

**CONSULTATION
ON WOMEN IN
CHURCH-RELATED
VOCATIONS**

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**THE CONSULTATION
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VOCATIONS**

**Southern Baptist Convention
September 20-22, 1978**

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- convened in the conference center facilities of the Sunday School Board of the Southern Baptist Convention September 20-22, 1978;
- sponsored by the Baptist Joint Committee on Public Affairs, Brotherhood Commission, Christian Life Commission, Foreign Mission Board, Historical Commission, Home Mission Board, Radio and Television Commission, Southeastern Baptist Theological Seminary, Southern Baptist Theological Seminary Sunday School Board and Woman's Missionary Union.

During three days of September 1978, approximately 300 persons—Southern Baptist agency personnel, denominational employees, ministers, and laypeople—grappled with issues related to the place of women in the Convention.

The participants came from many places geographically—and in terms of the issues surfaced by a consideration of woman's place in church-related vocations. Although some of the young seminarians in the consultation felt nothing happened, overall consensus affirmed the good of having the gathering. Matters of ordination, position in boards and agencies, salaries, and job opportunities were brought to attention in new ways. The understanding that the consultation was not to be a recommending body was seen as both a plus and a limiting factor.

Many participants tended to agree with Gladys Lewis, an Oklahoma churchwoman, who said that "no better laboratory for learning exists than the local church—especially for women."

Some, having encountered obstacles on the way to ordination, found a measure of encouragement in the views expressed by SBC President Jimmy Allen, "Nothing can keep a person from succeeding if one is following the call of God. No matter the color or gender, the sense of God's calling makes for an undefeatable spirit."

The consultation was an activity of the mission action committee of the SBC Inter-Agency Council. It was sponsored by 11 denominational agencies: the Baptist Joint Committee, Brotherhood Commission, Christian Life Commission, Foreign Mission Board, Historical Commission, Home Mission Board, Radio and Television Commission, Southeastern Baptist Theological Seminary, Southern Baptist Theological Seminary, Sunday School Board, and Woman's Missionary Union.

The consultation's purpose was to provide SBC agencies a body of findings for use in employment, policy-making, educational programs and vocational guidance.

To this end, the program included Bible study, addresses, informal dialogue, and group work. The mix enabled the consultation to move positively in achieving its major objectives: (1) to define the present situation in the SBC with regard to women in church-related vocations, (2) to provide a platform for the presentation of a balanced variety of views on the topic, and (3) to identify and explain the options now available for women and girls now considering church-related vocations.

Individual speakers evoked response both from selected respondents and consultation participants in general. To illustrate:

- **about changes in employment policies.** A major address by attorney Ruth Harvey Charity concerned the impact of government policies on the employment of women. Elaine Dickson, a Sunday School Board executive, responded with insights about power and the process of change, calling attention to the fact that churches historically move more slowly than government in such matters. The real issue, Dickson insisted, is **place**—the place where a woman is able to make her contribution—consistent with a sense of mission, through sustained relationships, and in terms of woman's unique approach to reconciling differences.

- **about decision-making.** One of the spokespersons for women now in places of responsibility in the denomination was Sarah Frances Anders, dean of women and head of the sociology department at Louisiana Baptist College. Dean Anders focused attention on the difficulties involved in counseling young women interested in church-related vocations today, and one major problem to be faced: why [Baptist] women who are leading outside the churches are not decision makers in the denomination.

- **about women in the role of minister.** Today people are still deeply affected by what Andrew Lester, associate professor of psychology of religion, Southern Baptist Theological Seminary, called "the anti-sexual stance of the church in past centuries." Lester saw psychological problems related to competition and authority because "for any person to function effectively in ministry, that person must be seen by others as a person both possessing and deserving authority." This, Lester said, is difficult in our "predominantly patriarchal society where people with power and authority are almost always male." The woman in ministry must also face competition which "results from the sheer fact that the job market in ministry is tight, and some males feel that women, whether single or married, have no right to jobs which men need to feed their families."

- **about literature stereotypes.** Kay Wilson Shurden, an English teacher from Shelbyville, Kentucky, surveyed a selected sampling of literature produced by the Southern Baptist Sunday School Board. "Images in literature," Shurden said, "tell us much about a culture, a society, or a denomination." Her survey documented that 89 percent of the writers for the adult curriculum magazine series were men. Her survey also documented that both graphics and story subjects followed the homemaker-mother role for women, the pre-homemaker role of helping mother for girls. Shurden concluded that literature is a powerful force for presenting options—a significant fact because the outcome of the transition may well depend on "how effectively the churches encourage women to explore their own options creatively and responsibly."

