

DOUBLE ISSUE

SHEKINAH

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Cover Article



“THE TIME OF THE END

“Behold, the Fig Tree, and learn **HER PARABLE** (Mark 13:28). When her branch thereof shall become tender, and her buds appear, know that the day of God is upon you.

“Whereupon, then, saith the Lord that **THE BUD-DING OF THE FIG TREE SHALL FORETELL THE END?**

“Because the **FIG TREE IS THE SYMBOL OF THE DIVINE WOMAN**, as the vine of the Divine Man.

“The fig is the similitude of the matrix, containing inward buds, blossoms on its placenta, and bringing forth fruit in darkness. It is the cup of life, and its flesh is the seed-ground of new birth.

“The stems of the fig tree run with milk: her leaves are as human hands (five pointed), like her brother the vine.

“And when the fig tree shall bear figs, then shall be the second advent, the new sign of the man bearing water (Aquarius), and the manifestation of the Virgin-Mother, crowned.

“For when the Lord would enter the Holy City, to celebrate His Last Supper with His disciples, He sent before Him the fisherman Peter to meet the man of the coming sign. (Pisces, the fish, is the age coming just before the water, Aquarian age, which we are now at the very beginning of.)

“There shall meet you a man bearing a pitcher of water. Because, as the Lord was first at a wine feast in the evening. After His Passover, for thereafter the sun must pass into a new sign.

“After the vine the fig; for Adam is first formed, then Eve. And because our Lady is not yet manifest, our Lord is crucified.

“Therefore came He vainly seeking fruit upon the fig tree ‘for the time of figs was not yet.’ And from that day forth, because of the curse of Eve, no man has eaten fruit of the fig tree.

“For the inward understanding has withered away, there is no discernment any more in man. They have crucified the Lord because of their ignorance, not knowing what they did.

“Wherefore, indeed, said our Lord to our Lady: ‘Woman, what is between Me and thee? For even **MY** hour is not come.’

“Because until the hour of the man is accomplished and fulfilled, the hour of the woman must be deferred.

“Jesus is the vine; Mary is the fig tree. And the vintage must be completed and the vine trodden out, or ever the harvest of the figs be gathered.

“But when the hour of our Lord is achieved, hanging on His cross, He gives our Lady to the faithful.

“The chalice is drained, the lees are wrung out. Then says He to His:—**‘BEHOLD THY MOTHER!’**

“But so long as the grapes remain unplucked, the vine has nought to do with the fig tree, nor Jesus with Mary.

“He is first revealed, for He is the Word; afterwards shall come the hour of its interpretation.

“And in that day every man shall sit under the vine **AND** under the **FIG TREE**; the dayspring shall arise in the orient, and the fig tree shall bear **HER FRUIT**.

“For from the beginning, the fig leaf covered the shame (being in this density), because the riddle of existence can be expounded only by him who has the **WOMAN’S SECRET** (Holy Spirit). It is the riddle of the Sphinx.

“Look for that tree which alone of all trees bears a fruit blossoming interiorly, in concealment, and thou shalt discover the fig.

“Look for the sufficient meaning of the manifest universe and of the written Word, and thou shalt find only their mystical sense. Cover the nakedness of matter and of nature with the fig leaf; and thou hast hidden all their shame. For the fig is the **INTERPRETER**.

“So when the **HOUR OF INTERPRETATION** comes, and the fig tree puts forth **HER BUDS** (woman restored to the **PRIESTHOOD AS QUEENS**), know that the time of the end and the dawning of the new day are at hand, ‘even at the doors.’ ”—*Selected*. Brackets and emphases ours.

Notes From The Editor

The Scriptures present a prophetic history of the Messiah texts depicting a mother-child **IMAGE** throughout the entire Bible. Most students of prophecy, however, have familiarized themselves with only the masculine aspect of the genealogy—through the fathers.

Nevertheless, the focal point in Genesis 3:15 is God’s promise to the woman, Eve, and **HER** seed, lineage through the **MOTHER**. “And I will put enmity between **THEE** and the **WOMAN**, and between thy seed and **HER** seed: it shall bruise thy head, and thou shalt bruise his heel.”

The longest time prophecy in the Bible has to do with the Image of the **WOMAN** and **HER** child in six thousand years of probationary time.

The revelation of this imagery was given by God, the Holy Spirit, from the beginning in strong terminology that has been covered up by the rubbish of human inventions, misapprehended and misinterpreted and concealed in the traditions of men by the presentation of a strictly masculine concept of God.

The Angel of God has appeared personally to the women of the Bible, chosen to reveal an image of the Messiah, each in her day, since Eve was ordained by God to represent the re-creator of Adam in the beginning. It was she who was to **REPRODUCE** God’s image in Adam in bearing righteous children both male and female. She was the very image of the God-Mother in Heaven **WHO** is the **AUTHOR** of the prophecies and is termed the Spirit (of Prophecy) **WHO** “Being but One, she can do all things: and remaining in **HERSELF**, **SHE** maketh **ALL** things **NEW**: and **IN ALL AGES** entering into holy souls **SHE** MAKETH them **FRIENDS** of God, and **PROPHETS**.”

“For **SHE** is the breath of the power of God, and a pure influence flowing from the **GLORY** of the Almighty: therefore can no defiled thing fall into her.”

“And love is the keeping of **HER LAWS**; and the giving heed unto **HER LAWS** is the assurance of incorruption.”

“**THEREFORE THE DESIRE OF WISDOM BRINGETH TO A KINGDOM** (the **RESTORATION** of Eden Lost [Joel 2:3; Ezek. 36:33-39] to Eve and Adam).”—The wisdom of Solomon (from the Apocrypha) 7:27, 25; 6:18, 20.

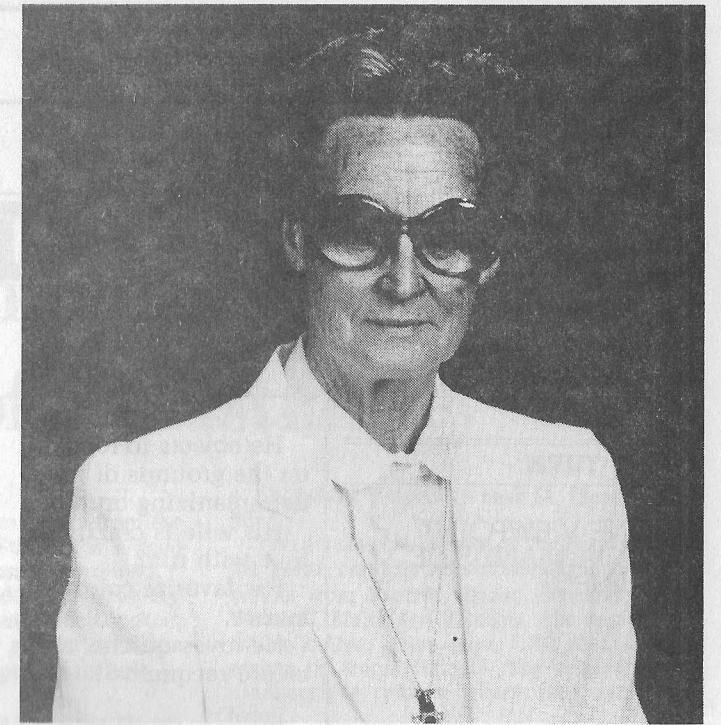
After God spoke directly to Eve, the Angel Gabriel appeared to Sarah with the promise of a son, Isaac, who was the image (type) of the Messiah in her day.

Thereafter, Moses was born to Jochebed and is termed by Inspiration and by Bible scholars as a perfect **TYPE** of the Messiah; Moses announced the coming of “another **ONE**,” Jesus, born of Mary, whom he enjoined all to obey.

Secondary Mother-Messiah types were seen in the images as revealed to Hannah of Samuel, to Manoah’s wife, of Samson, to Rachel of Joseph, and to Jochebed of Moses, son of Pharaoh’s daughter.

These images of the mother and child in their generation, kept alive the faith of God’s elect in the promise to Eve of Genesis 3:15 and pointed to the coming of God’s Son in the flesh, born **OF** the Holy Ghost through Mary, the Mother of God on earth.

The Family Tree (of Life, genealogy) revealed in the Old Testament was a masculine image of Isaiah 11:1; Jesse, Rod (David), Branch (Christ) confirming the masculine image of Ezekial 47:12—“His fruit.”



However, Isaiah 7:14 repeats the feminine imagery as revealed in Genesis 3:15 and pointed to its fulfillment in Luke 1:26-32. “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” Matt.1:23.

So in the New Testament we have a **FEMININE** image of the Family Tree (of Life) in the genealogy of Mary, a daughter of David who, in fact, fulfilled the prophecy of “**THE DAVID**” who brought forth the Messiah (Branch, a name of the Messiah) in the **PRIMARY** application.

But the **SECONDARY** application of the fulfillment of Isaiah 11:1 is future from Jesus’ day, when an **IMAGE** of the Messiah was to come bearing the name Branch; that is, a prophetic message was to reveal the “Man” whose name is The Branch (Zech. 6:12) and as in the case of Mary who fulfilled the primary application of the masculine imagery of Isaiah 11:1, we see **ANOTHER WOMAN** in the New Testament era fulfilling the image of a second antitypical Eve in revealing a feminine Messiah (Jer. 33:15, 16), The Branch, The **WO(Man)**, who shall build the temple of the Lord.

“In the midst of the street of it, and on either side of the river, was there the **TREE OF LIFE**, which bare twelve manner of fruits, and yielded **HER FRUIT** every month: and the leaves of the tree were for the healing of the nations.” Rev. 22:1.

“Now learn a parable of the fig tree: when **HER BRANCH** is yet tender, and putteth forth leaves, ye know that summer is near.” Mark 13:28.

“Now learn a parable of the fig tree: when **HIS BRANCH** is yet tender, and putteth forth leaves, ye know that summer is nigh.” Matt. 24:32.

“Here we saw the tree and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure, transparent gold. At first I thought I saw **TWO TREES**. I looked again, and saw that they were **UNITED** at the top in **ONE TREE**. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood, and the fruit was glorious; it looked like gold mixed with silver.”—Selected.

WHAT'S THE DIFFERENCE?

Ken Greenman

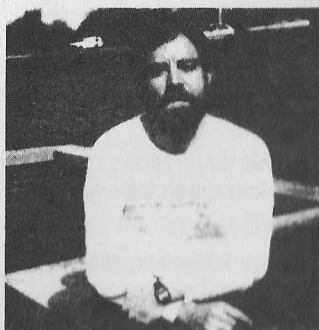
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In Turn

MY TURN

ONE VIEWPOINT ON A MANY-SIDED SUBJECT

Picture, if you will, a real man. He cries when he sees the Bell Telephone ads on TV. (With the nice mother saying, "He called just to say he loved me.") This man takes his baby out into the church foyer when her crying begins. He knits to relax. He's not a good mechanic.



Ken Greenman teaches English at Takoma Academy.

In Turn is a monthly column designed to foster thinking and stimulate discussion on pertinent issues. The opinions expressed in this column are not necessarily those of the INSIGHT staff or the publishers.

He objects to football on the grounds of its dehumanizing brutality. His wife is crazily in love with him. His favorite color is mauve. He loves quiche, right before racquetball.

Picture, if you will, a real woman. She is a competitive demon on a country basketball team. She fixes her brother's car.

She has always done well in math and logic courses. She is head of personnel for a local manufacturing company. Her husband is crazily in love with her. She loves navy blue. She loves quiche, right before racquetball.

Both of these people are well-adjusted adults. Their contentment and happiness are based on a firm belief in God and a committed love for those around them. They have found the ability to express who they are in the ways that are most comfortable for themselves without alienating those whom they love. Is he too feminine? Is she too masculine? No. They have found a pleasant balance in their lives.

That balance is an ideal for which we should strive. It allows us the broadest

expression of ourselves without the raised eyebrows and the snickering behind our back. It is not "gay." It is human. And it is right. ■

YOUR TURN

INSIGHT asked students from Adelphian Academy (AA), Columbia Union College (CUC), and Union College (UC) to read the My Turn by Ken Greenman and register their reactions to it by answering the following questions. There were 108 respondents.

1. Do you sometimes wish you could cut across the traditional sexual stereotypes as the people in the opinion piece have?
73% Yes
27% No
2. Where do you feel the most pressure comes from to conform to traditional sexual stereotypes? Check two.
25% Church
57% Friends
23% School
24% Family
58% Media

For Women Only

3. Are you attracted to good-looking, intelligent men who like to cook, sew, and take care of children?

- 91% Yes
9% No
4. Given the choice, which quality would you most prefer in a man?
9% Macho
91% Sensitivity
5. Do you think a woman automatically loses femininity when she chooses to fix her own car, go into business, or excel in sports?
0% Yes
100% No

For Men Only

6. Are you attracted to intelligent, good-looking women who pump their own gas, do carpentry, or read the Wall Street Journal?
80% Yes
20% No
7. Given the choice, which quality would you most prefer in a woman?
20% A good body
80% Intelligence
8. Do you think it is unmasculine for a man to cook, sew, or take care of children?
5% Yes
95% No

For Everybody

9. Do you think there are specific roles or jobs besides those based on physical differences that are proper for one sex but not for the other?
45% Yes
55% No

(Continued on page 30)

Centuries-old manuscripts in Ethiopia trace history of Christianity

Post News Services

ST. PAUL, Minn. — Getatchew Haile spends most of his time pondering life in pre-18th century Ethiopia, tracing the history of Christianity, law, literature and medicine.

He reports to work wondering if today will be the day he uncovers a previously unknown manuscript of Apostolic letters, Ethiopian literature or a first-hand account of a 13th-century battle.

The Ethiopian manuscripts are special because they may be Christianity's best link to its history, Getatchew said.

Christianity came early to Ethiopia, located on the Red Sea between Sudan, Kenya and Somalia. By 335, the church was formally established, Getatchew said.

Ethiopian churchmen preserved more manuscripts than any other country, he said, and have preserved religious books not found anywhere else, including the only complete books of Enoch, Jubilees

and the prophet Isalah.

"There may be more letters from the apostles," he said. "Ethiopia is a good prime candidate because it has others."

"People have no idea of Ethiopia's culture," said Getatchew, a soft-spoken, internationally known scholar who has dedicated his life to exploring the African country's history.

But Getatchew, who fled from his native country nearly a decade ago, must do his work away from Ethiopia, where the government wants him dead.

First a professor at Addis Ababa University, then a member of Parliament, Getatchew was threatened with execution in the 1974 revolution in Ethiopia. He was shot by the junta's soldiers before he fled the country in 1976, was paralyzed and now uses a wheelchair or canes.

Getatchew, 51, is an expert on Ethiopian literature and languages. For the past six years he has helped catalog microfilms of rare Ethiopian manuscripts at the Hill Monastic Manuscript Library

at St. John's University near St. Cloud, Minn.

The library, the largest of its kind in the world, catalogs microfilms of manuscripts from Austria, Spain, Germany, Portugal, Malta and Ethiopia. The largest collection, more than 7,500 manuscripts, is from Ethiopia. The original manuscripts remain where they are found.

Getatchew studies the Ethiopian manuscripts, found in the more than 15,000 churches and monasteries in Ethiopia. He then describes the content of each in a catalog published by the library. So far, only about half of the microfilms in the library have been cataloged.

More than 100 scholars each year come to the library to study the microfilms of the manuscripts, which were meticulously hand-lettered and illustrated by monks and nuns before the advent of printing presses.



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"SPOKEN WORDS FLY AWAY, BUT WRITTEN WORDS ARE HERE TO STAY"

— Lorraine Moreau-Laverriere

The ice hadn't dissolved on the pond the day he borrowed an ax and set off to live deliberately. It was March, 1845. Henry David Thoreau walked a mile or so out of his Massachusetts' village and began to cut down some "tall, arrowy white

ELLEN WHITE: A WOMAN LOOKS AT GOD, PART ONE

pinetrees" for timber. He would build a tiny cabin and live in it alone. He would eat from what he could plant and find in the woods. He wanted to prove it could be done. But more than that, he wanted to learn who he was and how to live.

Thoreau's experiment on Walden Pond was unique. But it wasn't an accident. The 1800s were times for trying new things.

When Thoreau describes the day he began his cabin he really sums up the feelings that his fellow Americans had for their era. "They were pleasant spring days," he wrote, "in which the winter of man's discontent was thawing as well as the earth, and the life that had lain torpid began to stretch itself out."¹

America was a brand new country just stretching itself out. Ideas from across the Atlantic, known by historians as the Enlightenment, were taking root. And the 18th century Enlightenment had affected everything. Its ideas had burst magnificently through Thomas Jefferson's prose in the Declaration of Independence. They had nudged Benjamin Franklin out into a lightning storm to fly a kite. They had made philosophers philosophize and thinkers rationalize.

Ellen White was born into this changing, revolutionary world. She was nearly 18 when Thoreau was establishing his one-room utopia on Walden Pond. Old ideas were being tested by startling new ones. Reason took precedence over old lines of tradition and authority. Science began to establish a more reliable method for establishing facts. People

taught the world could only get better and better. Perfection might not be too much to expect!

In the early 1800s optimism was almost unlimited.

After all, less than 50 years earlier the American colonists had

were changing how Americans governed themselves and how they spent their daily lives. These ideas also were influencing their view of God.

Changing Views of God.

Earlier, two hundred years before Walden Pond, Puritans had settled in Massachusetts. Puritanism had long exerted a strong grip on how people viewed God and themselves. God was pictured as authoritative and threatening. He was the Great Sovereign of law and order. Immense glory and power made Him awesome. By contrast, human beings were considered worthless and depraved. God was good; man was evil.

But new theological ideas gained acceptance in the late 1700s when John Wesley preached that God was not only great, but He was also kind.

Methodists talked less about God's life-threatening glory and more about His personal care for individuals. Tenderness, compassion, and forgiveness were the more gentle, even feminine traits attributed to God. Methodists also believed that human beings had hope. Though sinful, they were not totally depraved. People could improve if they turned to God daily in private devotions.² (This belief helps explain why Wesley's followers were called method-ists.)

Ellen White was a Methodist. Thoreau was not. But he and his friends in Concord and Boston did think man was a good and noble creature with tremendous potential.

It was like that in the early 1800s. Everything seemed possible. It was as though spring were in the air. Movements gathered momentum. Reformers urged changes. New churches were born and grew quickly. Utopian communities sprouted up everywhere. Thoreau's experiment at Walden Pond was merely one bud on the branch.

