriously at Jewish values regarding the family and sex.

Blu Greenberg told me, in a lengthy interview this week, that even though the chief reaction to feminism among the Orthodox community is one of fear and ill-disguised contempt, a "true revolution" has begun and that nothing can stop it.

"I believe, for example, there could be women rabbis within Orthodoxy in my lifetime," she said.

The possibility of such a thing ever happening was so remote for over three millennia that none of the traditional sources ever discussed it; so, none of them actually say "no" to the idea, she argues. "That's a definite plus."

As more and more Orthodox women get access to Torah and Talmudic education, she says, it will become more and more difficult for the men to argue they are not suitable rabbinical material.

Mrs. Greenberg hails the move in the last decade in the more liberal wings of Judaism, the Reform and the Reconstructionist, to ordain the first female rabbis because this has given "models" for the Orthodox to follow eventually.

She admits, however, that when she heard of the first of such ordinations, that of Rabbi Sally Price, she was "frankly, horrified." In 10 years, her personal odyssey has obviously brought her a very long way.

Mrs. Greenberg herself admits that her rabbi-father was exceptional in that he saw to it she got the finest Jewish education available. Yet, she remembers vividly as a child that he would take the boys in the family and teach them Torah and Talmud (the ancient collection of rabbinical explanations of the law) but never her.

### Powerful tract

Then, when she was old enough to have boys come to take her out on dates, she found to her chagrin that her father would discuss the Bible with them — but still not with her.

"Yet, today, even he has changed because he frequently takes my girls aside and teaches Torah to them," she says.

Her book is a powerful tract in favor not so much of equality of Jewish women, she says (since that, in feminist terms, has tended to mean a blurring of the distinctions between biologically and traditionally conditioned male and female roles), but, rather, an argument for "equality of access."

By this she means: Equal access to Jewish learning, to Jewish law, to worship — not only can Orthodox women not be rabbis, cantors, or readers of the Torah, they must sit in a screened-off section of the synagogue — and access to the language of theology itself.



**Blu Greenberg:** Writer says women should have equal access with men to Jewish learning.

To understand fully her concerns, it has to be understood that in Orthodoxy (unlike all the other branches of Judaism now) a woman cannot be counted as one of the 10 people necessary for a congregation — the minyan.

Orthodox divorce law is entirely on the side of the husband in that only the husband can write and deliver a get (bill of divorce) to his wife in order to terminate the marriage.

Some men even withhold this after a civil divorce has been granted knowing that a dedicated ex-wife will never feel free to start a new life until she has a Jewish writ of divorce in hand.

The original exclusion of women from any responsibilities for performing public prayers was in order to leave them free to carry on their domestic duties. But, in a new age, it has become a real form of discrimination, Mrs. Greenberg affirms.

The liturgical or ritual exclusion is at its most glaring in regard to life-cycle ceremonies such as birth (males have circumcision) puberty (the males have the Bar Mitzvah where they publicly read from the Torah), and even at weddings where the male role is uppermost.

Here again, the fact that the other "denominations" in Judaism have initiated covenant ceremonies for baby girls has helped point the way Orthodoxy should go, she says.

Mrs. Greenberg has not tackled publicly the matter of separate seats in the synagogue — "I may be politically naive but I'm not Kamikaze" — but at every other point her stand is clear.

Even on abortion, she feels her tradition is wrong to take its rigid position of allowing none save where a mother's life is in jeopardy.

### Negative side

Orthodoxy, however, does not take the right-to-life view that the fetus has inalienable rights or that abortion is in any sense murder. Its traditional teaching has been based on a general reverence for life and the need to propagate in the face of never-ending persecutions and pogroms.

Mrs. Greenberg believes the old concern for the mother's life and health could be extended to include quality of life in such a way as to make possible acceptance of a genuine freedom of choice.

When she comes to her critique of the feminist movement, the author has much of help to say to women of all faiths (and of none) who are bewildered by the negative side of recent gains.

She feels Judaism in its most conservative form has something to offer in its emphasis on the centrality of the family, the sacredness of the sexual union between a man and his wife, and the generally high respect it has had for the mothering and nurturing side of the female psyche.