- **about working through the denominational system.** Several SBC agency heads encouraged participants to use the existing "denominational political system" to work for the appointment of more women as trustees on the boards of Southern Baptist institutions.

Foy Valentine, director of the Christian Life Commission, reported that four agencies—Historical Commission, Christian Life Commission, Home Mission Board, and Foreign Mission Board—have at least 20 percent women members on their boards of trustees.

Sunday School Board president Grady Cothen talked about the keen competition to serve on SBC committees and boards. "Make your wishes known to your two state representatives on the committee on boards," he counseled.

Throughout the consultation, women endeavoring to find a place in ministry talked about the problems they continue to encounter.

Rachel Richardson Smith majored in religion in college and now has two theological degrees from Southeastern Baptist Theological Seminary. She attended a

Baptist women's college before seminary and called attention to the fact that in all of this study experience she was never taught by a woman. "No women are employed by our seminary [Southeastern] in biblical studies, church history, theology, or preaching.

"How," she asked, "are we going to dispel the fears and apprehensions of male students, if they never see a wise and capable woman who is professionally in a position to teach them something?"

Lynda Weaver-Williams, who is pursuing Ph.D. studies at Southern Baptist Theological Seminary, serves as co-pastor with her husband of a Presbyterian church in Indiana. She and her husband have been unable to find a Baptist church willing to call them as co-pastors or to ordain her. "I have been called to be a minister, a pastor, and a preacher. It is due, at least in part, to Southern Baptists that I am able to step into the pulpit to preach. If Southern Baptists are not ready to use the women God is calling to the ministry within Baptist churches, then you will have to start stopping us now," she said.

Young women at or near the end of seminary preparation reported problems related to job-seeking.

Bonnie Hicks, Bluefield, West Virginia: "I have the education and the calling but no job. I feel called and best suited for the pastorate, but I am now looking into the possibility of serving on a church staff or going into a counseling service."

Len Sehested, Fort Worth, Texas: "I like and appreciate men and their gifts, but I'd like to have a little room to express myself too."

Bonnie Dillon, Louisville, Kentucky: "It is so frustrating to prepare yourself educationally and then have nowhere to go."

Abigail Carlisle, Louisville, Kentucky: "Southern Baptists are committed to Bold Mission Thrust and are emphasizing the need to start new churches. I feel called into this type work but have been told that this vocation is closed to me, at least for the time being."

Women already in church-related vocations are not sure what to say to younger women coming along today.

Anne Davis, associate professor of social work education at Southern seminary: "I work with a large number of young women seeking a Christian vocation and facing dim prospects of finding employment."

Nancy Curtis, executive director, Woman's Missionary Union in North Carolina: "I am having to ask myself if I can continue encouraging young women and girls to pursue employment in church-related vocations when so many doors are closed."

Sarah Frances Anders, Louisiana College, put the problem this way: "What can the college counselor say to a young woman interested in a church-related vocation?"

Helen Falls, professor of missions at New Orleans Baptist Theological Seminary, felt the problem of women finding places of service in the denomination lies with the local church. "I do not know many local churches seeking or accepting women on church staffs."

Catherine Allen, assistant to the executive director of Woman's Missionary Union, SBC, and chairperson for the consultation, noted that the question of women in church vocations must be studied, because "our colleges and seminaries are becoming noticeably populated by women students expecting to fulfill a personal call of God

in any one of a gamut of denominational jobs."

Allen also pointed to the seeming gap between job expectations on the part of women and job availability.

"We must stop dangling terms like 'freedom,' 'life commitment,' 'call of God,' 'priesthood of the believer,' and 'church-related vocations' before the eyes and noses of young women if they are not supposed to hear, see, and appropriate them."

Near the end of the meeting, there was open discussion with agency heads and opportunity for participants to ask questions—which they did:

Do you tell people in the churches it's sound theology for a woman to be a minister?

What can be done to open up SBC boards and agencies? To have more women serving on them?

Does upward mobility exist in SBC agencies and institutions?

Is it true that the Home Mission Board does not consider women for pioneer mission fields?

What are the personnel policies of both the Home and Foreign Mission Boards for the appointment of women and men? In the case of a couple where the wife has the Ph.D. degree rather than the husband, could they be appointed for missionary service?