ELLEN WHITE: A WOMAN LOOKS AT GOD, PART ONE OF SHAKERS, MILLERITES, AND WALDEN POND

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Kit Watts

toppled the authority of a king. Maybe kings didn't rule by divine right after all. And by using their own heads, hadn't Americans reasoned out an exciting new form of government? Wasn't democracy a fine thing? Weren't inventors improving life with their inventions? Wouldn't steam engines and sewing machines and telegraph communications make everything better?

Ideas from the Enlightenment

Changing Views of Women

It's interesting that Ellen White wasn't the only woman who played a new and important role in the events of this era.

Women were among the leaders who crusaded for free education and public schools, for temperance, for the abolition of slavery, and for reforms in prisons and asylums. One of Thoreau's friends, Margaret Fuller, promoted women's rights on the basis of religious ideals. Another, Elizabeth Peabody, founded the kindergarten movement in America.

Ann Lee had come from England and founded the religious group that became known as the Shakers. Shakers developed the unique belief that Ann was the feminine counterpart of Christ. They felt she fulfilled the Genesis 1 concept that God is represented in humanity by male and female.

By the 1800s Shakers were giving women leadership roles and full equality in their communities—an unheard of practice. Eventually more than 6,000 folk became Shakers, living celibate lives and sharing work in about 20 villages throughout New England and as far west as Kentucky and Indiana. By their life style Shakers meant to show that people could live in peace and harmony right on earth.

Religious Revival

Meanwhile, a great revival in the late 18th and early 19th centuries was surging through New England towns and out to the American frontier. Optimism of the day made great preachers like Lyman Beecher wax eloquent. This popular evangelist couldn't resist believing that America was God's new chosen nation and that freedom would make men good. Listen to his hopes soar—

The time has come when the experiment is to be made whether the world is to be emancipated and rendered happy, or whether the whole creation shall groan and travail together in pain. . . . If it had been the design of Heaven to establish a powerful nation in

*the full enjoyment of civil and religious liberty, where all the energies of man might find full scope and excitement, on purpose to show the world by one great successful experiment of what man is capable . . . where should such an experiment have been made but in this country!*³

And up in New York State young Joseph Smith had begun



ILLUSTRATION BY S. BOHLMANN

dreaming dreams. His claim of direct revelations from God became so controversial—especially as the role of women in his new church was outlined to include the practice of polygamy—that Mormons were eventually forced out of New York, Ohio, and Missouri. The millennial peace and rest they wanted seemed illusive.

What tumultuous times! And not everyone shared the optimism. Ellen White herself was at the center of a movement that made one of the most dramatic and unpopular claims of all. The world would end about 1844! What—this world? This democratic, enlightened, free, and socially reforming nation? That's what William Miller said.

Regardless of your age, sex, or station in life, the Millerites said you would soon stand before God's judgment seat in person.

One of the side effects of this religious revival in the 1800s was that woman's role expanded. A

converted woman often wanted to witness, share, encourage, and exhort others. Soon woman's place became a hotly debated issue. Should women vote? Were women intelligent? What rights did they have? What work was proper for women? And most of all, what did God expect of them?

In Puritan times women had been told what to do by men; they were to love and obey. Men were to be like the God they pictured—law givers, judges, and disciplinarians. But religion was changing its understanding of God. Shakers had said God had a feminine side, so Shaker women lived in full equality with men. Methodists attributed a large place in their teaching to God's tenderness and forgiving love. During the revivals women often said they sensed a call and a responsibility to speak out for God even in mixed, public meetings—meetings where men were in the audience. (The Latter-day Saints, on the other hand, had a view of God that led them to place leadership, preaching, and teaching exclusively in the hands of men. Women seemed to be cherished for their reproductive ability.)

In the clash of ideas that marked the 1800s what side would Ellen White take? How would she view God? And how would she say God viewed her—and other women? Would a lot of Puritan thunder come crashing through her writings? Would she recognize any of the more feminine characteristics of God? Where would Ellen White herself fit into the movements and ideas of her times?

Next week we'll take a closer look at Ellen White's writings and the question, "How is a woman different from a man?"

See page 11, for Part 2

¹ Thoreau, Henry David. *Walden* (New York: W. W. Norton and Company, 1966), p. 27.

² Dowley, Tim, ed. *Eerdman's Handbook to the History of Christianity* (Carmel, New York: Guideposts Edition, 1977), pp. 446-452.

³ Tyler, Alice Felt. Quoted in *Freedom's Ferment* (New York: Harper & Row, 1944), p. 1.

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CENTURY

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An Evangelical Feminist Confronts the Goddess

VIRGINIA RAMEY MOLLENKOTT

... In the beginning exists the Virgin
Her word in Her world bears the breath of life,
Her seed in the wind blows
It seeks and it carries
The blessing of precious women's love. . . .

Glory to Her for the joy in living
and praise for Her power, Her tender care
Forever in beauty Her light shines upon me
The blessing of precious women's love. . . .

Trust in Her wisdom and truth to guide you
Beginning inside you, your feelings flow
It's Her justice in motion,
It's your heart in devotion,
It's knowing the blessing of women's love. . . .

Loving, loving, women loving
Easy, warmly, so peacefully. . . .

THIS SONG, part of a record album titled *Lavender Jane Loves Women*, is called "Her Precious Love." It is described on the jacket as "a religious tribute to the Mother-Goddess-Creator-Protector of life, love and joy. (The 'H' in 'Her' is always capitalized.)"

As much as I admire the loving, peace-affirming attitudes of the song, I am troubled by its separatism. In fact, because of songs like this, as well as Mary Daly's book *Gyn/Ecology* and Carol Christ's essay "Why Women Need the Goddess," I had assumed that Goddess worship was always separatist, disregarding men. I knew by hearsay that some witch covens permitted male participation, but had thought

that the male role would be so subordinate as to amount to a reverse sexism.

Black women and Jewish women cannot wholeheartedly participate in a feminism that rejects or ignores men, and neither can white women who are evangelical or biblical feminists. Whereas black women face a white racism that dictates their solidarity with black males, and Jewish women refuse to grant Hitler posthumous victories by turning against men and motherhood, evangelical feminists are too impressed by biblical images of the one family of humankind and the one body of Christ to be willing to structure a separatist solution to sexist inequities. Because of passages like Genesis 1:26-27, we evangelical feminists would feel that we were trampling on God's image (and therefore ourselves) if we excluded men from our concerns, our worship and our language. Hence I had given little serious consideration to those who were reviving the ancient religion of the Goddess, except to lament that the Judeo-Christian tradition had been so patriarchal that it had forced many justice-oriented women into neopaganism.

But recently I have discovered something that made Goddess worship a much more serious contender for thoughtful consideration. The fact is that only the relatively small lesbian-separatist contingent of Goddess worshipers speak and act in ways that exclude or scapegoat men. Mary Daly and Alix Dobkin (composer of "Her Precious Love") are part of the lesbian-separatist movement—a powerful and important movement because it provides a completely different alternative. By its very isolation, its radical purity of contrast, that alternative can show up the shortcomings of masculist culture, including the sexism of the Jewish and Christian establish-

Dr. Mollenkott is professor of English at William Paterson College in Wayne, New Jersey, and the author of eight books, including Speech, Silence, Action! (Abingdon) and Biblical Imagery of God as Female (forthcoming from Crossroad).

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ments. Nevertheless, I was wrong to assume that all worshipers of the Goddess were separatist and hostile to those of us who are trying (along with feminist males) to bring about reform in Jewish and Christian structures and within the forms of worship.

CHARLENE SPRETNAK, one of the finest scholars of postpatriarchal spirituality (holistic worship forms distinctly separate from Judeo-Christianity) expresses feminist anger at the assumption that Goddess worshipers view all men as by nature evil. Spretnak states:

"Be like me — or else!" sentiments on either side are sad and clearly divisive. A feminist's decision to live within or without patriarchal religion must be honored as a deeply felt expression of her self-determination. We honor multiplicity within unity — which many of us feel is most accurately symbolized by the procreative Goddess from Whose womb comes the multiplicity who are of the One [*The Politics of Women's Spirituality: Essays on the Rise of Spiritual Power Within the Feminist Movement* (Anchor, 1982), xxviii].

Such pluralistic ability to respect others despite deeply felt difference from them is, of course, the essential ingredient of all interreligious dialogue.

It was my own fault that I was not sooner aware of that sort of wisdom. Several years ago someone had given me a copy of Starhawk's *The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess* (Harper & Row, 1979), but because of my erroneous assumptions, I had never opened the book. Upon later examination I needed to read no further than the first few pages to discover the sexual inclusiveness of witchcraft. And Starhawk, while recognizing that exclusion of the male has great value for some women as an antidote to sexist contempt for women, explains that separatism has never been the mainstream view of witchcraft, which worships "the Triple Goddess of birth, love, and death, and . . . her Consort, the Hunter, who is Lord of the Dance of life" (p. 2).

Starhawk's explanation of male-female polarity is typical of a central and healing dialectic in contemporary worship of the Great Goddess:

The Male and Female forces represent difference, yet they are not different, in essence: They are the same face flowing in opposite, but not opposed, directions. . . . Neither is "active" or "passive," dark or light, dry or moist — instead, each partakes of all those qualities.

The Female is seen as the life-giving force, the power of manifestation, of energy flowing into the world to become form. The Male is seen as the death force, in a positive, not a negative, sense: the force of limitation that is the necessary balance to unbridled creation. . . . They are part of a cycle, each dependent on the other. . . . Unchecked, the life force is cancer; unbridled, the death force is war and genocide. Together, they hold each other in the harmony that sustains life

While I do not like to think in terms of sexual polarity, preferring to think simply about human virtues, nevertheless to place witchcraft's egalitarian male-female polarity into the context of a typical Sunday morning worship service is to recognize our terrific need for inclusive-language reforms. Since patriarchal imbalance has skewed us to the brink of nuclear disaster, prayers for deliverance from it sound extremely ironic when they are addressed to a Father whose love for a Son generates a male Holy Spirit.

And the fault is not really with the Bible, either, as all too many Christian feminists seem willing to claim. (We biblical feminists deny that St. Paul is a male chauvinist, for instance, and we think that such talk is dangerous to the survival of authentic Christianity.) If our holy book is in its basic intentions incurably sexist, then Naomi Goldenberg is right that all efforts to reform the Judeo-Christian tradition are rear-guard actions that will simply develop a new faith under the old labels. Goldenberg minces no words:

The feminist movement in Western culture is engaged in the slow execution of Christ and Yahveh. . . . The psychology of the Jewish and Christian religions depends on the masculine image that these religions have of their God. Feminists change the major psychological impact of Judaism and Christianity when they recognize women as religious leaders and as images of divinity [*Changing of the Gods: Feminism and the End of Traditional Religions* (Beacon Press, 1979), pp. 4-5].

I WILL GRANT that traditional church people sometimes sound as if the masculine image of God is basic to the Hebrew and Christian Scriptures and therefore basic to the religions. And I will even grant that most of the references to God in both Testaments sound as if God were masculine and men were properly primary, women secondary. But I consider it self-evident that any book will reflect the cultural matrix out of which it springs. In a

patriarchal culture where even female creatures (like milk cows) would be specially honored by switching to the masculine suffix, attempts to honor God will require masculine references. For evangelical feminists, therefore, one of the surest signs of biblical inspiration is the fact that despite patriarchy, when the Bible is read contextually, a theme of male-female equality undeniably emerges. And despite patriarchy, God is sometimes presented in images that are female or neuter (nature images) or not sex-specific but simply human, as well as in masculine images. Phyllis Trible, Kathryn Ann Piccard and other feminist scholars have done good work on the pluriform images of God in the Bible. Certainly if Christian people want to be as healing, holistic, inclusive and justice-oriented as many worshipers of the Great Goddess already are, they will have to reform the language of liturgy in response to the Bible's variety of God images. Linguistic reform will hasten structural change in both church and society because it will contribute to the renewing of our minds.

Goddess worshipers are cognizant of the power of symbolic language and ritual. For instance, Sophie Drinker comments, "In all the myths, rituals, sculpture, painting, and literature of antiquity, there is an all-pervading woman-presence. . . . A realized truth generates creative power. From these noble images of women, energy flowed back to the individual woman, releasing and strengthening her imagination and her artistic impulse" ("The Origins of Music: Women's Goddess Worship," in *The Politics of Women's Spirituality*, p. 30). Because Goddess worship not only generated creative energy in women but respect for women in men, the role and status of women in prepatriarchal societies was apparently rather high. (As Virgil commented, "We make our destinies by our choice of gods.") Liturgical references to God exclusively as "he" are therefore unmasked for what, politically, they are: empowerment to the male and enervation to the female. This practice must stop.

Recent feminist scholarship has convinced me that worship of a God who sounds exclusively male is conducive to male primacy. Logic would therefore dictate that the only lasting way to right the social balance is to proclaim that God, who is Spirit, can and must be spoken of in ways that empower everyone. However, even though on the basis of Scripture I know that the Ultimate Reality is as much female as male, I reject the term Goddess. First, I view the word God as non-sex-specific. God is a job description for the all encompassing Being/Becoming who

creates and empowers the universe. Second, whenever a feminine ending is tacked onto a job-descriptive word, the job itself tends to be trivialized (consider waiter/waitress, actor/actress). Therefore, despite my ready admission that all speech about God is metaphoric, I resist speaking about a Goddess, since the feminine ending in English is inevitably diminutive. Furthermore, to speak of the Goddess implies that she is *literally* female, hence that God is *literally* male — the language of idolatry. On the other hand, we Christians can be convincing about our faith that God transcends human sexual limitations only if we are willing to refer to that God as "she" just as often as "he." And in public, too. And in print. I have yet to see any major Christian magazine that consistently refers to God inclusively. What are we waiting for?

If by their example Goddess worshipers can teach us Jewish and Christian believers the importance of inclusiveness in our language and structures, they will have given us a very important gift. But they offer us many additional challenges and correctives. Space will permit only a brief listing.

FOR ONE THING, Goddess-oriented research will perhaps teach us a bit of humility. Too often we have spoken as if the call of Abraham were the genesis of religion; yet that occurrence is dated only about 18,000 B.C.E., while Goddess artifacts date from at least 25,000 B.C.E. To help us keep our critical balance, however, Letty Cotten Pogrebin is surely right to remind us that Goddess religions often utilized human sacrifice and that Judaism was a tremendous step forward ("Anti-Semitism in the Women's Movement," *Ms.* [June 1982], p. 9).

It might aid our development of humility to recognize our complicity in the murder of thousands of women as witches. Witch-burning was the major technique for stamping out the Old Religion in Europe. It cannot be said often enough: many of the women executed as witches were healers, midwives and purveyors of folk wisdom. They were no more demon-possessed than the people who currently meet together in Starhawk's coven and others like it.

Comprehending the horrors perpetrated by our own religious tradition may (we can hope) stimulate us to oppose new horrors and inequities. For instance, although the United States government has stripped Native American ownership to a mere 2.3 per cent of American soil, it seems highly ironic but hardly coincidental that that 2.3 per cent is now discovered to contain some 30 per cent of American

oil, 30 per cent of strippable coal, 65 per cent of available uranium, and many other precious resources. Native Americans, in their reverence for Sacred Mother Earth, are trying to protect this remaining land from rape by multinational corporations and the federal government's war machine. Feminist Holly Near sings about the resistance to technological rape of the land: "I have dreamed on this mountain since first I was my mother's daughter, / And you can't just take my dreams away. Not with me watchin' / No, you can't just take my dreams away."

From Goddess worshipers we might perhaps learn the importance of stressing the biblical theme of God's immanence as opposed to an overemphasis on God's transcendence. Surely it is no accident that in the Hebrew Scriptures, the symbols of God's presence within human experience are feminine — the Shekinah glory, Wisdom who cries in the streets, the Spirit, and so forth. Patriarchal Judeo-Christian tradition has tended to overemphasize transcendence as part of its repressing of female images of God in Scripture and holding women in secondary roles.

In the light of that history, it is understandable that many contemporary feminists assume that "patriarchal sacred texts, in which ethical codes are frozen in time, place authority and responsibility outside the individual — in law, custom, and traditional roles" (Baba Cooper, "The Voice of Women's Spirituality in Futurism," *The Politics of Women's Spirituality*, p. 505; emphasis mine). This doesn't sound at all like the Bible as I now understand it, but it does sound like the externalized ethic still taught in many evangelical churches (to name only my own tradition). "Let God write your checks," I remember hearing not so long ago — and I wondered what on earth that could mean to people who are not trained to think of God's living presence within the depths of their true selves. By contrast, witches in the Susan B. Anthony Coven are taught that "women are the Goddess every time we make a choice"; and all Goddess worshipers learn that, uncomfortable as it may feel, they must provide their own authority.

CHALLENGED BY such *theology* ("Theology," derived from "Thea," Greek for Goddess, is the Goddess/feminist version of "theology"), perhaps we Christians will be stirred to articulate more intelligently the difference between self-worship and worship of God (I-who-am) within the authentic self, between superficial, ego-centered activity and

activity emerging from our profound center of being. Had we always held a biblical balance between a "feminine" immanent God manifested in the depths of human experience and a "masculine" transcendent God who limits and holds us accountable, we could not have wandered so very far into sexism.

Other values central to Goddess worship include the importance of small intensive communities (covens do not normally exceed 13); the value of celebrative sex as (in Starhawk's words) "the numinous means of deep connection with another human being, and with the Goddess"; ecological and human mutuality as opposed to one-way exploitation of nature; belief in the possibility of a noncoercive future and the need for positively envisioning and enacting it; and child-rearing techniques to compensate for sex differences. For instance, Spretnak writes,

With all the recent scientific findings that female and male brains are physiologically and functionally quite different, it becomes clear that cultivating the female mind with its impulse toward empathetic comprehension, communion, and harmony is essential to humankind's surviving the myriad forms of patriarchal destruction, such as the "necessity" of a nuclear arms race ["Afterword: Feminist Politics and the Nature of Mind," *The Politics of Women's Spirituality*, p. 565].

Goddess worshipers are far from perfect, like all the rest of us, and they have some severe misconceptions about the Judeo-Christian tradition. Most do not seem aware that images of God as female are available in the Bible; some assume that Judeo-Christianity sees matter as evil; some assume that monotheism is of necessity totalitarian rather than pluralistic. But some of us evangelical feminists would argue that if one Creator is indeed responsible for all the tremendous variety of the creation, then radical monotheism of necessity must be pluralistic, receiving one God's pluriform manifestations with gratitude and joy.