"You can have full equality of access to power, leadership, and career fulfillment without in any way trying to pretend that there are no differences between men and women," she argues. "The original feminists have left thousands of casualties in their wake by suggesting that traditional feminine roles were a form of slavery."

To put it another way, she says: "Identical equality in every detail is doomed to failure. Not everything is always equal at every given moment."

### Next book

At the close of the interview, I asked her whether she thought the full admission of women to "equal access" on the part of Judaism would eventually change its view of God.

She smiled what she has called her "mild-mannered, Yeshiva smile" and said:

"You know, I have never, in all my years of lecturing and writing on Jewish issues, been asked that question. I'm somehow sure it will, but right now I can't say how. Perhaps that's what my next book should be about."

My own feeling as a religion editor is that unquestionably the feminist movement — properly heard and assimilated — will radically alter how all faiths perceive the Lord of all.

When we no longer have a "macho God," it will no longer be possible, for example, for religious leaders so lightly to say the words which have led so many past millions into mutual slaughter: "God is on our side."



## Living Waters

OSHAWA THIS WEEKEND, Saturday Dec. 4, 1982

# Holy Spirit's female, visitor tells Oshawa

By Cy Elsey  
Staff Writer

A bumper sticker reads: Pray To God She Will Hear You.

A button carries the message: Trust In God She Will Provide.

Words on a T-shirt are: When God Made Man -- She Was Only Kidding.

They are among the various means that the Living Waters Branch -- an inter-denominational church group -- is spreading the view that the Holy Spirit is female.

The leader of Living Waters is Bishop Lois Roden, a 65-year-old grandmother.

While it is not known exactly how many people belong to the church, Mrs. Roden and other leaders of her group estimate the number in the "tens of thousands" in several countries.

Mrs. Roden has travelled almost all over the world.

She stopped off in Oshawa recently during a speaking tour in the Toronto area. She visited Oshawa's Living Waters Branch representative Gladys Ottman and other members of the group.

She was accompanied by her secretary Catherine Matteson; Novelette Sinclair, Montreal representative; Myrtle Clarke, Toronto representative; Perry Jones, public



The leader of the church group Living Waters Branch Bishop Lois Roden (right) was in Oshawa last week. She was greeted by Gladys Ottman, the group's Oshawa representative.

relations director.

Jean Burton is the Whitby representative.

Mrs. Roden recalls that shortly before her husband's death she had a vision of the Holy Spirit.

It was one night between 2 and 3 a.m. when she looked and saw the vision passing her bedroom window.

"It was of a silver angel, shimmering in

the night. It was a feminine representation of this angel. I had been studying Revelation 18 and it said that this mighty angel was to come down to earth and that was my understanding. I had been studying about it," recalls Mrs. Roden.

And, from that moment on Lois Roden has never had a doubt. She knew the Holy Ghost is feminine, and

she knows she has an obligation to say it and that is what Mrs. Roden has been doing the past five years.

She started delivering the word from the church her husband founded on a farm outside Waco, Texas, and it is still the main Branch of Living Waters Branch.

Mrs. Roden and others subsist on vegetarian diets with

prayer breaks a couple of times a day.

Mrs. Ottman's daughter Ruth, a laid-off stenographer, has joined Mrs. Roden on her speaking tour in the United States.

Living Waters Branch is planning a World Congress at Detroit in 1984, with representatives of numerous churches invited to attend.

Meanwhile, Bishop Roden is seeking an audience sometime next year with Pope John Paul. She claims to have friends who personally know Pope John Paul.

Mrs. Roden and some of her followers followed the Pope during his 1979 visit to the United States, handing out literature to all who would take it.

"We are self-supporting," says Mrs. Roden. "We give literature free to anyone who asks and we trust the Spirit to impress the individual as to whether he or she wants to financially support our work including the publication of literature."

Bishop Roden expects to be back in the Toronto area in January.

In the meantime, the Living Waters Branch message is being carried on bumpers, buttons and T-shirts.