Where does the assumption come from that people in the churches will not accept a woman in ministry?

Administrative officers of Southern Baptist seminaries counseled a realistic approach to both problems and opportunities.

Milton Ferguson, president of Midwestern seminary, hoped that churches will grow in their openness to women for staff positions and acknowledged his awareness of "the realities of the fellowship in which we work."

Huber Drumwright, dean of the theology school at Southwestern seminary, admitted that perhaps seminaries have been slow to deal with the situation of numbers of young women feeling a call to ministry but, he said, "we are not deaf, though maybe slow to hear."

President Randall Lolley of Southeastern seminary affirmed that seminaries ought to be looking for women with marketable skills in seminary administration and qualifications for faculty posts.

Provost Roy Honeycutt, Southern seminary, identified the central issue for women as "their full acceptance as ministers with no limitations." He predicted that the worst is yet to come in this particular struggle, which will continue to be tough "until about the turn of the century." Statistically, Honeycutt pointed to the 1977-78 academic year, during which women in all degree programs accounted for 15.7 percent of the Louisville student body. At the same time, he estimated the number of women employed by local churches at less than one-tenth of one percent.

The consultation was well aware of the fact that many women in church-related vocations are not in local churches. Estimates show more than 1,200 women employed in the agencies of the Southern Baptist Conven-

tion. And according to a limited survey of these women made before the consultation, almost 70 percent of the work force in SBC agencies feel a definite sense that God has called them to the work they are doing. This 70 percent—525 of the 700 women denominational employees who answered a questionnaire before the consultation—revealed some discontent in their jobs. However, the discontent did not seem to represent a sexist problem. Altogether, 83 percent of those questioned felt that a sense of worthwhile accomplishment was most important for their careers, and at the same time, 63 percent felt convinced that “no man would do what I do for the same pay.”

The findings of the survey were disputed. Fifty of the approximately 300 participants gave up a part of one lunch period to challenge the findings. The dissatisfaction stemmed from the feeling of some participants that the survey was not representative enough of all female employees in Southern Baptist agencies.

Orrin Morris, who shaped the survey and interpreted its findings, explained that what was done was accomplished in ten months and within certain decisions made by agency executives. Sunday School Board employees, for instance, did not participate.

The closing morning there were reports from a dozen discussion groups.

Certain words came repeatedly from each group: *change, church responsibility, openness, call, ministry*. More than once, the groups asked for a clear definition of “ministry.” More than a few probed the denominational political system for getting things done. Some called attention to the need for improvement in vocational counseling, for a support system for women seeking places in Southern Baptist ministry. The need for women models in executive and administrative posts, as well as on seminary faculties, was cited; also, the need for job and

salary equality and an end to assumptions about how women feel on this issue or that.

A few promises were made by agency executives.

From one seminary: We will look for female models to be part of our administration, faculty and professional staff.

From the Sunday School Board: We will begin immediately an in-depth study of all of our literature in keeping with the concerns raised by this consultation.

Overall, the consultation focused attention at two points which have had low visibility among Southern Baptists for a long time:

1. The need for deliberate attention to career opportunities for women in the denomination, and to the educational process which prepares them for such opportunities.

2. The need for developing within “the system” a responsiveness to the valid concerns of women—an openness that will nurture a sense of worthwhileness all the way from the necessary tedium to the highest levels of decision-making.

In the weeks after the consultation, Baptist state papers gave generous space to news and feature items.

Where the experiences and impressions of those three days in Nashville will end cannot be known this quickly. What can be known is that any study of relevant New Testament words—*ordain, ministry, deacon*—will not provide a “yes” or “no” answer for whether or not Baptists can in good faith ordain women. What is clear in the gospel is that, as Frank Stagg said, “The rule of trust, acceptance, and love was enough for Jesus.” No one, he concluded in the wrap-up Bible study, should pose as God, or impose on women a role not chosen. And Stagg added, “The purpose and obligation of anyone who has heard the Word is to proclaim it.”

Johnni Johnson

Overview

Catherine Allen
Assistant to Executive Director
Woman’s Missionary Union

On behalf of the 11 Southern Baptist Convention agencies and auxiliary who called and who planned and who initially financed this first nationwide Southern Baptist Consultation on Women in Church-Related Vocations, I give you an official welcome.