We all have a lot to learn, however, about the practical workings of nonjudgmental pluralism. Romans 12:10 (Jerusalem) gives us a good clue about living pluralistically: "Love each other as much as brothers [and sisters] should, and have a profound respect for each other." A similar attitude is expressed in feminist music:

One thing I've learned is never to assume
That every woman I meet is gonna sing my tune.

(Continued next page, bottom left corner)

Sunday, June 19, 1983

Waco Tribune-Herald

Women ministers have difficult time

By MARY MacVEAN
The Associated Press

PITTSBURGH — When Betty McGary Pearce entered a Southern Baptist seminary more than two decades ago, she never considered studying to be a pastor. It was simply "unheard of" for women.

Ms. Pearce, 47, who studied education, now says she would have studied theology, which women have been able to do since the mid-1960s. But access to pastoral training has not enabled women to make much headway in seeking ordination in the Southern Baptist Convention.

"The conservative heritage of Baptist churches makes it hard for the local churches to ordain women," said Gene Puckett, editor of the *Biblical Recorder*, a church publication in North Carolina, where the first Southern Baptist woman was ordained in 1964.

Since then, 200 women have followed and comprise about 0.5 percent of the ordained ministers in the denomination, though 18 percent of Southern Baptist seminarians are female.

And when women are ordained, it is "in most instances with opposition from other Baptist organizations," said Puckett, one of some 14,000 Southern Baptists in Pittsburgh last week for the denomination's 126th annual meeting.

During the week, 75 Southern Baptist women formed Women in Ministry to encourage and support women seeking ordination. Ms. Pearce and Reba Sloan Cobb, who both have lay ministries in Louisville, Ky., presented the first edition of *Folio*, a quarterly publication they are editing for women ministers.

"We have a calling and we intend to live out our calling," said Ms. Cobb, 40. "There are no barriers from birth through the seminary. You get extra strong affirmation."

"Until you seek a position in the ministry," added Ms. Pearce.

Ms. Cobb said 50 percent of the women trained as ministers do not find jobs with congregations. "To me that's sad. We have lost gifted women to other denominations," she said.

Debra Griffiths Woodberry, a lay minister for youth in Raleigh, N.C., told a meeting of women they lack role models and must change the image of ministers as men.

Her job, she said, "is OK for right now, but I have sermons I want to preach and pastoral skills I want to develop." She has a "nightmare of playing kickball with the grandchildren of those with whom I am now playing."

Among the obstacles women face is the autonomy of local churches, which can ordain anyone they choose.

Female 'Parity' Is Urged

On Mission Fields

Anne Neil, visiting professor of missions at Southeastern Seminary, has urged female parity with men within the mission fields of the Southern Baptist Convention.

During a Missions Day program at the seminary she noted 54.4 percent of SBC missionaries are women and advocated full participation by women in all aspects of missionary work including staff positions of the convention's Foreign Mission Board.

Mrs. Neill expressed concern the number of single women missionaries has dropped drastically among Baptists, Protestants and Catholics since 1950. She said this could be due in part to the struggle for parity in homeland churches during those years.

"Married women," she stated, "who have the credentials and so choose may be appointed on the basis of specific work assignment. However, the trend is still for women to be appointed under the broad category of 'home and church.'"

Mrs. Neil stated a further concern that, "in recent years some women have expressed what may be described as a 'subtle,' unconscious bypassing of women, rather than outright discrimination, on the part of the Foreign Mission Board. Some married women have been 'put off' by the practice of not being examined as thoroughly as either husbands or single women. Some of these women have felt they have not received much recognition."

However, she conveyed an optimistic outlook for the future, "there is planned intent (at the Foreign Mission Board) to open more avenues to single women" in such areas as church planting and field evangelism. She said there would be more capitalizing on "the gifts and skills of married women."

Mrs. Neil quoted Jesse Fletcher, former director of the mission support division of the Foreign Mission Board and now president of Hardin-Simmons University: "Since in Christ there is neither male nor female it follows that the Holy Spirit would not discriminate in the distribution of gifts for service. Surely God not only calls, but also equips, all saints, male and female, for the task of mission." (Baptist Press)

Traditions—even religious traditions—were not sacred in the early nineteenth century. For one thing, religious people were beginning to suspect that God might be different than the

Puritans had thought. Instead of seeing

God as only stern and authoritarian, powerful and mighty, some Christians were beginning to talk of God in more personal, friendly terms. John Wesley and his followers, especially, knew a God of love and compassion.

The new views of God seemed to emphasize traits of God that to the nineteenth-century mind would be feminine. The Puritans' view, on the other hand, stressed law and order, justice and shattering glory—masculine traits men often coveted for themselves.

Ellen White was born into a Methodist home in 1827. In this time of changing ideas, how might she describe God? Would her God be angry and frightening? Or would her God deal gently with sinners?

What evidence might she present for God's having masculine or more feminine traits?

What's the difference?

Before we can answer that question, we must look at another. How is a woman different from a man? What is masculine or feminine? Not everyone agrees. Even within our lifetimes, the views of what makes an ideal man or an ideal woman have changed.

In the 1970s scholars who wanted to get an idea of how masculinity and femininity are currently defined surveyed twenty-eight thousand Americans. Sure enough, today's ideal woman is supposed to be loving, warm, and gentle. But she's also to be self-confident and intelligent. On the other hand, the ideal man today ought to be successful in his work, self-confident, and intelligent, and willing to fight for his family. But by current

standards this ideal man is also supposed to be loving, warm, and gentle.'

Thirty years ago it wasn't that way. When theologian Emil Brunner set out to distinguish the differences between men and

had the capacity to be abstract, generalizing, and impersonal.

Brunner's description of women suggests that they are almost the exact opposites of men. In contrast, he found women to be receptive and nurturing. Women

ELLEN WHITE:

A WOMAN LOOKS AT GOD, PART TWO

HOW IS A WOMAN DIFFERENT FROM A MAN?

"Insight"
June 14, 1983

Kit Watts

women, he came up with a list of separate, distinctive characteristics.

A man, he said, is productive, generative, initiating, and creative. A man conquers, builds, inquires, roams, and seeks new things. Furthermore, Brunner said that men were "outward-directed, objective, and intellectual." They

would adapt, tend, unify, and adorn.

Brunner saw them as "inward-directed, retentive, subjective, and unintellectual." They would preserve the old and be good homemakers. Women were individualizing, concrete, and personal.²

Brunner and the majority of Americans today would not agree on very much.

But if you compare Brunner's list with nineteenth-century women's magazines—magazines that were around in Ellen White's day—you would find many similarities.

Indeed, the subject of who was a "true woman" was a big issue in the 1800s. American preachers and writers thought women were moving too fast into new roles. To combat this, sermons,

popular articles, and stories extolled the traditional woman.

The True Woman, according to this view, was religious, pure, and virtuous. She would restrain men from their natural but evil passions. And she should be demure and domestic. The True Woman was delicate, weak, passive, and unintellectual. As a woman writer of the period tried to explain, "True feminine genius is ever timid, doubtful, and clingingly dependent: a perpetual childhood."³

"True men" weren't discussed.

Names of God

How does Ellen White fit into her times? How did she view God? Did her view include masculine and feminine ideals? It's a hard question. The dilemma over definitions is difficult enough. But add to that the fact that Ellen White wrote about God over a seventy-year period, and

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FEMINIST CONFRONTS GODDESS

(Continued from page 9)

I want respect, I want to give you the same.
This is a struggle for survival, not a party game. . . .
Don't shut my sister out, trust her choices,
Her woman's wisdom and her will to grow;
Don't shut my sister out, trust her vision,
Her intuition of her own way to go. . . . [Cathy Winter
and Betsy Rose, *Sweet Sorcery* (Origami Records)].
Don't shut my brother out, either. ■



the question becomes enormous. How can anyone get a fair test of what she thought without spending a lifetime analyzing the data?

For me, Mrs. White's writings sometimes seem like a huge continent of material waiting to be charted, mapped, and explored. For this study I had time only to walk along a mile or two of beach and so I developed a personal study plan as a kind of telescope to look inland.

Using *The Comprehensive Index to the Writings of Ellen G. White*, I looked under the subject heading "God." In this huge section are many subsections that list titles referring to God that Mrs. White used in her books. Of course, many titles are similar to each other, but when counted separately, they total more than four hundred.

I began writing these titles on a study paper under one of three designations—masculine, feminine, or neutral. I also kept in mind the traits that Brunner and nineteenth-century people might have used to distinguish men from women.

Under the masculine column, for example, I listed titles for God such as All-Powerful One, Author of Law, Commander, King. Others were Judge, God of Jacob, Governor, Legislator, Great Physician, Potter, Ruler, Shepherd, and Workman.

I put more traditional feminine characteristics on a second list. There were titles for God such as



All-Merciful One, Author of Beauty, Giver of Perfect Gifts, Healer, Helper, Keeper, Sustainer,

Upholder, and Watcher.

The neutral column included Author of Good, Center, Friend, Holy One, I AM, Teacher, and the Unseen.

The lists were very long. And while other people might catalog the titles somewhat differently, my list revealed that 48 percent of the titles seemed traditionally masculine, 30 percent seemed neutral, and 21 percent suggested traditionally feminine roles or traits.

Keeping in mind that many titles came straight out of the Bible (the Old Testament was mostly a man's world; in the New Testament Jesus took the male form, and referred to God as Father, strengthening the masculine image), I was surprised that slightly less than half of all the titles had an exclusively male designation.

Compassionate and tenderhearted

But that was only the beginning of my study. As I explored further, it seemed to me that the feminine image of God is actually developed and expanded by Ellen White in her writings. Perhaps her Methodist upbringing and her own womanhood helped her accept this possibility.

In a second study I reviewed a subsection in the *Index* under "God" titled "As a Divine Being God Is _____."

Many of these descriptions of God use the same words found earlier as titles. For example, male images of God describe Him as "all-powerful, One with greatness and majesty, and One who is reasonable in His requirements and terrible in judgment."

Neutral descriptions of God use the terms "eternal, infinite, self-existing."

But several nineteenth-century feminine ideals are also used to picture God. In these God is "compassionate, kind, long-suffering, and tenderhearted." In this second study, feminine traits outnumbered masculine images by almost two to one.

The inclusive character of God

None of this is conclusive. But while it proves nothing, it may suggest something. Could it be that the God who created man in His own image—male and female—might possess all the characteristics we usually identify as masculine and feminine?

Look at this sample paragraph from Ellen White. She wrote it in an attempt to correct people's wrong view of God. She says: "Thousands have a false conception of God and His attributes. . . . God is a God of truth. Justice and mercy are the attributes of His throne. He is a God of love, of pity and tender compassion . . . He is a God of patience and long-suffering."⁴

There's a masculine ring to words such as "justice" and "truth." But Ellen White also takes pains to emphasize that God is full of mercy, love, pity, and tender compassion—words that in her world were used to describe the ideal woman.

We may divide up human traits by saying that certain ones are more appropriate for a man, others for a woman. But it seems clear that Ellen White's God has a character and personality that includes them all. All are positive. All are to be valued. We should



imitate them all if we are to grow more like God. No group of traits can be set aside or called inferior.

God must value meekness as much as He values strength—or why would Jesus have come to us in a manger, as a baby? God must value tenderness as much as He values power—or why would

Jesus have said, "Suffer the little children to come unto me, and forbid them not"?⁵

When God looked over nineteenth-century America for a prophet to be His representative and messenger, surely He had several options. Hazen Foss turned away from the call. But what about other men: James White or John Andrews, Joseph Bates or Uriah Smith? Would God have chosen a woman in the 1800s—at a time when woman's role was a hot topic, and her freedom to move or speak in public was often restricted—just because one man in America said

No?

Or might God have chosen a woman because, in fact, a woman could properly represent Him?

In various times and places the differences between a man and a woman are viewed differently. But God seems to envelop all positive masculine and feminine traits. Next week we'll look at the possibility that Ellen White's view of God gradually had an effect upon her own role as a woman in the church. In turn, Ellen White may be a role model for Adventist women as we study the question "How should women live?"

See page 23 for Part 3

■ All three parts of "A Woman Looks At God," were printed in "Insight" magazine June 7, 14 and 21, 1983, published by the Review and Herald Publishing Assn. ■
Hagerstown, Maryland.

¹ Marcia and Thomas E. Lasswell. *Marriage and the Family* (Lexington, Mass. D. C. Heath & Company, 1982), p. 44.

² Emil Brunner, *Man in Revolt* (Philadelphia: Westminster Press, 1947), p. 346.

³ Grace Greenwood, quoted in Barbara Wleter, "The Cult of True Womanhood: 1820-1860," *American Quarterly*, vol. 28 (Summer 1966), p. 160.

⁴ *Testimonies*, vol. 5, p. 174.

⁵ Luke 18:16.



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Chaplain thanks Lord for guiding her

The Florida Times-Union Jacksonville Journal

Saturday, July 31, 1982

By Joe Caldwell
Times-Union Staff Writer

The lieutenant is a chaplain in the Navy Reserves with a challenging name and a philosophy to match.

She is Florida Battle. Born the daughter of a North Alabama sharecropper. Raised among hardships. Unhappy in childhood.

Having battled loneliness, opposition to her choice of a career and sex discrimination, she has emerged as a strong and unique personality — prepared to be a spiritual leader and counselor.

Because she is both black and female, she is one of a select few — only six of her race and 20 of her sex appear on the Navy Chaplain Corps' roster of 1,021 members.

When other females her age were concerned with crushes, playmates and games, 10-year-old Florida was reading the Bible and mapping plans — plans that led to her present work.

"When I was 10, things came to a head in my life," she says. "I moved from the Huntsville, Ala., farm to Lorain, Ohio, and an integrated situation — a new environment, new people. It tripped me out.

"I experienced being uprooted. I was a loner — one of a kind among white and Spanish-speaking people."



Lt. Florida Battle performed counseling services during her 17 days on active duty as a chaplain at Mayport Naval Station.

She was unhappy both at home and at school.

"I didn't know who I was," she said. "There was no affirmation anywhere. I remember that in history class at 10 years of age I denied my heritage. I said I was an Indian rather than black."

"One night, I had a religious experience. I cried out, 'Life is not worth living unless You're there for me.' God was there — he felt solid and caring. It didn't change the situation but I felt no longer alone."

The reassurance she received from that experience changed her life.

"For God to answer was the most wonderful story," she said. "And to find that He loved me. I felt I could do anything from then on."

Out of that experience came a commitment to God that astounded her parents.

"I heard this still, small voice that said, 'Florida, go and preach My Word and I'll be with you,'" she says. "When this happened, it just felt natural."

"I told my parents that I had to preach. My parents said, 'You've got to be crazy. God doesn't call little girls.'"

She next shared her experience with her pastor and he, in turn, shared it with the church deacons. It caused a furor in the church, but the pastor backed her.

"The pastor said, 'Let's give her a chance. We can't stop her — that would be liking trying to stop God.'"

"So they gave me a chance to preach — on Sunday morning. On

the floor of the church, not from the pulpit. The sermon probably wasn't longer than 15 minutes."

Reaching back into her memories, Lt. Battle relived the experience.

"I felt that I was alive," she said. "The words came like on the wings of an eagle. I felt the power of God working through me. From that point on, they [the church members] were with me."

Thus, at 12 years of age, did Florida Battle begin her ministry.

After high school, she graduated from Malone College in Canton, Ohio, with a B.A. degree in sociology, and later completed her divinity studies at the Interdenominational Theological Center in Atlanta.

In her second year in seminary, she ran into more opposition.

As a student in Atlanta, she was a member of Ebenezer Baptist Church, famed as the pastorate of the Rev. Martin Luther King Sr., the father of Martin Luther King Jr.

"Daddy King" was pastor emeritus while she was there, she recalled. Dr. Joseph Roberts was the minister.

When Florida Battle asked to be ordained there, she was turned down.

"The minister had been supportive from the beginning but he had to have the vote of the membership to ordain me," the chaplain said. "If I wasn't ordained, that meant I couldn't work."

She was disappointed and considered changing from Baptist to another denomination. But a friend solved the problem by arranging for

her ordination at a church in Philadelphia.

"I'm a member of Ebenezer Baptist Church," she said. "Dr. Roberts has encouraged me and worked with me. I was the first woman active in the ministry there and I've been a part of the ministry during the past year."

"The pastor's counseling has been a significant part of my life. . . . I like peace but, unfortunately, it calls for confrontation sometimes. I've had to struggle — that's all part of it."

Eighteen months of training in Grady Hospital after graduation, a stint as a chaplain at Emory Hospital and training in advanced clinical pastoral education — all in Atlanta — have further prepared the young woman for what she is doing.

Lt. Battle reported to Mayport Naval Station earlier this summer to fulfill her active-duty obligation as a member of the U.S. Naval Reserve and spent 17 days working with Capt. William A. Smith, senior chaplain on the base. He described her performance on his staff as "superb," adding that he would be glad to have her serve with him full time.

"My cup overflows," the naval reservist said. "I've packed so many experiences into the past 17 days. It's not just degrees that make an individual somebody. Rather, it is a sense of being at peace — of being related with other people."

Asked how she came to be given the name "Florida," she laughed.

"My father thought it was cute," she said. "I didn't have anything to do with choosing my last name, either."



Dorothee Soelle



Nita Barrow



Helen Caldicott

The University of British Columbia campus has been turned into a colorful scene in the last two weeks [July 24–Aug. 10] as delegates of the world's churches have met to form the Sixth Assembly of the World Council of Churches [WCC].

The diversity of race, language, dress and church order has been obvious. More than ever before, the power, presence and peace of women made itself felt in the Vancouver Assembly, as can be seen from the excerpted articles, from "Canvas," the official newspaper of the World Council of Churches, Sixth Assembly, August 10, 1983.

Women influence Assembly

By PATRICIA LEFEVERE and ROGER KAHLE

The power, presence and peace of women is making itself felt in the Vancouver Assembly. Ask any participant to list his or her favorite speakers and the names Helen Caldicott, Dorothee Soelle and Pauline Webb crop up again and again....

Baerbel von Wartenberg, director of the WCC's women's desk, called the leadership women have shown at Vancouver "a pioneering experience for many men. We hope that the enlightened men will remember this in their churches back home."

But for Nicole Fischer, president of the National Protestant Church of Geneva, women were "balanced" rather than "dominant" in the Assembly. She was uncertain that their strong presence would have an impact overall, noting that change would take a very long time. Fischer said she would be happy if women's voices could "underline the real issues such as apartheid" rather than just be raised on feminist concerns.

Three female church leaders urged women to provide a new leadership style for the church. "Women have to bring back the church from authoritarian power holding," Director Baerbel von Wartenberg of the World Council of Churches women's sub-unit told an overflow crowd at the Well, the Sixth Assembly of the World Council of Churches women's centre. "It is only serving, loving power that can transform the world," said von Wartenberg, one of the three speakers.

Australian Jean Skuse, another speaker and the vice moderator of the WCC, said women have turned their attention from demanding equal rights and participation to raising the issues of more feminist values and a more participatory style. "Many of my feminist friends ask me, 'How can you stay in the church?'" Skuse told the more than 100 women present. "And my answer is that it is my church too."



Mother Euphrasia



Lois Wilson



Jean Skuse



what the people are saying



My most special greetings come to you and all the workers in the true name of our Lord and the Heavenly Parents — The Father (God), The Mother (Holy Spirit) and the Son (Jesus Christ) Who paid it all on Mount Calvary for us. I must take this opportunity to deeply extend my words of thanks and appreciation for the past SHEKINAHS sent. They were read with much understanding and I have been blessed through the reading of these SHEKINAHS. So, I urge that you please keep me on your mailing list. And I must reaffirm my absolute commitment that I

am for the Living Waters and Shekinah always here in Liberia.

Albert G. W. Samuel Jr.
Buchanan, Liberia

So much has happened since we last met — news of the fire was received here with dismay. You should now be experiencing the healing powers of the other 3 elements — the regulation by water; the life force of stone; and the vitality of blood. Obviously you have lived the rising of the Phoenix from the ashes! Thought you would enjoy this card — so good always

to see the Feminine in print. "Father-Mother God,/ Loving me, —/Guard me when I sleep,/Guide my little feet/Up to Thee." Mary Baker Eddy, "A Verse" from Miscellaneous Writings.

Sheila Doran-Benyon
Houston, Texas

Your literature is a continual aid in the growth of the full assurance of understanding of the Most High. My new life in Christ has been rewarding through the "daily," and numerous fellowship gather- (See LETTERS on page 22)



Sitembiso Nyoni



Domitila Barrios



Ellen Leonard

Women's ordination won't wait

By FRANCES SMITH

It's time the church realized the patience of women is running out. Women won't wait another hundred years for justice to be done with regard to ordination, said Jean Skuse, vice-moderator of the Central Committee.

The usually mild-tempered Skuse, head of the Australian Council of Churches, erupted during a press backgrounder on women at the Sixth Assembly and the work of the sub-unit on Women in Church and Society. . . .

Asked whether women experience any frustration here, Skuse said a number were frustrated by the style of plenary sessions. "Men claim the microphone, make long speeches no one is interested in, and women get little opportunity to participate," she said.

Baerbel von Wartenberg, director of the women's sub-unit, added she resented the hard chairs and hours of rational debate in which emotions must be kept hidden. "I feel dominated by the male culture. . . .

Sitembiso Nyoni, a Zimbabwean woman panelist, said women in Africa struggle side by side with men but when it comes to enjoying the fruits of this labor "men push forward to enjoy them." In rural development projects women lead in the beginning, she said, but once the machine arrives, men come along to manage the technology and women are pushed back to the kitchen.

A Canadian journalist, quoting bulletin board graffiti, said the Archbishop of Canterbury would not have been allowed to celebrate the eucharist during the assembly if he had made the same statement about blacks that he made about women — that they could be ordained but not now....

Female view important to theology

By HARRIET ZIEGLER

Hopes for the renewal of theology rest on seeing it from a different — and female — point of view, said Roman Catholic theologian Marie Teresa Porcile of Uruguay at yesterday's session at the Well, the Assembly women's centre. Women, she said, have a necessarily different perspective from men because they have three things men do not — a womb, a shedding of blood to give life, and breasts.

"The womb is a space of life," she said. "The blood has a language in time, a sense of waiting and of hope in human growth. And breasts are for nurturing."

Because of their bodies, Porcile said, women can provide a new way of talking about the mystery of God and the ministry of the church. Women can help to make the church a space of life, with a more natural sense of time and rhythm, and can nurture the faith. Like Jesus Christ himself, she said, "Women shed blood to give life to the world." . . .

"The feminist critique of God-language has helped us look



Constance Tarasar



Darlene Keju-Johnson



Mercy Oduyoye

at our images of God," said Ellen Leonard, a Roman Catholic Sister teaching at Toronto School of Theology. . . .

"I am not even supposed to be interested in feminism," said Methodist Mercy Oduyoye, a Ghanaian living in Nigeria. "The men say, 'African women are not oppressed,' and the men speak for us in these international forums. But we have a saying that the person who sleeps by the fire knows how hot the fire is. . . .

Oduyoye's family is traditionally matriarchal, something that might have contributed to theology, she said. But Christianity brought so much western culture to western Africa that matriarchy has had little influence on the church's theology.

Women work for unity

By MONIQUE McCLELLAN

"We are different but there was no division," said Marie Assaad, Egyptian Orthodox deputy general secretary of the WCC. . . .The women delegates come from a wide range of Christian faiths and cultural backgrounds, and only some of them are involved in the ministry or are part of established church hierarchies. . . .

A European delegate said that for the first time in ecumenical women's gatherings it had been possible to get away from the more self-centered concerns which often split women's meetings. "We were able to consider liberation in a global way, and not on-

ly for the women but including men and children. Women here were prepared to leave aside their various loyalties — be they of a confessional, national, regional racial or cultural nature."

Ms. von Wartenberg confirmed that as a group they hope to carry this unity forward "throughout the Assembly for a global sisterhood, not against men, but among us and with them. . . . all of us have to find a rightful place in the church," she said.

By PAULINE WEBB

We began with enthusiasm, the enthusiasm of first-century Christians who through John's epistle shared with us that they had heard and seen and handled of the Word of Life. At the end of this Assembly enthusiasm still seems the keynote as people express how the Word has come to life for them here.

It's a pity that in our modern usage 'enthusiasm' has become such a suspect word, for it has strong origins. It literally means 'possessed by the Spirit of God within.' And I have the feeling that the Spirit has taken possession of a large part of this Assembly — not all of it, I confess, but a sufficient slice of it to have infected a new generation of ecumenical enthusiasts for whom life after this Assembly will never be quite the same again. . . .

It is going to be hard to share this vision with those who have not yet seen or heard. Somehow we shall have to encourage others to make ventures beyond the normal bounds of their local fellowship. When we cross the line between congregations, races,



nations, communities of faith, the Spirit comes to meet us.

But where is it all taking us? That I am not sure of... As we return to face critics of the ecumenical movement, we go not with defensive argument but with the evidence of experience. It is too early yet to ask questions about the future. For the moment let us just breathe in deeply the fresh air of our worship together and let the Spirit take us where She will!



Pauline Webb

By HUGH McCULLUM

It was here in Vancouver that women made the enormous impact on the Assembly that their pre-assembly event, The Well and their stronger presence in WCC circles since Nairobi first signalled.

Dorothee Soelle, Pauline Webb, Domitila Barrios, and Helen Caldicott brought to the Assembly that "power, presence and peace" that could help end much of the authoritarian, patriarchal leadership style that prevents our churches from being pilgrim, servant, loving.

When Pauline Webb, preaching in the Tent during the opening worship, linked together the blood of our martyrs — Archbishop Romero of El Salvador, Bishop Samuel of Egypt and Archbishop Luwum of Uganda — with the blood of women preparing their bodies for the cycle of life, we heard a strong and discomfiting call to birth and death. Crucifixion and resurrection are part of the Christian's calling to a sacrificial faith but one in which the gift of life offers such enormous promise.

Women urged on us a new leadership style less authoritarian, more participatory...

Sure it wasn't perfect. We quarrelled at times over petty structural concerns. We males can't seem to make the necessary changes in thinking and style to share power equally with women and recognize our mutuality. Youth and their often justifiable frustration with our cautious ways, makes it certain that if we don't change those young men and women will not be around to pro-

vide us with badly needed energy...

On theological education a Danish woman said many churches give women an opportunity for such education but do not find a use for them. She urged the churches to consider how women with theological training can participate in leadership roles as well as worship and Christian education.



Sarah Simon, 82, addresses women's meeting.

The liveliest moment of one afternoon's debate came when Marjorie Matthews, the first woman bishop of the Methodist Church in the U.S., introduced herself. She was applauded.

She received a second round of applause when she declared that a very real issue of human justice and dignity "is the recognition of women as worthy candidates for the ordination to the ministry of Jesus Christ."

Shekinah interviews WCC delegates

In the press conference of July 25, Perry Jones, of SHEKINAH magazine, posed this question. "I notice that the books in the book store that have to do perhaps in a specific or general way with the Sheffield Study emphasize the patriarchal system of the male hierarchy, the put down of women for centuries. I am just wondering now that since the WCC is recognizing the ministry of women in the community, if there is going to be an emphasis or a study on the factor that many theologians are bringing out now, and even some of the books in the book store, about the Mother-aspect of the Godhead, the feminine aspect of God, or the Holy Spirit being the Mother figure. Is there any activity in this area?"

Archbishop Ted Scott, Primate of the Anglican Church of Canada and outgoing Moderator of the World Council of

Churches' Central Committee, fielded the question and made this reply. "Certainly that is going to be a part of the continuing theological study that is under way. If you start affecting or thinking about one aspect of the relationship it always bears witness and affects others. So that will continue. Jean might want to add something about this."



Primate Ted Scott of Anglican Church of Canada

Jean Skuse, General Secretary of the Australian Council of Churches, and outgoing Vice-Moderator of the World Council of Churches' Central Committee, responded by saying: "I understand a great deal of attention was given to this matter at the women's forum. There are many women who are concerned about the cultural aspects of the church life which has historically and traditionally been dominated not only by a patriarchal system in itself but also by the continuing overemphasis, if you like, of the images of male, and of the male images of God. The point has been made that the Fatherhood of God is one image of God, but there are many other images of God which we would like to hear expressed too."

Perry Jones confronted Dr. Philip Potter, General Secretary of the WCC, during the August 10th press conference, with this question: "As Pauline Webb said in her article, on the front page of Canvas, in her closing statement, 'For the moment let us just breathe in deeply the fresh air of our worship together and let the Spirit take us where She will!' Dr. Potter, do you foresee a Sheffield-type study regarding the Holy Spirit as the Mother-figure of the Trinity?"

Dr. Potter answered: "God created Adam, that is humanity, in His image, and He called male and female. Therefore if God created male and female... God is creator of both, and both are not only within the will and purpose of God, but both share in the character and being of God. Our problem is a problem of language and the way it has been used as an expression of oppression. For example, if you take the word spirit in the He-

brew language, ruah is feminine; the Greek language, pneuma, it is neuter; by the time you get to the Latin language it is spiritus, which is masculine. It is part of the curiosity. What is important is the reality of a Godhead who is inclusive and including of His creation, and we men have to learn this. That is all that I would say."



Lois Wilson, one of the seven newly elected WCC presidents, remarked that "the Holy Spirit as Mother, is one of the great revelations of our time."

Robert Runcie, Archbishop of Canterbury, told Shekinah representative he was sharing Shekinah with his friends.

At a later time, Archbishop Ted Scott stated it was "about time" people were beginning to understand about the Mother-aspect of the Trinity.

Rabbi Jordan Pearlson, official representative of the World Jewish Congress at the WCC, and first Jew to participate officially in the WCC Assembly, when presented a Shekinah magazine, sang, "Nothing could be finer than to wake up to Shekinah in the morning!"

In a women's meeting, speaker Padmasani Gallup of India stated that the English imported an all-male God to India, but now that the Indian Christians know about both the Heavenly Father and Mother, they have common ground with the Hindus who believe their God Shiva is both male and female. Gallup believes evangelism with the Hindus will be more effective now.

We have witnessed the anguish of Christian women who strive to find a home within their churches. What can we learn from the past to help us make sense out of present traditions that seem so oblivious to women's needs? In broad strokes, this article traces a long history of fluctuating emphases on patriarchal or matriarchal values in the Christian church and in the larger society. The article has been adapted from the keynote address delivered at a conference sponsored by the Boston chapter of Evangelical Women's Caucus last April.

A History of Feminist Consciousness

by Candace Waldron

Christian tradition has not remained static in its emphasis on patriarchal themes. There have been times in the history of the Church when matriarchal themes have been more highly valued than they are today. We happen to live in a very patriarchal period of time right now, but it is my conviction that the women's movement will be instrumental, indeed critical, in ushering all of Western culture into a more matriarchal society, and for that I rejoice. The impact of the women's movement is cosmic as we bring both women and men into a greater awareness of what it means to be human and restored to wholeness.

This process comes about with the elevation of feminine or matriarchal values. By matriarchal values I mean that which sees action in waiting; wisdom in silence; strength in vulnerability; power in servanthood; meaning in mystery and the potential of life in the horror of death. I believe that Jesus himself came to teach just such matriarchal values in a patriarchal world. It is therefore in following Christ that we continue a process which has waxed and waned since His death.

What I am going to do now is to briefly pick up some lost threads of feminist or matriarchal consciousness in the church, covering the Early Church, the period of the Church Fathers, the Medieval Church, the pre-modern Church of the witch hunts, and the Reformation. I shall trace how that feminist consciousness was lived out and in some cases how it was overpowered by patriarchy.

Period of the Church Fathers

By about 300-400 A.D., men completely

dominated the thinking and reflections of the church. The pendulum had swung back from a beginning appreciation of the feminine begun by Jesus to an almost monolithic patriarchy of the Church Fathers. It was during this time that the debate about women administering sacraments which had previously been allowed (such as the emergency baptism of infants and women) began, and women's rights and rites were curtailed. It was also at this time that celibacy was elevated as a norm for Christian living, largely due to the idea that women represented body, flesh and therefore evil. Men, who embodied spirit and mind, would be tainted should they come into contact with women. Tertullian told women that we are devil's gateway whereby Satan ensnares and captures pure males. And it was none other than St. Augustine who admonished husbands to love their wives—not as Christ loved the Church, but because all Christians have been instructed to love their enemies!

It seems therefore that at this time the church was moving into a decidedly patriarchal mindset. The matriarchal or feminine was not totally overcome, but lay dormant, gathering strength to re-emerge at another point in time. For there were some good results of this patriarchal backlash. Women began to come together in convents and abbeys. They began to learn about their Christian faith and to pray and meditate in women's communities. A celibate religious life became an attractive option to the burdensome responsibilities of family life for many women in this time—an option which became even more popular among women in the Middle Ages when there were not enough convents to contain all the women

choosing them. It was this fellowship among women that helped set the stage for a more matriarchal theology in the Medieval Church.

Early Church

Some members of the Early Church had the distinct advantage of witnessing Jesus—a man acutely aware of the feminine within himself—operate within an overwhelmingly patriarchal culture. It is to this feminine side of Jesus that we as feminists seem to go to seek refuge and strength. It is not weak, docile or manipulative. Jesus embodies a mother's passionate, unconditional love for her offspring. He related compassionately, empathetically and yet honestly to those who came into his presence. He wept at the death of his friend Lazarus; he was enraged by the oppression of the poor and violation of the Temple; and he tenderly loved John his disciple, Mary his mother, and others who followed him. He experienced the full range of human emotions—unlike some men and boys in Western patriarchy who have been placed in emotional strait jackets. Born into a position of power as a free-born male Jew, Jesus gave up that privileged position and identified with the poor, the outcast, the slave, the whore. Jesus was also vulnerable and he allowed others to gaze upon his utter vulnerability and weakness as he faced the world outstretched and naked on his cross of pain. It is not coincidence that the more patriarchal Reformation Church destroyed the crucifixes of the more matriarchal Medieval Church. How can the masculine—which values strength, power, heroism and action—worship a God who makes himself vulnerable to pain and passion?

This is of course not to say that the Early Church moved out of the patriarchal Judaism into an immediately balanced and whole relationship between these two poles. We know that by the second century women were shaving their heads and dressing like men in the belief that only men could be true followers of Christ. In the Gospel of Thomas, an apocryphal text, Jesus tells his disciples he is going to make Mary into a man for only then will she be able to enter into the kingdom of God. It is my interpretation of I Corinthians 11:2-16 that Paul is affirming to women that they can remain women and still be followers of Christ. Hence they need not discard their long hair or their head coverings, simply part of a woman's apparel in New Testament times, in an effort to "become male" as Gnostic women were encouraged to do. Perhaps we, like the women of Corinth, believe we must "become male," so we participate in the devaluation of the feminine the same way men do.

The Early Church came into direct confrontation with the polarity between masculine and feminine simply because no man had ever so radically evidenced the feminine in his being as did Jesus. The church has been struggling with this ever since. The pendulum seems to swing ever so slightly toward matriarchal values, and then with a vengeance back toward patriarchy.

Middle Ages

How many of us are not familiar with the religious art of the Medieval Church? What is the central figure? A madonna; a woman with child. God becomes a female virgin-mother and the Christ remains an infant. We may think of the worship of Mary today as being a setback for feminism. Indeed, modern patriarchal Christianity has so stripped Mary of her power (making her conform to the male-defined image of femininity) that for many of us Mary is a destructive rather than a constructive image of the divine. Yet in the Medieval Church Mary was more like the Goddess Demeter than any other Christian figure before or since. She was passionately involved in a relationship with her child. She defended and protected him and those who approached him, according to Medieval stories. She wept at his death, showing her own vulnerability, empathy and pain at his time of suffering. It was Mary to whom the Medieval Church prayed simply because of her ability to empathize with human pain and because of her strength and power in the relationship she had with God and her son. Mary became the symbol of God's faithfulness and intimacy with people as well as of God's participation in human struggle. She invited people to become friends with God and embodied the forgiving and accepting face of God to the Christians of the Middle Ages.

With Mary, Jesus the infant remained approachable, for with whom can we be more transparent and honest than with an infant? Human adult defenses fell and the Medieval Church approached their savior in the childlike awe and faithfulness that we moderns experience solely at Christmastime, if then. Notice this Christmas how quickly we are to grow baby Jesus up into full manhood. His vulnerability as an infant is dis-comforting to our patriarchal, masculine faith.