We come here tonight from many different places and we are going in many different directions, geographically, spiritually, and experientially. We do not know each other yet, but I expect we will very shortly. But I think we can assume one thing in common among ourselves, and that is an interest in some aspect of this key question: Can a Southern Baptist woman today find

happiness on the payroll of a Southern Baptist board, agency, institution, or church? Or, to put it on a more practical level, can she even find such a job? And if she does, will she be able to function with the same number of “perks” and expectations as any other employee of that employer?

Now this is not an idle question or an issue off to the side of a more key issue. State Baptist conventions and their various appendages, and SBC-level entities employ an estimated nearly 20,000 persons and their staffs are growing. The 35,000 Southern Baptist churches—and I dare say that with our very militant church extension strategies now in the field this number will quickly be 36,000 or even more—these people employ untold thousands on their staffs. Perhaps 60,000 would be a conservative figure of the professional staff positions now being filled at the church level alone.

If our church and denominational employment profile were to match the national profile on employment of women, at least 40 percent of these jobs would be filled by women, with the percentage growing.

But according to some studies done—and I will have to say that there are no extremely reliable studies in the field—the percentage is declining and our profile doesn't match the national picture. Perhaps a more significant element is that certain categories of jobs are virtually closed to women today.

So this consultation will seek to examine this question for three reasons:

1. To me personally a very important reason is that we must be scrupulously honest in education, training, and guiding the young women and girls who are now coming along through our churches about their reasonable expectation for life professional service in this denomination. And in so doing we must stop dangling terms such as freedom, life commitment, call of God, priesthood of the believer, personal accountability, and church-related vocations before their ears, eyes, and noses if they are not supposed to hear, see, and appropriate them.

2. Our colleges and seminaries are becoming noticeably populated by women students who expect to fulfill a personal call of God in any one of a gamut of denominational job descriptions. There seems to be a gap between their expectations and job availability. If this gap is not bridged quickly the result could be disastrous, not only for individuals, but also for programs—I would even venture to say for the future of our denomination.

3. Southern Baptists meanwhile have embarked on a phenomenal program of church extension, witness, and ministry that depends to some extent on doubling the number of missionaries on our boards' and agencies' payrolls today. This in turn will probably escalate a correlated increase in all types of leadership and employment throughout the denomination. The denominational employers—at least those represented in the sponsorship of this consultation, have wisdom enough to know that a talent pool large enough to provide this increase in employment immediately must include every person who is able—and that would include women.

These three reasons lie behind this consultation.

Now for a little specific information about how we happened to come to this place today and how the denominational machinery ground around to making this consultation a reality.

First of all, there was a discussion in the Missions Coordination Subcommittee of the Inter-Agency Council about Bold Mission Thrust, which you have heard of. I do not like to label every good thing that comes along in our denomination Bold Mission Thrust, because not everything we do is missions. We would make a mistake if we try to excuse everything we do as being part of Bold Mission Thrust. We were talking in very realistic terms about where we would get the human resources necessary for what we were talking about in Bold Mission Thrust. It was decided that a key question is the employment of women. Therefore we wanted to have this consultation. According to procedures this needed to be approved by the Inter-agency Council, and it was.

At this point, I think it is significant to pay tribute to approximately 50 men and 2 women who said, Yes, there should be this consultation, and who then withdrew largely from active participation to allow more women to have a voice in framing this meeting.

Then all the agencies were given an opportunity to participate specifically in the sponsorships, meaning they would contribute to a seed fund to get it going (although all of us have participated in the funding through our registration fees). And, more importantly, they would contribute the staff necessary to plan and conduct it. From this invitation to all the agencies, the 11 who are listed in some of your registration materials responded in the affirmative.

They appointed representatives to a steering committee and also to subcommittees to handle the arrangements for this meeting. In your registration packets there was a blue sheet entitled "To Whom Credit Is Due," and tonight you have been given one that was not in the packet, "More to Whom Credit Is Due."

I would particularly like to recognize those who have chaired the various subcommittees who have been working so hard.

1. Martha Jo Glazner of the Sunday School Board—for the arrangements; primarily people from the SSB have been involved in making everything available for us.

2. Elaine Furlow of the Home Mission Board—is chairing the findings committee. This committee has not worked much yet, but it will be working throughout this consultation and in the follow-through concerning it.

3. Johnni Johnson of the Foreign Mission Board—has been chairing our publicity and publications committee, which is also functioning with great sensitivity to the impact of this meeting far beyond those of us who could be physically present.