Along with the elevation of the feminine during this time of church history was an appreciation for mystery and sacrament as opposed to the later elevation of reason and science. And it was at the point of struggle between these two worldviews that the church entered its most devastating period with regard to the feminine. I am speaking of the witch hunts.

Pre-Modern Witch Hunts

The witch hunts extended over a 400-year period, from the 14th century into the 18th century. During that time period, several hundreds of thousands of people were executed, most of whom were women. Women embodied that feminine element which aroused such psychic fear for the masculine—intimacy, vulnerability and passion. For the masculine, the mysterious, the cyclical, the magical—that which linked women to



the cycles of the cosmos and which had power over life and death—became terrible, frightening and evil. I am speaking of an unconscious fear which men have of the feminine, either in themselves or that which they see in women. It is similar to the unconscious fear that women have of male energy, which when misdirected can result in violence, rape and war. With the elevation of reason, the patriarchy sought to

annihilate once and for all that which harked back to earlier matriarchal days. It is important to keep in mind that the witch hunts were not a medieval phenomenon but an early modern one. Society was shifting its paradigms from religion to science during this time period.

Religion had offered a way to control the magical mentality of folk piety: relics, saints, local miracles and so on. Religion itself contained the antidote to invisible evil forces lurking about in the world through its rituals. Exorcism, penance, sacrament and liturgy were all mysterious, non-verbal but psychically powerful rituals that kept evil under control. All of these used elements of the natural world to effect the spiritual world. Science, along with the Reformation, cast a doubtful eye upon the efficacy of such practices, leaving pre-modern people unprotected from the irrational. It was the rise of reason, science and Protestantism that heated the fires into which the "witches" were fed.

Those who were burned, hanged, drowned and pressed as witches were also those who were poor, powerless and burdensome to society. This was a time when concern for the community was shifting to rights of the individual. Those members of society who were cared for out of Medieval Christian charity were now seen as a drain upon the resources of communities and individuals. Many of the women convicted of witchcraft were women past childbearing age. Many were widows receiving alms from the church in past times. Many knew what it meant to use the natural realm to effect spiritual truth. Women were the primary healers of the day—users and prescribers of herbs for medicinal purposes and practitioners of rituals that were based in the wisdom of folklore. Old methods of alchemy were overcome by new methods of science and medicine. Folklore was overcome by reason; women healers by male doctors—but not without a struggle. It was that struggle which ensued during the witch hunts.

The idea that the use of the natural world to effect spiritual truth was of the devil was not a medieval idea but a modern one. Accusations against women convicted of witchcraft focused on their power over life, death, disease and sexuality. That which was mysterious, hidden and secret was no longer sacred; it was diabolical. Women were the gatekeepers at birth, the healers through life, and the mourners and embalmers at death. Thus, women became contaminated when life's cycle of mystery became suspect. As science sought to dominate, subdue and domesticate nature, so the masculine sought to harness the feminine. Matriarchal values gave way to more patriarchal ones again.

Reformation

The witch hunts and the Reformation

were all part of the same process—that is, the suppression of the feminine by the masculine. Like many others, I used to think that the Reformation was liberating for women since Luther, Calvin and other reformers endorsed marriage. In some ways that has had positive results for women. Many Protestant churches refrain from making hard and fast policies which have a direct bearing on women's lives as the Roman Catholic church does. I believe the only reason most Protestant churches do not have regulations against the use of birth control is because most of our clergymen are married and such strictures would directly impact their lives. A celibate clergy has the luxury of seeing issues in the black and white certainty of pristine ideology apart from the grays of human experience and relationship. There is then that positive side to the reformers' efforts. They brought men and women out of their sexual isolation, seeking to live out models of Christian intimacy between female and male.

Unfortunately, this relationship is cast in a decidedly patriarchal context. Mary was cast down from heaven and with her any sense of the feminine side of God. Jesus the infant was raised to a full adult whose masculinity is emphasized in his role as co-regent with God. Baby Jesus becomes King Jesus. Gone is medieval intimacy with the deity. In the Reformational church one approaches God not with good works or with passion, but with correct thinking.

One important aspect of this emphasis on correct thinking and impeccable doctrine is the Reformational church's concern to correctly interpret the roles of each partner in this newly respected human relationship of marriage. I need not remind you of the centuries-long debate on headship of the husband and submission of the wife. Marriage is countenanced in Reformational Christianity so long as patriarchy has the upper hand. The preponderance of theological reflection on this topic since the Reformation points to the fear that the patriarchy had over losing its status and power when it came into direct and intimate contact with the matriarchal or feminine in this dynamic human relationship called marriage.

The Reformers' emphasis on marriage had another effect on women: it drove a wedge between women's relationships with one another. This was done with the abolition and demolition of convents and monasteries in countries where the Reformation won a victory. While this was not a conscious attempt to control the feminine, it was effective. The result was the isolation and disempowerment of women. To make that separation among women complete, each woman was paired with a man in marriage. Sociologically this was essentially because women had very little means of financial support outside of the religious communities. Psychologically it helped to further isolate women from each other because each woman was busy with her own family. Once women were married safely into the patriarchy, the removal of educational opportunities (which had been present in religious communities) ensured their submission to their husbands, their church and their society. They became "good daughters of the patriarchy" in that they behaved themselves. Women became ladies: "good, nurturant mothers and wives; sweet, docile, agreeable daughters." And sanctions against misconduct were (and are) always present. Bad girls and women were burned or hanged as witches or simply banished (in this country) into the wilderness to slowly die.

Worship within Reformed structures devalued the mysterious sacrament and elevated the rational Word. During the High Middle Ages, the sacrament of the Eucharist had become so elevated and revered that only the male priest was holy enough to partake. The Reformers sought to bring the Eucharistic meal and the Word to the people, and rightly so. But just as the move to bring women into relationship with men in marriage was mixed for women, so too was the attempt to bring the sacrament into relationship with the congregation. It was done only in a decidedly patriarchal and controlled setting which placed primary emphasis on the masculine Word.

Women in the Reformation continued to suspect their own bodies and beings as being tainted, a belief which arose with the

Church Fathers. But now they were also taught to distrust their own ability to experience God and reflect on their faith, unless God was mediated to them by the teaching of men. Since patriarchal teaching frequently contradicts feminine experience, women have either denied their experience of God and became "good daughters of the patriarchy," or they have listened to their own inner life and been labeled witches, heretics or crazy by the patriarchy.

Good daughters of the patriarchy may be rewarded by the church and the culture. Yet as one myself, I know the result is one of fragmentation, low self-esteem and self-loathing because I as a human woman can never measure up to the patriarchal image of the feminine ideal. Indeed, I can never be perfect as the masculine requires to the feminine.

But the good news we share today is that we don't have to. We can throw off the pressures to be good daughters of the patriarchy. We can redefine from our own experience and the experiences of other women what it means to be female Christians. Women and men can allow into our consciousness that within us which the patriarchy labels evil. We can learn to love both our dark side and our light side. We can reclaim the full gamut of our human, feminine feelings—feelings of relatedness, intimacy, intuition, passion, fire, rage, empathy and warmth. We can stand alongside the masculine and burn through it with both passionate love and feminine rage and we can teach the masculine how to relate to the feminine, not avoid and oppress and fear the feminine which is in each of us. We can teach men to love and nurture their own feminine sides and thereby build a restored human community. The process has already begun.

Candace Waldron is an educator and counselor on women's issues. She has a Master of Divinity from Gordon-Conwell Theological Seminary and is the Coordinator of the Unit Against Rape and Sexual Assault in Beverly, MA. She is also the Administrator of the Women in Crisis Committee of the Episcopal Diocese of Massachusetts.

LETTERS

ings. . . My soul yearns for kindred spirits of faith but perhaps this would engender complacency. The Lord works in such a way as to keep us humble as we diligently sow the seeds and pray for the rain to nurture. . . Your brother in Christ in the acknowledgement of the Mystery of God.

Phil Ottman
Oshawa, Ontario, Canada

We received your letter concerning the fire. Yes, we are still interested in your material. . . I thought you might be interested in a spirit-filled pastor out of Florida who has done extensive study on the ministry of women in the church. His name is Wayne Cochran. I thought perhaps you might be interested in his research. He gives 12 hour seminars on the

topic, "Women, Free At Last!" He has also done tapes on the subject.

Andrea Shepherd
Beavercreek, Ohio

I have received your letters and SHEKINAHS with great joy. I was so very sorry to hear of the terrible fire that has
(See LETTERS on page 32)

When Ellen White looked at God, she saw someone both men and women could imitate.

She purposefully tried to dispel misunderstandings of God. She accused Satan point-blank of

being behind all the preaching and teaching

that pictures God as a severe judge or harsh creditor—roles that are both negative and masculine. God is not watching us with jealous eyes to pounce on our mistakes and gleefully punish us.

In fact, according to Ellen White, it is just the opposite. She asserts that Jesus came to correct our negative misconceptions of God. "It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men."¹

In Mrs. White's view God is not just a great and powerful being; nor is He merely meek and mild. Her God is the one who created two human beings—male and female—to represent the divine whole. Her God blends positive masculine and feminine traits.

This has implications for Adventist men and women. Following Jesus' example, men have permission to be compassionate and gentle as well as to be bold and courageous. Women can observe how Jesus affirmed women for displaying traits that in Bible times weren't considered natural or desirable for them. For example, when Mary sat at Jesus' feet to learn, she moved into traditional male territory. Women weren't supposed to ask rabbis questions or learn the law. Yet Jesus said plainly that Martha was too preoccupied with the usual women's work and that "Mary has chosen what is better."²

These Bible examples are powerful. But is it possible that in Ellen White we have a modern model for how women who love the Lord should live? Perhaps God

reveals Himself to us not only through Mrs. White's writings but through her life.

A Victorian woman

Like a kaleidoscope, ideas were changing and coloring the world

lectured to large crowds in the cause of temperance. She promoted and proclaimed the gospel at home and in foreign lands.

Would she have done any of this without God's leading? Could her life, as well as her message, be intended

to guide us today?

Adventist historian Jonathan Butler has pointed out that Ellen White was in many ways a woman of her time. A Victorian woman.

Victorian women were encouraged to be passive and unintellectual. In the 1800s, during the Great Revival, it was considered improper for a woman to speak in church. Exception was made if she were speaking only to women in an all-woman prayer meeting. Of course, churches of that time faced a curious dilemma: they wanted to convert women, but they didn't know what to do with the women who then wanted to witness.

Ellen White lived within many of these customary restraints during the early part of her life. As the wife of James White, she deferred to his leadership. As Butler puts it, "he was the sun, she the moon. James gave the theological treatises while Ellen gave personal and devotional messages."³ James led; Ellen stayed in the background, dreaming dreams and seeing visions.

The role expands

But gradually Ellen White's role changed. Particularly after James White died in 1881 she gained "an independence and a luster of her own."⁴

During her early ministry Mrs. White tended to emphasize a traditional role for women. In their homes they were to do good for their husband and children. They could also be helpful in the neighborhood or the local church.

But toward the end of Mrs. White's ministry the role she

ELLEN WHITE:

A WOMAN LOOKS AT GOD, PART THREE

HOW SHOULD WOMEN LIVE?

"Insight"
June 21, 1983

Kit Watts

in which Ellen White lived. She was aware of the issues of her day and actively addressed many of them.

For example, she condemned slavery and supported its abolition during the Civil War. She promoted healthful living. She taught a holistic approach to education. She traveled and

visualized for women broadened. It became more public and independent and her statements about this became more emphatic, too.⁵

Her own life was like that. In the early years she was married and had responsibility for growing children. She was hesitant about her special role as God's messenger. But as time passed she gained more confidence in God's gift and His leading. Her children left home. Her husband died. She began to see the world from the perspective of a person who was less dependent. She felt called to use her gifts as widely and as effectively as possible.

Four sample quotations, each drawn from a different time in her life, will help illustrate this.

Ellen White says . . .

In 1868 Ellen White was 41. She had two teen-age sons at home. She had buried her other two boys, one who was just a baby. From this perspective she writes:

Great is the work and mission of women, especially those who are wives and mothers. They can be a blessing to all around them. They can have a powerful influence for good. . . . God has assigned woman her mission; and if she, in her humble way, yet to the best of her ability, makes a heaven of her home, faithfully and lovingly performing her duties to her husband and children . . . she is doing the work left her of the Master. . . . These women . . . are missionaries in the highest sense.⁶

Five years later Ellen White confirms the home as a center of influence. But this time she adds that women should also be alert to other needs. In 1873, eight years before James died, she says:

It is woman's right to look after the interest of her husband, to have a care for his wardrobe, and to seek to make him happy. It is her right to improve her mind and manners, to be social, cheerful, and happy. . . . And she may have an interest for more than "me and mine." She should consider that society has claims

upon her.⁷

By 1898 she was a single woman. She was 71 and had been widowed for 17 years. At this juncture she wrote of her strong convictions:

When a great and decisive work is to be done, God chooses men and women to do this work, and it will feel the loss if the talents of both are not combined.⁸

Finally, in 1911, just four years before her death, Mrs. White states:

The Lord instructed me that our sisters who have received a training that has fitted them for positions of responsibility, are to



serve with faithfulness and discernment in their calling, using their influence wisely, and, with their brethren in the faith, obtaining an experience that will fit them for still greater usefulness.⁹

A broader spectrum of service

What might the roles of "still greater usefulness" be? What kinds of training have women gained? In what positions of responsibility might they serve along "with their brethren in the faith"?

In the book *Notable Women of Spirit*, John G. Beach points out that Adventist women have in the past played an active, strong part in developing the church. They have served widely as teachers, treasurers, evangelists, writers and editors, and General Conference departmental leaders. He suggests that women have held every administrative position in the Adventist Church except president and ordained minister.¹⁰

Ellen White knew a God of possibility. Her God is the Creator God who invites men and women

to develop a full range of personal traits and the full potential of their talent.

In this series of articles I hope we've glimpsed her God. She knew a God who is willing to work behind the scenes when necessary. But her God is also one who calls people out of obscurity, one who asks them to speak up for Him.

Ellen White herself knew a God who called her. He beckoned all her life, drawing her into expanded roles of service. It was as though He said to her at 17, "Try this," and at 40, "Now try this," and at 70, "Try this also." Following His call, Mrs. White shared visions, wrote persuasively, preached and taught. She is an example of one who moved from hesitancy into forthright leadership, made strong by an enabling God.

Adventist women who know and love this God today may have a similar experience. God may summon them to a broader spectrum of religious and redemptive activity just as Ellen White was summoned more than 140 years ago.

For, as it is written, women should be, "with their brethren in the faith," obtaining an experience that will fit them for still greater usefulness.¹¹

□ Concluded

¹ Steps to Christ, p. 11.

² Luke 10:41. From *The Holy Bible: New International Version*. Copyright © 1978 by the New York International Bible Society. Used by permission of Zondervan Bible Publishers.

³ Oral presentation by Jonathan Butler, Berrien Springs, Michigan, fall, 1982.

⁴ Ibid.

⁵ Kit Watts, "The Role of Women in the Seventh-day Adventist Church." Unpublished manuscript prepared for the Biblical Research Committee, February, 1972. This paper required an in-depth study of Mrs. White's writings on women. Her statements were arranged in chronological order, and from this a pattern emerged.

⁶ Testimonies, vol. 2, pp. 465, 466.

⁷ Welfare Ministry, pp. 158, 159.

⁸ Evangelism, p. 469.

⁹ Medical Ministry, p. 60.

¹⁰ John G. Beach, *Notable Women of Spirit: The Historical Role of Women in the Seventh-day Adventist Church* (Nashville, Tenn.: Southern Pub. Assn., 1976), p. 10 and back cover.

¹¹ See Medical Ministry, p. 61.

Kit Watts is the periodicals librarian at Andrews University.

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Shaliach:

Women As God's Agents

by Richard Mansfield

When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divides his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, "Come, ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was hungry and you gave me to eat; I was thirsty and you gave me drink; I was a stranger and you took me in; naked and you clothed me. I was sick, and you visited me; I was in prison and you visited me."

Then shall the righteous answer saying, "Lord, when did we see you hungry and feed you? Or thirsty and give you drink? When did we see you a stranger and take you in, or naked and clothe you? Or when did we see you sick or in prison, and visit you?"

And the King shall answer and say, "Verily I say unto you, inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me."

— Matthew 25: 31-40

The passage from *Matthew 25: 31-46* reminds me of the trips I have made to Israel over the past few years. I remember being struck by the fact that much of life in Palestine has been unchanged since the time of Jesus' ministry. For instance, one sees shepherds in the same dress of Jesus' time, tending their flocks on the hills of Judea. Once when I was walking through the Kidron Valley just below the walls of Jerusalem, I looked up on the hillside and saw a shepherd tending his flock, but the flock was made up of both white sheep and black goats. I wondered about the Scripture references to separating sheep and goats. Here they seemed to be kept together. I later found out that it was at night that the shepherds separate them, because the sheep with their wool coats could be left unsheltered in the cold winter nights of the Judean hills, but the goats could not survive the cold and had

to be sheltered in the shepherd's tent.

Jesus' examples came from everyday life, but the misinterpretation of Matthew's passage involves the reason for the separation of the sheep and goats, the reason for God's judgment, rather than the judgment itself. Many preachers try to steer away from or gloss over God's judgment, but if we believe in justice at all, we have to believe that God's judgment is real, as real as an everyday fact of life, like the shepherd separating the sheep and the goats. But what is the reason in this passage for God's judgment? "I was a stranger and you welcomed me or did not welcome me. I was naked and you clothed me or did not clothe me. I was thirsty and you gave me drink or did not give me drink." And in this story, both those who are accepted and those who are rejected say, "When did we do this? We cannot remember." And Jesus answers, "Inasmuch as you have done it unto the least of these my brethren, ye have done it unto me."

For many years church preachers and secular humanitarians have used this

passage as a piece of ethical teaching, inculcating concern for the victims of famine and oppression and injustice throughout the world. Of course the whole ministry of our Lord points to our calling to minister to the hungry and oppressed, and the whole Gospel points to that necessity. But is this what is really being referred to? Closer examination seems to indicate a more specific concern. The passage is an assertion of a certain Judaic principle in the time of Jesus: Acceptance or rejection of an accredited agent involves the acceptance or rejection of the sender of that agent. It also involves the further assertion that acceptance or rejection of the accredited agent, like the acceptance or rejection of the sender, will be validated at the last judgment. This principle is repeated many times in the Gospels in relationship to Jesus, who was sent by God, and in relation to the disciples sent by Jesus.

The parable of the wicked tenants is probably one of the best known examples of this principle. These wicked tenants refused to give the

The Very Rev. Richard H. Mansfield, Jr., is dean of Bexley Hall Seminary, Rochester, New York.

owner of the vineyard the produce of the vineyard, and so he sent some of his agents to collect what was due him, and the wicked tenants beat the agents and killed others of them. And so finally the owner of the vineyard sent his only son, saying, "Surely they will respect him," but when the wicked tenants saw the son coming, they said, "This is the inheritor, let's kill him and the inheritance will be ours." In this allegory, it was clear that the owner of the vineyard was God, his Son was Jesus Christ. His agents were his prophets and messengers, and the wicked tenants were the people of God, who rejected God's agents, even God's son. And the story says how those who rejected those that were sent to them were, in turn, rejected by the sender, God.

In the particular passage above, the author of Matthew uses the word "brethren" added to the least of these, which is the tipoff of who is being referred to. This is so even though there were many women disciples of Jesus in those times. So "brethren" referred to women as well as men. Sexist language began a long time ago. But we know that when the Gospel of Matthew records Jesus as saying, "Inasmuch as you have done it unto the least of these my brethren, you have done it unto me," he is talking about what has been done unto his disciples, men and women, the accredited agents sent by him.

So on further examination it seems clear that Jesus is referring to the way the disciples of Jesus are received. They are the ones who are hungry, thirsty, sick, naked, and, as many of them were, "in prison." Jesus sent them out, as we know, with nothing provided for them. They were completely dependent on those to whom they preached and ministered for their support.

That the passage is limited in this way, not referring to all the world's poor and oppressed but only specifically to Jesus' disciples, may be a disappointment to many, but I think we must interpret the Scriptures as they were intended to be and in the context that they were delivered, or else we preach our own words and not God's and change the basic meaning of revelation. But this interpretation of the

passage does not make it any less significant to us today in our lives and in the life of our community of faith, the church. In fact, how some of those who are sent to the church and the world in God's name are received and treated today is a crucial issue for the church.

Now, our seminary — Bexley Hall — is not that different from all the others. Most seminaries have seen a dramatic increase in the number of women preparing for ordination. This presents all the churches represented in our seminary with a tremendous opportunity



"Clergy call me looking for a new assistant and they invariably say, 'Our parish isn't ready yet for women.' I used to accept that. No more. Now I ask, 'Why not? How long is it going to take? How much are you trying to bring them along as a leader of that congregation?'"



ity and problem. Episcopalians were the most recent to allow women to be ordained, but now all the churches represented here face the more difficult problem of the *de facto* discrimination against women. Women face the painful and dehumanizing problems in being received as God's ministers, agents, both in their field work and in their attempts at finding placements after graduation. A woman is told by her field work supervisor, after she has preached, that she should be more feminine in the pulpit or, in other instances, that she is being too sexually provocative. Another one who administers the chalice at communion in her field work parish, has parishioners refuse to receive communion from her.

In most of our polities it is the local congregation, the pastor and the laity who make the decision on whether to hire a pastor or an assistant. A great majority of them will not even consider interviewing a woman. Clergy call me

looking for a new assistant and they invariably say, "Our parish isn't ready yet for women." I used to accept that. No more. Now I ask, "Why not? How long is it going to take? How much are you trying to bring them along as a leader of that congregation?"

The reality of the situation in the Episcopal Church is that there are some assistantships and missions open to women. First placement has not been a problem. Many of the mission churches are open to them because nobody else will go since the mission is not a viable one. And so the woman who goes there is slated for inevitable failure. But when it comes to placing a woman as a rector or head pastor of a self-supporting parish, it is practically impossible. And that is why women who have their seminary degree, have been ordained, and have had experience in the parish ministry, in other words, fully accredited agents of God by the Church of God, are in fact rejected.

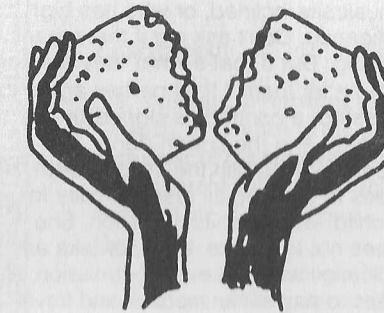
It was my hope that the recent struggles of the Episcopal Church over the ordination of women would have raised its consciousness about accepting women and affirming their full personhood in the body of Christ. But alas it seems that many feel that we have somehow taken care of that problem now that we have dealt with the ordination question. The fight over ordination has in fact hidden some of the deeper issues involved in fully accepting women into the body of Christ. We must deal with and fully examine some of the misogynous tendencies of our theological formulations and the sexism in the language of our worship. And in the whole struggle itself, it seems that what was really involved was totally missed by even some of those who supported the ordination of women. I am infuriated by some of my colleagues who I hear saying over and over again in meetings and from their pulpits that now that we have taken care of the women's issue, we should get on with the *true* mission of the church.

First of all, we have only just begun to deal with the women's issue in the church, but in essence this kind of remark and attitude is the worst kind of

putdown: to somehow say and imply that the struggle of the church to accept the full personhood of women is not part, and an essential part, of the true mission of the church. Over and over I hear how we now need to put all this behind us and get on with ministering to the poor, the friendless, and the needy, as if we should somehow be ashamed that we have wasted our time on some sort of meaningless church infighting. And many of my colleagues use Matthew 25 to justify what is, in their minds, the true mission of the church that we should get back to, when in fact it refers to how God's accredited agents, those who the church has ordained, are received and treated. How can we minister to the oppressed of this world when oppression and discrimination exist in the body of Christ? How can we witness to God's love to the world when we, in fact, reject in many concrete ways the ministry of ordained women in our own midst?

This to me is why our Lord spoke of God's judgment upon those who did not receive his agents. If we cannot receive God's messengers and their message,

then how can we hope to carry it to the rest of this broken world? The struggle for women to be accepted fully in the church has brought a new reality to the judgment of God upon the people of God. This struggle has not been some churchy spat with no meaning to the world, nor has it been an attempt to be



trendy by jumping on some secular liberation movement bandwagon. Until we all realize that this issue involves what is basic to our mission and ministry as a church, we will never receive redemption as a church. For make no mistake about it, we all stand under the judgment of God and God's

word. There are many things, good things, that contribute to our oneness in Christ as many different denominations, but unfortunately we also share oneness in our failure to measure up to God's calling on this issue.

My hope for the church is that it too can face up to its own oppression of women and deal with both its open and latent sexism, that it will stop trying to justify itself by trivializing the women's issue and listen to the Gospel as we have received it from our Lord Jesus Christ, to realize that we, the church, stand under God's judgment.

The Gospel lesson in Matthew 25: 31-46 says two things, it seems to me. First, that God's judgment is as real as the everyday happenings of our lives, and secondly, that how we receive God's accredited agents has a lot to say about how God receives us, says a lot about our relationship with God. In other words, it calls us to be passionately concerned about justice, both in the church and in the world, and it calls us to witness to God's love and acceptance through how we treat and receive others, especially God's agents, which include our sisters. ■



●●● Extracts from "Womb for Hire" OMNI magazine, June 1983 ●●●

WOMB FOR HIRE

By Gini Kopecky

Her husband had a vasectomy after their second son was born. "We wanted two children, and we were satisfied," says Mary (not her real name). Then she tuned in to the *Phil Donahue* show on a day when Donahue's guest happened to be Dr. Richard Levin, founder and president of Surrogate Parenting Associates, Inc. (SPA), of Louisville, Kentucky. The subject of the program: surrogate mothering. "I thought it was fascinating," says Mary. "I thought it was the best alternative to adoption that I had heard of yet. And it would give me a chance to do something special." Three months later Mary was on her way to Kentucky. Today she is pregnant with

her fourth child, her second by artificial insemination—the second she will surrender upon its birth to the sperm-donor father and his infertile wife. No one knows exactly how many children have been born to surrogate mothers. But whatever the number, it seems to be growing. "There's a lot of action stirring about," says Dr. Levin, who claims to have handled "hundreds" of cases since the birth of SPA's first surrogate child in November 1980. Michigan attorney Noel P. Keane, who is also well known for bringing couples and surrogates together, places the number at a more conservative "minimum of seventy-five." But he anticipates the

figure may climb to 300 this year, as services proliferate to meet the needs of couples who might otherwise have turned to adoption. "Fifty percent of these people would adopt if they could," he says. "But there are no babies. That's what brought about this whole movement."

The other 50 percent may never have looked into adoption—so strong is their desire for a child that, at least partially, is biologically their own. As long as they can afford the fee, which generally ranges upward of \$25,000, it is unlikely that any surrogate-parenting group will turn them away. Levin, for example, requires only that couples present a health report, a recommendation from their

physician, and documentation of the wife's infertility or other medical or genetic disorder that disqualifies her from bearing children. Beyond that, he does not probe. His basic philosophy is that "people have certain intrinsic rights and the ability to procreate is one of them. You or I don't have the right to tell people that they can or cannot have a child."

He does, however, have some very definite ideas as to what type of woman makes the best surrogate mother; the first requirement is that she must already have children of her own. "Women who have never had a child cannot properly understand what we're asking of them," he says. "Such women cannot give informed consent. The psychological ramifications for them, and ultimately for us, are too risky." Levin also looks for women whom he classifies as "mothers. They're like mother bears who will kill anything that tries to hurt the baby bear. They're women with strong maternal instincts who believe that what they're doing is important for society."

So many prospective candidates have contacted SPA that Levin has had to switch from floppy-disk to hard-disk information storage. To qualify, prospects must submit to rigorous medical screening, followed by a psychiatric examination of both the surrogate and her husband. "We want to know, are they crazy? Are they stable, mature people? Do they have a sound marital unit that will not be damaged by this process?" Finally, both husband and wife are invited down to Louisville to be interviewed by Levin himself. "You develop a second sense," he says. "You know who is appropriate and who is not."

Usually, an invitation to Louisville means that Levin has already tentatively matched the surrogate with a particular infertile wife. "We use a range of weight, height, eye color, hair color, blood type, ethnic background, religious background, basic body structure, and other things a couple may ask for, if they're within reason," he says. "Some couples may want someone with athletic ability. Or they may want a woman who is artistically or musically inclined, or who has high intelligence. Don't ask me if that means anything. But if that's what they ask for, I'll find it for them." If all parties agree to the match, a contract is signed by the surrogate and the sperm donor. She agrees to relinquish the child at birth. He agrees to assume all responsibility for the child, whatever its condition. She agrees not to smoke, drink, or take any medication without Levin's permission. He agrees to pay all her medical and travel expenses—as many monthly trips to Louisville as are required until insemination results in pregnancy or until both parties agree to call it quits.

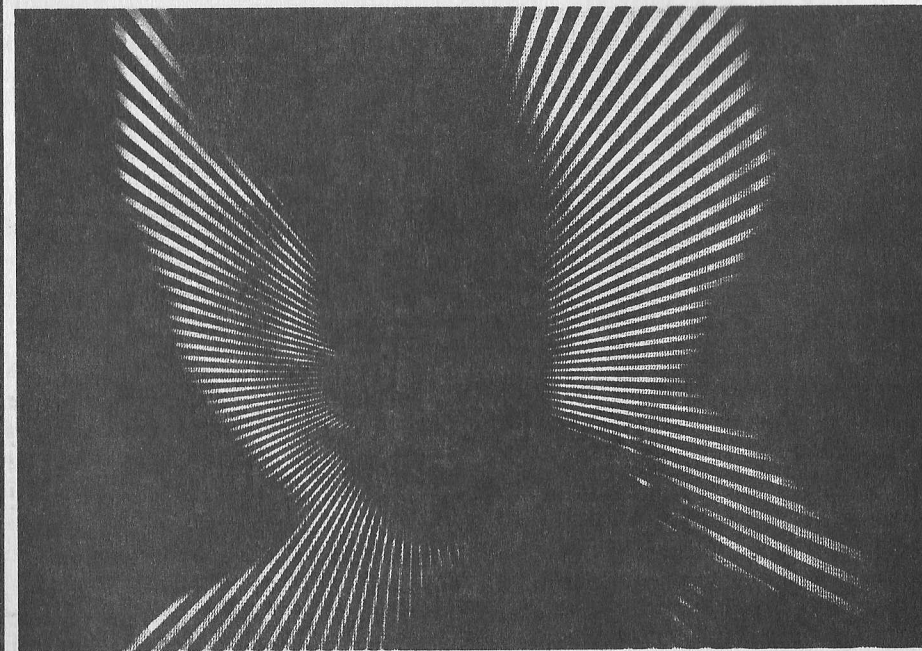
How can women do it? Why do they do it? Based on personal interviews with applicants numbering "in the four-figure range," Levin offers three reasons. "First, they do it for themselves. Some women love being pregnant, and they see this as an opportunity to enjoy that reproductive experience without paying the consequences." Second, he says, they do it out of "altruism, to help someone else in a unique way, as only they are able to do." Third, and "least of the bunch," he says, is the "financial

aspect"—seldom much more than \$10,000, which he sees more as "a stipend, an honorarium, a little thank-you. You couldn't pay this woman what her services are worth."

Were funding available, Parker would also like to see studies conducted on the children themselves. "Nobody has followed up to find out how they are doing. Are they going to do well? Or are they going to end up in a psychiatrist's office before they start school?" He would also like to compare such family units to those in which couples have adopted—and, hence, bear no biological connection to the child—and those in which the wife conceived through artificial insemination by donor (AID). "With AID, the husband does not have a biological connection to the child, but the wife—the primary caretaker—does. Comparative studies need to be done with that in mind. How a woman feels about her own infertility, whether she sees the child as her own, or whether she sees herself as a caretaker for her husband's child will influence the way she raises that child."

Once the surrogate mother has gone to court in Louisville to legally terminate her rights to the child, the new mother may initiate adoption proceedings in her home state. For her request to be granted, the court in that state must judge that her case does not conflict with the standard prohibition against "paying for the purposes of adoption." Technically, Levin explains, since the initial contract is signed only by the surrogate and the natural father, and since a father need not "adopt" his own child, no such payment has in fact taken place. Others argue that a couple is paying not for the baby but for the surrogate's services. The trick is persuading a court to see things the same way. Michigan attorney Noel Keane is currently appealing one case before the U.S. Supreme Court that essentially challenges the prohibition against payment on the grounds that it is not applicable to surrogate-mothering arrangements. In a second case, now on appeal before the Michigan Court of Appeals, he is also contesting a ruling by the same judge that, because the husband of that state's first surrogate mother "consented" to his wife's insemination, the baby must therefore be judged as belonging not to the sperm-donor father and his wife, but to the surrogate and her husband—a ruling which directly contradicts the expressed desires of all parties involved.

Levin believes that much of this legal tangle results from antiquated laws. Judges are being asked to issue rulings based on laws that were never designed to apply to



Excerpted from
THE WOMAN'S ENCYCLOPEDIA
 OF
MYTHS AND SECRETS

by Barbara G. Walker

GODDESS

Few words are so revealing of western sexual prejudice as the word Goddess, in contrast to the word God. Modern connotations vastly differ from those of the ancients, to whom the Goddess was a full-fledged cosmic parent figure, who created the universe and its laws, ruler of Nature, Fate, Time, Eternity, Truth, Wisdom, Justice, Love, Birth, Death, etc.

Male writers through the centuries broke the Goddess figure down into innumerable "goddesses," using different titles or names she received from different peoples at different times. If such a system had been applied to the usual concept of God, there would now be a multitude of separate "gods" with names like Almighty, Yahweh, Lord, Holy Ghost, Sun of Righteousness, Christ, Creator, Lawgiver, Jehovah, Providence, Allah, Savior, Redeemer, Paraclete, Heavenly Father, and so on, *ad infinitum*, each one assigned a particular function in the world pantheon. During the Middle Ages, most of the old names and titles of male deities were amalgamated as "secret names" of the one God, while the names and titles of the Goddess were ever more minutely classified, and some were even masculinized, humanized, or diabolized. Yet such classification tends to disintegrate under deeper study that reveals the same archetypal characteristics in nearly all the "goddesses."

Probing ancient views of the Goddess is instructive. It shows a female figure almost always more powerful than the male. Not only is she his Mother, the author of his being; she is also the deity who infuses all creation with the vital blood of life. Gods prosper only when they partake of her wisdom or adopt her powers, until they commit the ultimate hubris, symbolic matricide, by setting up an all-masculine theology. The strength of the Goddess was harnessed to support new male religions as the strength of women's nurturing, caretaking instinct was harnessed to a patriarchal marriage system supporting men. Even today, scholars tend to call all ancient deities "gods" when they include both male and female; and sometimes the oracular utterances of the Goddess are said to emanate from a "god."

Perhaps one should take more seriously the ancients' often-repeated opinion that their Goddess had a thousand names. Every female divinity in the present Encyclopedia may be correctly regarded as only another aspect of the core concept of a female Supreme Being. No modern temples perpetuate this core concept. Men long since tore down the Goddess's shrines, as Christian Gospels commanded them to do (Acts 19:27). Yet even in a society that trivalized and vilified it, the core concept lives on. Some people believe that a new feminine theology will emerge from the core concept during the present century.

L. Pritchard, A.N.E. 1, 285; 2, 185.



"the new babies—in vitro fertilization and surrogate mothering. The laws aren't even good on donor insemination, which is a one-hundred-year-old procedure. It's absurd." According to Parker, legislation to update those laws is currently being considered in Alaska, California, South Carolina, and Michigan, where the first state bill to prohibit surrogate mothering has also recently been introduced. "It's a shame," says Levin. "We do need legislative control, but it doesn't become a priority until the bad cases hit the press."

One such moral concern is that, by being free to "select" a surrogate, couples come uncomfortably close to dabbling in eugenics. Keane dismisses this notion out of hand. "If I were to choose a surrogate myself, I'd look for strong qualities—someone who is healthy, educated, attractive. Believe me, there are no eugenics involved. In most cases, all these people want is a baby." Levin, on the other hand, sees "nothing wrong with eugenics—as long as it works to benefit all of society. The goal of medicine is to improve the quality of life. The point of genetic engineering is to breed out the bad genes. So, as a concept, I don't have any problem with making a child healthier than it would otherwise have been—as long as you don't restrict access to one race or one religion. Now, you might say, 'Isn't it terrible that not everyone can afford surrogate parenting?' The question is, how far do you extend that right? Don't ask me. Ask the major theologians. I'm just a kid from Kentucky, doing the best I can with what I've got and trying to help people in between."