4. LaVenia Neal—has been chairing the finance committee, and we appreciate the judicious planning that this group has done and your participation in financing so that we could have this consultation.

5. And then the program committee chaired by Bobbie Sorrill of Woman's Missionary Union. You will be hearing more from them shortly.

Right off the bat we had to make some decisions about logistics of this consultation. It was decided to have a small consultation of people who really are interested in the subject, and have a stake in it, and could really influence change in the field. We were also limited in the number who could participate by the site we chose, compliments of the Sunday School Board. It was decided that approximately 300 would be our optimum number of participants.

As of this moment we have 295 persons registered. You come from 25 states. According to an early count we have 202 women, 68 men, and 7 unclassified. *(laughter)*

Our objectives concerning job types who should be here have been well fulfilled. We hoped, first of all, to guarantee that those who have the most clout in hiring, firing, and educating in the Convention would be present, and most of them are. Then, we hoped to allow room for any interested woman or man or any church staff member, or anybody else of 13 million Southern Baptists. So far we have not had to turn anybody away.

We have 20 persons who are state and SBC top executives with hiring and policy-making responsibility. We have 135 other state and SBC agency employees including many people who have influence in the area of education and job hiring. We have 8 campus ministers:

26 pastors, church staffers, and chaplains; 36 miscellaneous church members; 36 seminary and college administrators and faculty; and 30 seminary and college students.

I think it is commendable that the agencies who decided to sponsor and be publicly counted in the sponsorship of this consultation did not dodge what could have been a controversial question, in their determination to be sensitive and wise in service at this time.

So here we are, despite the writer of a letter to the editor of one of our state papers who said, "If our paid denominational leaders have time for such foolishness, then it is time they be replaced with someone who is dedicated to doing the will and the work of the Lord, not the devil."

I guess we might as well also publicly say here right now—because it has been publicly said to the contrary very loudly and widely by one or two vocal people—that this is not a consultation to decide the issue of ordination and tell the churches what they are supposed to do about it. Nobody here is foolish enough to try to speak for, or even to, all Southern Baptist churches.

I think we also must recognize, as part of our responsibility in participating in this consultation, that women in our convention aspire to many thousands of jobs that have nothing whatsoever to do with ordination. Ordination may be one issue yes, but it is not the hidden agenda of this consultation.

It is necessary at the same time to recognize that in this consultation we cannot attempt to deal with every aspect of the many women's movements in our society. We're only going to focus on one, and that is the issue of employment in church-related vocations.

As another "given" let us affirm at this time that we do not intend to violate any of the sacred tenets of Southern Baptist polity. We will not decide anything for the churches here nor will we decide anything for the structures of the denomination which the churches have created and which they control.

So what are we going to accomplish here? What will be the outcome?

1. A volume of findings, a faithful record of what is said here.
2. These findings will go to the Inter-Agency Council corporately and to its individual member agencies. And what they do with it will be in large measure up to you.
3. We will gain from this personal insight.
4. We will have more equipment to use in our per-

sonal influences and leadership wherever we are. This is probably the most powerful thing that we have.

All of these really are powerful avenues of response. Because they are powerful, there will be change because of what happens here.

I for one, and I think you too, like very much to be standing on the brink, looking back into what brought us to this time and knowing—through our background reading, our personal experiences, and our pilgrimages to this point—much of what has been good and not so good in our heritage. But also we are looking into the future to see what we can become.

I recently discovered that W.O. Carver, who was a great leader and a scholar in the field of missions (where incidentally we have had all of our impetus for improvement in the lot of women in this convention), in 1941 made a splendid address on this subject. I doubt anything will be said in this consultation that he was not already saying at that time in behalf of the increase of women's leadership in the field of missions.

He said this: "Christianity is not a warfare against men in groups with other ideas. It is a society of witness to the kingdom of God. . . . In the social order Christians constitute leaven, not dynamite, not social dynamite but spiritually dynamic Christianity. It releases the power of God in a gospel but does not accumulate force to enforce claims. . . . A too masculine cast has been given to interpretations and expositions of the Bible. Jesus Christ has not been thoroughly understood nor has his mind found full expression in the polity and procedures of our churches today. . . . Now the time has come when women in their freedom must accept the challenge of the high calling, and demand of men a reevaluation of themselves, and a readjustment of social responsibility. The hope of the hour and of the future lies with Christian womanhood emancipated from masculine subordination by the freedom of truth in Jesus Christ, and in Christian men and women working together in the high calling of God in Jesus Christ for the saving of mankind to the glory of God."*

Carver was speaking to young women at that time. In the first step in our sensitivity tonight as we get ready to participate in this consultation, we look again to the young.