“The Church objects to surrogate mothering because it's unnatural. Well, so was the virgin birth. Jesus may have been the first surrogate child.”

Then there are the other objections: Surrogate mothering dehumanizes childbirth, destroys the family unit; interferes with the will of God, who obviously meant for some women not to have children. Keane has heard every possible argument. "The Church objects to surrogate mothering because it is 'unnatural,'" he says. Well, so also, he would remind the Church, was the virgin birth. "Jesus Christ may have been the first surrogate child."

(Continued from page 2)

COMMENTS

The dirty work

I think all manual labor should be restricted to men. Seeing a woman pick up trash or do janitorial work downgrades her beauty to me.—AA male.

The best of both worlds

I'm attracted to a woman who can perform in the "man's world" without losing her grace.—UC male.

As much as I strive for equality, there are certain traditional male roles that I like.—CUC female.

Some women look for sensitivity but really want macho, also. Some men say they look for intelligence but really want good looks.—CUC male.

Matters of pressure

It's just as wrong to force the change of sexual roles on some as it is to discriminate against others because of their sex.—CUC male.

If a woman is intelligent and chooses a career, she is typed as not caring about a family. If she opts for the role of homemaker, some people think, What a waste. She can't win.—CUC female.

Society and stereotypes
There are differences in



what most men like and what most women like, but I believe this is induced by many years of society's dictating that we should feel that way.—UC female.

Traditional roles could take years to change. But if today's young people rear well-rounded children we could achieve equality in no time.—UC female.

It seems easier for women to break out of sexual stereotypes than for men.—UC male.

The church and roles

I have always been disturbed about the Adventist Church's attitude regarding women ministers.—CUC male.

The church is wasting much of the talent of its female membership because of sexual stereotypes. It's like the man who buried his talent to keep it safe.—CUC female.

Whatever works

Women and men should share roles in the home according to their abilities, not their sex. The same goes for jobs.—CUC female.

As long as two people feel comfortable with the roles they have jointly accepted I see no problem.—CUC male.

Real people

Too often we get caught up in the idea of being a typical male or female when it is really balance that we should strive for.—UC female.

Sensitivity, caring for children, and thinking logically and intelligently are qualities that should be considered desirable in any human being.—UC female.

Political Firsts For American Women

Supplied by the National Women's Political Caucus

- 1848 The first American women's rights convention was held at Seneca Falls, New York. The convention adopted a women's Bill of Rights entitled the "Declaration of Sentiments and Resolutions," authored by Elizabeth Cady Stanton.
- 1872 The first woman to register to vote in a presidential election was Susan B. Anthony. She was arrested, tried and convicted, but authorities refused to imprison her.
- 1872 The first official recognition of women by any major political party occurred when Republican delegates at the national convention in Philadelphia voted to include a minor plank concerning women in their party platform.
- 1872 The first woman to run for president was Victoria Claflin Woodhull. Black abolitionist Frederick Douglass was her running mate on the Equal Rights Party ticket. An advocate of women's sexual freedom through divorce, abortion and legalized prostitution, Woodhull was considered too radical for her time.
- 1876 The first woman to address a national convention of a major political party was Massachusetts' Sarah J. Spencer, who unsuccessfully urged Republican delegates convening in Cincinnati to add a suffrage plank to their party platform.
- 1879 The first woman attorney admitted to practice before the U.S. Supreme Court was Belva Lockwood. Lockwood went on to run for president in 1884 as the Equal Rights Party candidate, receiving 4,149 votes from the all-male electorate.
- 1892 The first women to be seated at a national convention of a major party were Therese Jenkins and Cora Carleton, both from Wyoming, selected as alternate delegates to the Republican convention in Minneapolis.
- 1896 The first woman to be elected to a state legislature was Democrat Martha Hughes Cannon of Utah. She was re-elected to the state senate in 1898.
- 1900 The first woman delegate to a Democratic national convention, Elizabeth Cohen of Utah, delivered a seconding speech for the nomination of presidential candidate William Jennings Bryant in Kansas City, Missouri.
- 1916 The first woman elected to the U.S. House of Representatives was Republican Jeannette Rankin of Montana, elected four years before Congress gave women the vote. She was the only representative to vote against U.S. entry into World War I, and the first to vote against involvement in World War II.
- 1920 Women were first guaranteed the right to vote with the passage of the 19th Amendment. Ratification was formally announced by Congress on August 26th.
- 1922 The first woman ever appointed to the U.S. Senate was Rebecca Latimer Felton, a Democrat from Georgia, who served a token term of one day.
- 1924 The first woman to have her name placed in nomination as the vice-presidential candidate of a major political party was Lena Jones Springs, nominated by the delegation of her home state, South Carolina, at the Democratic national convention held in New York City.
- 1925 The first woman governor was Nellie Tayloe Ross, a Wyoming Democrat, who was appointed to fill her deceased husband's term. She served as governor for two years, and was also named as a U.S. vice-presidential candidate at the 1928 Democratic national convention.
- 1928 The first woman to serve as an associate judge on the federal bench was Genevieve Rose Cline, appointed May 4 by President Calvin Coolidge.
- 1931 The first woman to head a congressional committee was Mary Teresa Hopkins Norton, a Democrat from New Jersey. She chaired the District of Columbia Affairs Committee until 1937, when she became chair of the House Committee on Labor.
- 1932 The first woman elected to serve a full term in the Senate was democrat Hattie W. Carraway of Arkansas. First appointed to fulfill her deceased husband's term in 1931, Caraway was re-elected in both 1932 and 1938.
- 1933 The first woman cabinet member was Frances Perkins, appointed Secretary of Labor by President Franklin Delano Roosevelt.
- 1935 The first black woman presidential appointee, Mary McLeod Bethune, founder of the National Council of Negro Women, was named as head of the Office of Minority Affairs by President Roosevelt.
- 1940 The first woman to nominate a presidential candidate, Gladys Pyle of South Dakota, nominated Harlan J. Bushfield at the Republican convention in Philadelphia.
- 1943 The first woman to preside over the U.S. Senate was Hattie W. Caraway, who opened the proceedings and served as president pro tempore over the first session of the 78th Congress.
- 1953 The first woman ambassador to a major world power was Congresswoman Clare Booth Luce of Connecticut, appointed to Italy by President Eisenhower.
- 1955 The first woman elected state lieutenant governor was Consuelo Bailey, a Vermont Republican. She had previously served as speaker of the Vermont House of Representatives, and was the first woman to preside over both chambers of a state legislature.
- 1959 The first woman state attorney general was Anne Alpern of Pennsylvania, who served until 1961.
- 1960 The first election in which two women ran for the same senate seat occurred in Maine, when Republican Margaret Chase Smith defeated Lucia Marie Cormier, a Democrat, by 100,000 votes.

- 1964 The first woman considered for president by a major party was Republican Senator Margaret Chase Smith, who lost the nomination to Senator Barry Goldwater of Arizona.
- 1966 The first woman chief justice of a state supreme court, selected by the unanimous vote of the other justices, was Lorna Elizabeth Lockwood of Arizona.
- 1968 The first black woman elected to the U.S. House of Representatives was Democrat Shirley Chisholm of New York.
- 1969 The first woman to chair a federal regulatory agency was Helen Delich Bentley, appointed by President Nixon to head the Federal Maritime Commission.
- 1972 The first woman permanent chair of a major political party, Frances J. Westwood of Utah, was elected at the Democratic national committee meeting held in Miami

Beach, Florida.

- 1974 The first woman to be elected co-chair of the Republican Party was Mary Louise Smith of Iowa.
- 1974 The first woman elected state governor without being preceded by her husband was Ella Grasso, a Democrat from Connecticut, who was re-elected in 1978.
- 1978 The first woman ever elected U.S. Senator without either being preceded by her husband or appointed to fulfill an unexpired term was Senator Nancy Kassebaum, a Republican from Kansas.
- 1980 Women exceeded men in percentage of voters for the first time.
- 1981 The first woman justice of the U.S. Supreme Court, Sandra Day O'Connor, was appointed by President Reagan.

LETTERS

consumed all your books, papers and also the Administration Building, but I was glad to know that no life was lost...The SHEKINAHS are wonderful and I am glad for them. They explain so plainly about the Holy Spirit our Heavenly Mother. . . .Those that you sent me I have given out to ministers and others.

Doris Woodburn
London, England

I look forward to the SHEKINAH so very much. I do believe this of the Holy Spirit to be the truth. God bless you in your work.

Annie L. Sharp
Jacksonville, Florida

I thank the Heavenly Father (Yah) for His wonderful mercy He has towards us. Thank you for the SHEKINAH magazines and the two booklets, "In Their Image," and "Survival of the Human Race," which I received after such a long time. Glory to God, Hallelu-Yah. Before I say anything, I would like to congratulate you for the hard work you have done to achieve the hidden secrets of Yah. . . .I agree with your spiritual revelation. . . .It is true that we can not have Father and Son, without Mother. This is a true revelation to the world. I praise Yah for your fine research. May Yah bless you all.

Peter Lukoye Akhonya
Nairobi, Kenya

We appreciate your gift of magazines to the Dallas Public Library. Thank you for your kind support of our efforts to provide the best possible library service for the people of this community.

Richard L. Waters
Acting Director of Libraries
Dallas, Texas

It was with great joy that I discovered your publication, SHEKINAH while sitting in on some sessions of the World Council of Churches convention here in Vancouver. My husband and I went out particularly to attend a discussion group titled "Can there be peace between the sexes," and came across your book. I know that what you are saying is true. In March of 1975 I awoke at exactly 3 a.m. from a dream/vision in which a circle opened at the top and the words "The Mother is back inside the circle of man's consciousness" were strongly impressed into my mind. . . .Up to that time I had not given any particular thought to the "mother" aspect of the Godhead but approximately five years before I suddenly received the following impression:

*I am eternal woman, the female expression of life present at the formation of this earth.
I am all women — the Virgin, the Magdalene, the madonna, the whore.
I am the mystery of life/death/birth — the eternal cycle. Know me and you*

know the secret of creation.

I am the nurturer of life and its "destruction," the vessel that holds all secrets, awaiting the positive expression of love. Nothing is strange to me, no distortion repels me. All that is can be purified through my love.

I am all knowing, all wise, all patient. Throughout eternity I wait to be brought again to life, to fulfill all hidden prophecies.

Only fire brings me to life, the fire of Divine Love.

I am She.

Now this slightly florid material came to me in the middle of writing a memo at my job. . . .Since then many inter-dimensional experiences have occurred to me and I instantly recognized the validity of yours. . . .I seldom talk of these things to anyone. You can imagine what a joy it was to discover your publication! My favorite description of the Shekinah is as follows:

"The Shekinah, also known as the Matrona, is the female aspect of God. As the male aspect, God manifests as Jehovah. The name Elohim denotes the union of the male and female aspects of the Deity. In this context we must also mention the great Archangel Metatron, who is said to be the "vesture" of the Deity under His, Her or Their various aspects. The mystery of the Shekinah is one of the most zealously guarded in the Kabbalistic doctrine. (See LETTERS on page 40)

THE MAGNA CHARTA OF WOMAN

By Jessie Penn-Lewis

PART 5

4

"Thou Art Turning . . . and . . ."

Now we must consider the most serious mistranslation in the English version of the Bible. This mistranslation lies at the root of all the misinterpretations of the words of Paul in the New Testament. Tears of blood would never avail to wash away the tragic consequences to the womanhood of the world.

Dr. Bushnell's book devotes many pages to the consideration of the subject, examining all the Scriptures concerned and drawing upon the facts of history. She shows the way in which in the early centuries of the Christian era rabbinical teaching gradually began to penetrate the Christian Church on this particular question until it colored Christian theology the wide world over.

In these days of enlightenment and freedom for women in general, we might see that we need not trouble about the rendering of Gen. 3:16, except that we find a reference to it placed again and again in the margins of the New Testament,

showing that the fundamental mistranslation in Genesis perpetually colored the minds of translators in interpreting the language of St. Paul. For instance, we find in one version of the New Testament a note in the margin of 1 Cor. 11:3, saying, "cf. Gen. 3:16. The woman's veil, or head covering, is a symbol of this subordination"; again in 1 Cor. 14:34, a marginal reference says, "cf. Gen. 3:16"; and yet again in 1 Tim. 2:11, to the word "subjection" is placed the reference "cf. Gen. 3:16." All showing that Gen. 3:16 is supposed to interpret the words of Paul in these particular passages in the New Testament.

It is necessary, therefore, to turn to this passage and show how seriously this verse has been mistranslated, so that its sinister influence upon the interpretation of the language of Paul may be destroyed.

The Revised Version gives the verse in Gen. 3:16 as follows:

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule

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over thee.

We cannot attempt to give but a fraction of the light thrown by Dr. Bushnell on the whole passage in the original Hebrew. She lays firm foundations for her statements by first giving explanations and examples of the form of the Hebrew characters, so that all students of her lessons might understand what is generally known only by Hebrew scholars. She explains the minute care taken by the Jews in transcribing their scriptures, so that the "original text has been preserved in MSS. with scarcely an important change." She knows the difference between "lawful" and "unlawful" textual criticism, the one being a lawful examination of the work of transcribers and translators and the latter a manipulation of the text itself; she carefully distinguishes between the original text of the Bible as "inspired, infallible and inviolable," and *translations* of the Bible as necessarily open to question where they do not accurately give the sense of the original.

All this is important for proving the statements upon which such vital issues depend; for it will be seen, as we go further, how different is the meaning of Gen. 3:16 from that which has been given to it by commentators for centuries of the Christian era.

The greatest and most grievous mistranslation in the verse is the word translated in the R.V. "desire," for in its correct rendering the whole meaning of the passage is changed.

The word in Hebrew, says Dr. Bushnell, is used only three times in the Old Testament—in Gen. 3:16, 4:7, and Song of Solomon 7:10. "The original word is *teshuqa*, and as it only occurs three times in the Hebrew Bible, its sense must be fixed, (1) by studying its relation to other words in the sentences where it occurs, (2) by studying its deriva-

tion and structure, (3) by studying the way it is rendered in the ancient versions of Scripture."

Dr. Bushnell shows the use of the word in the following simple way:

Gen. 3:16, "and-to-Adam." Eve's "*teshuqa*."
Gen. 4:7, "and-to-Cain." Abel's "*teshuqa*."
S. S. 7:10, "and-to-the-church." Christ's "*teshuqa*."

What is said (typically) of Christ must have the same meaning in Abel or Eve! But what do the ancient versions say? How do they translate "*teshuqa*"? We find that every version up to one hundred years after Christ, e.g., the Septuagint Greek, the Syriac Peshito, the Samaritan and Old Latin, all render the word as "turning." God said that Eve was "turning" to Adam; that Abel was "turning" to Cain, and (Song of Solomon 10) that Christ is "turning" toward His Bride, the church. The meanings are obviously the same.

But this is not all of the amazing truth. The Hebrew word which has been rendered "conception" in this verse in English is not the one usually used for that word² in the Hebrew language, for it is *two letters short*. One scholar says "it is an abnormal formation, which occurs nowhere else in the Old Testament." And a very high lexical authority calls it a "contraction or erroneous." So in translating the very words of God—upon which the lives of millions of the human race depended—some translators have added two missing letters to a word which they describe as a "contraction" instead of translating it *exactly as it was written*, when it would give the meaning of "sighing."

That this is correct is proved by the fact that the Septuagint Greek version, which is the first and oldest translation of the Hebrew Bible, renders the word "*sighing*" as it is in the original. The word "sorrow," too, in the same sentence

1. Conybeare and Howson's "Epistles of St. Paul"—the classic upon the subject—with their valuable footnotes, illustrates the way in which the English text can be legitimately examined by the Bible student.

2. The word occurs in Ruth 4:13, Hosea 9:11, and nowhere else, and is correctly translated in these passages.—Dr. Bushnell

as well as in the following one, is the one used of Adam in the next verse, and so it can have no special and peculiar application to Eve as a woman.

And yet here is another revelation of far-reaching import in this extraordinarily misinterpreted text. The words *shall be* in the last section of the verse are in italics in the A.V. and therefore admittedly not in the original Hebrew. Eve's "turning" to Adam was not the result of a "shall"—preordained of God. Nor was its result the outcome of a "shall." "And he *will* rule over thee," said the Omniscient Jehovah as He foresaw what the consequences would be.

If no "shall" rule is to be found in the Hebrew original, and "all the ancient versions testify that the verb is a simple future," therefore no "*rule*" was preordained by God. The words contained "a warning and a prophecy," writes Dr. Bushnell, "of what has been abundantly fulfilled, . . . especially in heathen lands." Dr. Bushnell says, too, "If it be contended that the context proves . . . an imperative, then the previous sentences must be imperative": "*Must* the serpent bruise the heel of the woman's Seed, whether he will or no! *Must* man rule woman whether he will or no?"

Now with these facts in mind, let us read Gen. 3:16 as Dr. Bushnell renders it:

Unto the woman he said, A snare hath increased thy sorrow and thy sighing; in sorrow shalt thou bring forth children; thou art turning to thy husband, and he will rule over thee.

We don't have space for giving Dr. Bushnell's reasons for using the expression "a snare"; but it takes us back to verse 15 which contains the Evangel Promise to the woman, that through her should come a Seed who would finally crush the serpent who had caused her fall. The primary point which we need to grasp is the fact that the text as it stands in the original Hebrew does not contain a "law" of preordained subordination

of woman, such as is suggested by its use in New Testament margins; and, incidentally, it is thereby proved that words "as saith the law" used in 1 Cor. 14:34 do not refer to Gen. 3:16. "Rule" there would be, the Lord himself said, but not a "rule" ordained by Him to be perpetuated as a "commandment of the Lord" in the Christian Church in the time to come.

The most heart-stirring point of all in Dr. Bushnell's exegesis of the whole passage is the way it is made clear that Eve went forth from Eden not "cursed" but a forgiven and restored believer, "elevated in her own person" to the "honourable position of an enemy of Satan," and constituted "the progenitor of the coming destroyer of Satan and his power."