* From address "Christ's Gift to Women and His Gift of Women to the Human Race," by W. O. Carver, to WMU Training School commencement, Louisville, Kentucky, May 8, 1941. Found in WMU archives, Birmingham, Alabama.

Biblical Perspectives on Women

Frank Stagg
Evelyn Stagg

Louisville, Kentucky

SESSION I

Evelyn Stagg: Thank you all for giving us this chance to be part of this Consultation on Women. We have passed out some worksheets. This first section in your worksheet that deals with the creation narrative is not just to give you two interesting little stories to read again, but to help lay a foundation for our study on biblical perspectives on women. This is foundational, and we must look at these two narratives as we begin our study on women.

The more familiar narrative is in the second chapter.

This is what we call the “rib story.” In this story man was created, and then the lower animals, and then later, because of the aloneness of man, woman was created from a rib taken from man.

Usually when we read this story it seems a very lovely, romantic story, and we have the picture of woman standing by the side of man, and yet, as we stop to think about it, is this really egalitarian? Or did she get there as an afterthought?

If she was created to be a helpmeet, is this equality? Perhaps helpmeet is equal, but more likely there is a measure of subordination in being a helper. This story has had tremendous influence right down to the present day. It has given lots of encouragement to the born chauvinist, but what about to the women? For the gifted, free-spirited woman, all too often, it has forced silence or quiet desperation, perhaps rebellion. It’s a different story with the woman.

The other creation narrative is in the first chapter of Genesis. This is normally called the “priestly narrative.” It probably took shape later than the rib story, probably after the Babylonian exile, 300 or 400 years after the first story was formed. And scholars usually agree that this was placed before the rib story to override it. This sounds a little strange to our ears because if we want to overcome something we would just wipe it out and begin again. But this was a pattern in ancient cultures.

Today you can see in the ruins of old buildings, one building built over and around an older one. Often these were sacred temples, so that the old was preserved, but the new was built over and around it. Not destroying what was there before, simply restructuring. And we have something of this in these early chapters of Genesis.

Let’s look at that first one. The priestly narrative represents the creation taking place in which God formed male and female in his own image and gave them dominion over all else that was created. This gives us quite a different picture, doesn’t it?

First of all, male and female were created together. Now, just among us girls, let’s not quibble over the male being named before the female. We can take this all right, can’t we? But we were created together in one tremendous act of creation in which personhood took the shape of two distinct, but related creatures.

The sexual distinction was there from the beginning, leaving no room for one self that would later be divided into two selves. We were there along with the first.

Then there is a second thing that we want to notice and that is “in the image of God.” We can’t begin to fathom all that is implied in that phrase. And yet, somehow in this mystery of creation, we partake of the femininity and masculinity that are bound up in the nature of God. And we are created in his image.

Then there is a third aspect that we want to consider, and that is the commission that was given to them to have dominion over all creation. Partaking the nature of God, their dominion was not to be destructive, it was not to exploit or deplete creation, but to be creative—bringing light out of darkness, order out of chaos, harvest out of barrenness.

They were commissioned to replenish the earth and carry on with God an ongoing creation, for his creative activity was good. Now this creation story also has ex-

erted tremendous influence through the years. We’ll look at this in more detail as Frank takes over.

Frank Stagg: We assume that all of us look to scripture for guidance, and I believe that is true of the Southern Baptist Convention. But beyond that point we are not always together, because the basic question is one of hermeneutics. How do we read the Bible which we all affirm?

Now many say that they hold to a flat Bible. It is all of equal inspiration and equal authority. But however loudly we proclaim that, there is not a single one of us who does that. Each one here and each one who reads the Bible anywhere has a canon within the canon. This may be done consciously, deliberately. This may be done unconsciously. Look at the pages that are stained and worn in your Bible and you will see the working canon within your larger canon.

When we see what appear to be competitive views in scriptures, how do we work our way through it? We’ve got to find a seat of authority somewhere.

Evelyn and I would propose that the gospels be included in a working canon. We would propose that we reaffirm the lordship of Jesus Christ over the church. If anywhere we have authority come to rest it would seem that it would be in him and no portion of scripture tends to attest so directly to Jesus Christ as the four gospels.