The reason for this is to be found in Eve's answer to Jehovah when she was asked what she had done, for her reply really involved a "choice" and an exposure of the character of Satan when she said that he had "beguiled her." By doing this, she "created an enmity between herself and him," which God confirmed in His words to Satan, "I will put enmity between thee and the woman." Dr. Monroe Gibson says, "There is, properly speaking, no present tense in Hebrew—only the past and future. . . . So here, it is not only 'I will put enmity;' but 'I am putting, and will put' enmity between thee and the woman. The work is begun. . . . She is the first type and representative of all the separated ones who constitute the church of God." In brief, writes Dr. Bushnell, God said in effect, "She has chosen to make the breach; I will widen it."

This is a justifiable conclusion if we think of all that must have passed through the mind of Eve when she heard the voice of God in the Garden. She realized that the serpent had deceived her and when asked, said so, without shrinking from the certain result of arousing his enmity against her. She chose to speak the truth, and

thereby began that enmity, which Jehovah confirmed as a special prerogative for herself and her (spiritual) Seed after her. This fixed enmity of the serpent accounted largely "for a whole train of evils, prophesied" in verse 16, concerning her after-path in life, for, Dr. Bushnell points out, "God nowhere says that Eve's sorrowful and oppressed part is 'because' she had done anything," and as the words of the Lord to Eve, in verse 16, so closely follow upon those spoken to the serpent in verse 15, "we have sufficient reason for concluding that all 'this' might result" through the enmity of Satan.

But what ground is there for saying that Eve became a "believer," the first believer on Jesus Christ restored to fellowship with the God she had disobeyed?

The clue is hidden in the original Hebrew of Gen. 4:1. Eve gives evidence that she believed in God's promise of a coming Victor over Satan when on the birth of her firstborn she exclaims, "I have gotten a man—even the Coming One." Canon Payne Smith says about this exclamation of Eve, "Jehovah means literally 'He will come,' that is, 'The Coming One.' The name is really man's answer to and acceptance of the promise made in Gen. 3:15; and why should not Eve, to whom the promise was given, be the first to profess faith in it? . . . For her faith's sake, the spirit of prophecy rested upon her, and she gave Him on whom her hopes were fixed the title which was to grow and swell onward till all inspired truth gathered round it . . ."—the name Jehovah, which is the New Testament name "Lord."

That Eve believed God and His promise of a Saviour, and that it was "counted to her for righteousness" as much as to Abraham in later years, is to be seen also in the name which Adam gave her after their interview with God (cf. Gen. 3:20), and just before Jehovah himself clothed

them with the skins of animals slain, preparatory to their leaving the Garden.

Let us turn again to the story. The verdict on Adam concluded with the words "dust thou art, and unto dust shalt thou return" (Gen. 3:19), which was a verdict of *death*. But at once we read, "And the man called his wife's name 'Eve' [that is, *living*, or *life*, R.V.m.], because she was the mother of all living." That is, writes Dr. Bushnell, "marking the contrast between himself and Eve, Adam called his wife 'Eve'—'living'—*spiritually* living," and all believers are the "seed of the woman" in Christ—not merely "mankind." Delitzsch remarks about these words of Adam, "The promise purports truly a 'seed of the woman.' In the very face . . . of the death with which he is threatened, the wife is for Adam the security for both . . ." On the point as to all *believers* being the "seed of the woman," Dr. Monroe Gibson asks, "Who are her seed?" and replies, "In a certain sense, of course, all mankind are 'seed of the woman,' but suppose you include *all mankind*, where do the seed of the serpent come in? [with whom her seed are at enmity]. Is it not quite obvious that the 'seed of the woman' cannot mean all mankind but simply those . . . who are found . . . on the side of God and righteousness? Those who are of an opposite spirit are the seed of the serpent, the 'children of the devil.'"

But what about the prevalent idea that Eve was cursed and punished for her fall into the snare set forth for her? (1 Tim. 2:14). In the Scripture itself there is no curse mentioned as passed either upon Adam or Eve, but only upon the serpent and the ground; nor "does God lay any charge of express disobedience at the door of Eve." Dr. Bushnell exhaustively treats in several lessons the historical causes for the false doctrine of "the curse on Eve," clearly showing that it has pene-

trated into Christian theology from the Babylonian Talmud which appeared in 800 A.D.³ in which is recorded the fable of "Ten curses against Eve," most of these being unfit for quotation. The earliest source was a pagan Greek myth which is recorded about 800 B.C. This came into Jewish teaching at a time called in Jewish history the "days of mingling"—the period of four hundred years between the close of the Old Testament and the opening of the New Testament—when the Jews tried to reconcile Jewish customs and the teachings of the Old Testament with Greek paganism.

As we ponder over the painful story we do not wonder that Dr. Bushnell says, "The teaching that God punishes Christian women for the sin of Eve, is a wicked and cruel superstition, and unworthy the intelligence of Christians," and, in addition to this, it has laid "a blighting hand upon woman's self-respect, self-confidence and spiritual activity, from which causes the entire church of Jesus Christ suffers moral and spiritual loss."

This brings us to the question as to how the mistranslation of Gen. 3:16 has crept into our English versions of the Scriptures if the Hebrew word *teshuqa* was always translated "turning" in all versions of the Old Testament up to at least 200 years after Christ.⁴ Dr. Bushnell has devoted two lessons, together with a valuable chart, to making clear these vital facts, but we cannot attempt, even to summarize, the evidences she has collected with such painstaking research. The chart shows all the versions of the Scriptures with the dates when they were made and their various translations of the word *teshuqa*, right through the centuries down to the present time. The Latin

Vulgate, a version made under rabbinical influence in 282 A.D., rendered the word as "power" instead of "turning." And from it, and *not direct from the original Hebrew, the first English version* by Wycliffe, published in 1380, was made. Then after Wycliffe's version and before any other English Bible appeared an Italian monk named Pagnino (or Pagninus, *Latin*) translated the Hebrew Bible into Latin in 1528, and he was the first who translated *teshuqa* into the misleading and unjustifiable rendering which strangely has colored all the English versions to the present time (with the exception of Wycliffe's Bible, already mentioned, and the Douay Bible, both of which were made direct from the Latin Vulgate of 282 A.D.). It was seven years after Pagnino's version was published at Lyons that Coverdale's English Bible appeared, and Tyndale's Bible in the time between—both of which were published on the Continent, this probably accounting, says Dr. Bushnell, for their being influenced by Pagnino. At any rate, she says, "*from the time Pagnino's version appeared, every English version (except the two Vulgate referred to) has followed Pagnino's rendering*" of Gen. 3:16 up to the present day.

This is enough to show the necessity for a different translation and interpretation of Gen. 3:16, although, observes Dr. Bushnell, the need "will scarcely be realised by those familiar with the usual teachings in our Bible Commentaries, which defy principles of morality and justice," as well as "outrage the sense of the original words, as proved by the ancient versions."

3. Dr. Bushnell says she gives this date on the authority of Prof. Margoliouth of Oxford. It has often been fixed as early as 300 A.D.

4. Dr. Bushnell adds a note pointing out that the Church Fathers seem to be ignorant of any other sense but "turning" for the word *teshuqa*, e.g., Clement of Rome, Irenaeus, Tertullian, Origen, Epiphanius, Jerome, Ambrose, Augustine, Theodoret, all employ "turning" in one, two, or all three passages.

JEWISH WESTERN BULLETIN

THURSDAY, AUGUST 4, 1983

Canadian leader first Jew ever to address assembly of churches

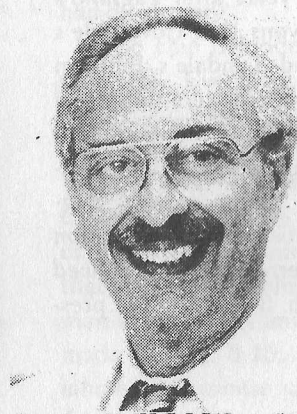
By DAVID LEVY

JWB correspondent at WCC Sixth Assembly

Everywhere you go, you find Jews. But at a super assembly of Christians in Vancouver you might be excused your surprise at finding them speaking from platforms and participating in discussions, some of the latter even closed to the press.

Surprise is no longer called for, however, since interfaith dialogue has now come into vogue among Christians as much more than a tip of the hat to Jews.

At the World Council of Churches Sixth Assembly in progress at the University of British Columbia, interfaith dialogue, while far from being the central focus, has definitely won its place.



RABBI JORDAN PEARLSON

For the first time, non-Christian guests have been made part of the proceedings, and it therefore marks the debut of Jews addressing a WCC assembly.

Rabbi Jordan Pearlson of Toronto's Temple Sinai synagogue and Rabbi Marc H. Tanenbaum, the internationally acknowledged expert on inter-religious affairs of the American Jewish Committee, both addressed capacity audiences.

The WCC's last assembly, in Nairobi in 1975, saw some non-Christians invited as observers. But Pearlson's talk on Judaism and the meaning of interfaith dialogue here in Vancouver, marked the very first time a Jew had participated officially in the assembly. He fascinated an audience that responded warmly.

The new legitimacy of interfaith dialogue results from a pre-assembly meeting in the Indian Ocean island nation of Mauritius. There it

was decided to invite 15 non-Christians not just as observers but as full-fledged participants in the assembly's deliberations. The 15 represent five different world faiths.

Among the 15 non-Christians officially invited to participate in the conference are the following Jews: Jean Gerber, representing Canadian Jewish Congress Pacific Region; Friedelle Brief of Toronto, Canadian president of the World Council on Religion and Peace; Rabbi Robert Sternberg of Montreal, representing national office of Canadian Jewish Congress; and R. J. Zwi Werblowsky of Israel, professor of Comparative Far Eastern Religions at the Hebrew University, Jeru-



RABBI MARC H. TANENBAUM

salem, and head of Israel's Interfaith committee.

Rabbi Jordan Pearlson attended the Mauritius meeting and came away from it inspired with new optimism over the meaningfulness of interfaith dialogue. Pearlson is officially representing the World Jewish Congress at the WCC assembly here. He is also the national Chairman of the Community Relations Council of the Canadian Jewish Congress.

A prime-mover of dialogue between Christians and Jews through close association with the WCC's sub-unit on "Dialogue with People of Living Faiths and Ideologies," Rabbi Pearlson is sharing, with Rabbi Marc H. Tanenbaum, the task of promoting Jewish understanding at the assembly.

"What dialogue has done," said Rabbi Pearlson, "is show us the depths not only of the other person's conviction but elicit from us also a deeper understanding of ourselves."

Announcing . . .

Jerusalem Congress on the Bible

Dr. Rochunga Pudaite announced the first Jerusalem Congress on the Bible, scheduled for Jerusalem December 26, 1983-January 3, 1984. Pudaite said over three thousand were expected to attend, making the end-of-the-year conclave the largest evangelical

gathering ever in Israel.

Featured speakers include Dr. Jimmy Draper, President of the Southern Baptist Convention; Dr. Harold Lindsell, former dean of Fuller Seminary and Editor Emeritus of *Christianity Today*; Dr. John Warwick Montgomery, Dean

of the Simon Greenleaf School of Law and world-renowned theologian and author; Reverend Georgi Vins, noted Russian pastor and crusader for religious freedom, now living in exile; Dr. Anis Shorosh, former Palestinian refugee and native of Nazareth, now a globe-

girdling evangelist; Dr. David Seamands, well-known United Methodist pastor and conference speaker; Dr. Pudaite, President of Bibles For The World, subject of the recently released major motion picture, "Beyond the Next Mountain," and author of *My Billion Bible Dream*.

Pudaite, a native of India and grandson of a headhunter, stated that the Jerusalem Congress is to climax the "Year of the Bible," as proclaimed by President Reagan and the United States Congress. Pudaite said participants "will be coming to see the land of the Bible, to learn the lessons of missions from church history, to enjoy the Word of God, and to reaffirm our commitment to let the whole world read God's Word in this generation."

The Congress, Pudaite noted, will be combined with daily tours to Biblical sites. "Morning devotional and Biblical backgrounding by scholars will prepare us for each day's pilgrimage. Brief worship and prayer services will be conducted by evangelists and pastors at

selected locations along the route. We expect several schools to offer academic credit.

"The evening meetings will feature panel discussions on Bible ministries, music, testimonials, awards, and a message related to a theme for each day.

"We will start by emphasizing Biblical authority and infallibility. Then we will move to the challenge of Bible translation, publication, distribution, evangelism, and the planing of local churches."

Pudaite announced the following appointments relative to the Congress:

Dr. James C. Hefley, Executive Director, in charge of organizing and coordinating the program and day-to-day Congress operations. Hefley, a free lance author and communications consultant, holds the Ph.D., in mass communications from the University of Tennessee.

Ron and Mary Jane Wells, Music Coordinators, responsible for assignment of choirs, instrumentalists, and soloists during Congress sessions. The Wells are well known as gifted writers

and leaders of music conferences. Ron Wells is Minister of Music at First Baptist Church, Spartanburg, South Carolina. His musical "I Wonder" has been presented over 200 times from coast to coast to standing room only crowds.

Echols Tours is offering an all-inclusive trip fare of \$1596 from New York to include air fare, hotel, meals, and guide costs. Registration for the Congress is \$125, a portion of which will go to supplement travel by overseas delegates. Special benefits are offered to tour hosts who wish to bring groups. For information write Conference On The Bible, P.O. Box 214268, Dallas, TX 75221.

Pudaite emphasized that neither he nor his organization will be receiving any travel commissions. "We want the Congress to be an 'umbrella' under which many Christian ministries may assemble around the Word of God," he declared. "No person or organization will reign supreme. We will all share together and challenge one another to let the whole world read God's Word." □□□

Saudi King Fahd seeking to modernize Islamic canon of law

The Houston Post/July 9, 1983

By ALY MAHMOUD

MANAMA, Bahrain (AP) — A call by Saudi Arabia's King Fahd to revise the Islamic canon of law represents a momentous bid to modernize centuries-old civil and criminal statutes for more than 800 million Moslems around the world.

It also means a move toward liberalizing Fahd's oil-rich and highly religious kingdom.

On June 6, the king said the suspension of "ijtihad" — the process of reinterpreting teachings of the Prophet Mohammed and the laws of the Koran, the Moslem holy book — has "contributed to the decline" of the Moslem world since the 10th century, when a ban was imposed on additional interpretations.

"Today, my brothers, you see a multitude of new events and many unanswered questions and accumulated prob-

lems, despite the abundance of theologians," Fahd told a theological conference in the Saudi Arabian holy city of Mecca. The conference was sponsored by the 43-nation Islamic Conference.

"Today, Moslem scholars are afraid to tackle with opinion the emergent phenomena of life," Fahd said. He proposed establishment of an international body of the world's leading Moslem theologians to conduct "meticulous studies" and reinterpret "sharia," the law of Islam.

The Saudi idea appears to have been well-received by most theologians at the conference. They called on Moslem countries to nominate representatives within five months to the proposed Islamic body, to be based in Saudi Arabia.

One result could be revamped laws in economic and social fields — more at

harmony with the rest of the world — and more freedom for Moslem women.

Fahd said recently that Saudi women were being encouraged by the government to attain high academic standards and join the work force, in part to lessen dependence on foreign workers.

He said Islamic tradition still would exclude women from such "unsuitable domains" as civil engineering. His mention of the idea of female employment was revolutionary by Saudi standards.

Saudi men still insist on tightening sexual segregation through such things as "women's banks" that are off-limits to men. One conservative wrote recently that women could join the work force and be allowed out of their homes more frequently only if such things as all-female parking lots were established.

LETTERS

Her essence is intensely sexual, and She is said to hover over the marriage bed when a husband and wife are having sexual intercourse. The Shekinah is the Divine Bride, the beloved of Jehovah. From their union as Elohim came forth the manifested universe. — "A Kabbalah for the Modern World," by Migene Gonzalez-Wippler...

God bless you for what you are doing. If you ever come to Vancouver you have two devoted friends!...P.S. I picked up six copies of SHEKINAH and sent them to women friends in the U.S. and Ireland.

Maggie Pym
Vancouver, British Columbia

SUGGESTION BOX

We welcome suggestions from our readers on ways to improve the appearance and content of the magazine.

Address all suggestion to:
SUGGESTION BOX
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Is God a man or a woman?

IS GOD a woman? When GLOBE reported in our March 29, 1983, issue that many religious leaders think so, we asked for your opinion and were flooded with letters, mostly saying: "No". Here are some of your replies:

I BELIEVE God is a woman because only a female would have the patience and love to put up with the antics of human beings. A woman God has a mother's love for us, while a father God would have cut us off a long time ago. — Jonathan Levy
San Francisco, California

YOU'VE HEARD the saying, "beauty is in the eyes of the beholder." God is also in the eyes of the beholder. What's important is that having faith in an infinite spirit enriches our lives on earth and prepares us for death and the hereafter. — Elinor Filice
Niagara Falls, New York

I HEARD about women's lib, but I never thought it would go this far. The world is mixed up enough already without saying that God is a

Dear Globe,
AMERICA'S LIVELIEST LETTERS

July 19, '83/GLOBE

woman. — Glen Lester
Bluefield, West Virginia
I MAY only be 14, but I'm smart enough to know that God is not a woman nor a man. God is the Spirit of all things. It is said in the Bible:

"God created man in his image; in the image he created him; male and female he created them." (Genesis 1:27). — Janet Chapman
Chester, Connecticut
I HAVE been in the ministry 44 years. In the New Testament, there are dozens of scriptures that speak of God the Father — not mother. Give me a chapter and verse where the Bible says God is a woman.

— Rev. Allan Faust
Grover City, California
TO ME, it doesn't matter. Just to be able to enter heaven when this life is over, after having lived in this world today, who would care whether God is a he or she?

— Janice Berry
Shelbyville, Tennessee

Scholar: Bible says woman is 'equal to man'

NEW YORK (AP) — A religious archaeology and language scholar suggests that the Bible says woman was created as a "power equal to man," not just as a help-mate.

David Freedman of the University of California writes in the Biblical Archaeology Review that the age-old Scriptural image of woman being made subordinate to man may be the result of a translation error.

He says the Hebrew word, "ezer," usually translated in the Book of Genesis as a "helper" or "helpmate," actually has roots indicating it should be translated as "a strength" ●

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INVITATION
We invite those have manuscripts, magazine articles, newspaper clippings or opinions pertaining to the subjects printed in this magazine or ideas on how to improve the magazine to send them to us. All material should be carefully catalogued to show source, writer, date, etc. We are sorry we cannot guarantee the return of materials sent to us. Articles and letters printed in SHEKINAH do not necessarily reflect the views or beliefs of the Staff. The SHEKINAH is simply a sounding-board and explores all sides and all angles, leaving the reader to choose, with the aid of the Spirit, that which is truth.