If we take a flat Bible approach and a proof-text approach, then we all know that anyone can defend any position taken. Name it and someone has already defended from the Bible that position, whether it be slavery, segregation, war, women not speaking in mixed audiences. We’ll break no new ground there.

So we can turn to 1 Timothy 3:2 and talk about husband of one wife, but if we were consistent that would include John the Baptist and Jesus and Paul and a lot of other people who as far as we know didn’t have a wife.

Where do we find the center?

We would say that Jesus Christ is indeed the rightful lord of the church. When we look into the New Testament we see that there is not a trace of his having built the rib narrative as such. He does take verse 24 of Genesis 2, which is an appendix to the rib narrative, which is itself egalitarian. “For this cause a man shall leave father and mother and be joined to his wife and they two shall be one flesh.” He joined that to the first creation narrative which, as Evelyn has brought out, is egalitarian. That is male and female belong originally as charter members of the human race.

This is what is at stake in our discussion here. The basic question if we go right to the throat of it is this, from biblical perspective, does woman belong originally to the human race? As a charter member, is she equally with man in the image of God and equally with man commissioned, not to dominion over one another, but to dominion over all else in creation?

Jesus was asked a male-oriented question as we see in Mark 10:1-12. The Pharisees said “Is it lawful for a man to divorce his wife?” Not a one in that piety would have thought to raise the question. “Is it lawful for a woman to divorce a husband?” It is a male-oriented question, incurably so.

Look what Jesus did. He pointed out first of all that

divorce roots in the hardness of men's hearts, and has nothing to do with the will of God or the intention of creation.

Then he cited the first creation narrative in chapter 1 of Genesis. "Male and female created he them."

Then he pursued it in an egalitarian sense, and registered these two points that contemporary piety had not come to grips with. A man can commit adultery against a woman, not as a piety would have had it, simply against the property rights of some man. A woman has rights. And then in his radical egalitarian approach, he indicated that woman has the same rights as man, she has the same responsibility. And a woman can commit adultery against a man.

That is in the Sermon on the Mount, where Jesus said to look upon a woman with lust is to commit adultery against her. Piety would not have conceded that, would not have even thought of it.

A woman is a person in the fullest sense of personhood, and Jesus never compromised that basic proposition. We could see in his manner, in his explicit teaching, and then in those most significant post-resurrection appearances to women where even though the church that would preserve these gospels was not comfortable with women teaching men, though part of it was, part of it not, the risen Christ, according to the unanimous witness of the four gospels, was perfectly comfortable in commissioning a woman, Mary Magdalene, or women, to go to proclaim to Cephas and the other apostles, the basic tenet of the Christian faith, and that is that Jesus is not dead, he is alive.

And this is thoroughly in accord with the first creation narrative in which male and female, created together in the image of God, are commissioned together in vocation. What is at stake here is the full personhood of woman. We could go on and on in the gospel to see how Jesus, in manner, in explicit teaching, as well as in his post-resurrection commissioning of women, honored the perspective of the creation narrative, not the rib narrative.

In Mark's gospel, the first person who is represented to have ministered to Jesus was Peter's mother-in-law, Mark 1:33. And she ministers in a role traditional to woman, as apparently she prepared food for them. And this ministry of the kitchen, a ministry of the table, is affirmed there. Significantly to me, in the next to last verse of Mark (looking at Mark 16:8 as the authentic ending to Mark, the rest was added later by scribes)—in Mark 16:7 the last persons commissioned to minister are women, and theirs is a ministry of the word of God as they are to proclaim to Cephas and the others that Jesus is not dead, that he is alive.

Here is the affirmation of traditional roles when they are chosen, and the affirmation of any role, including the ministry of the word of God.

In Luke's gospel, chapter 10:30-42, is that familiar story of Mary and Martha. Martha complained because Mary was not Martha, a Martha number two. And Jesus vindicated the right of any person to the choice, and to not have it imposed.

But it is more than that. The story features the Greek word, *logos*. Mary was listening to the word, and Jesus vindicated Mary's choice of the better part. Without disaffirming the ministry of kitchen, Jesus did affirm a

woman's right to the study, her right to the word.

Then a chapter later, Luke 11:27-28, is a much overlooked passage. A woman cried out from the crowd, "Blessed is the womb that bore you and the breasts that nourished you." And without disaffirming the ministry of the womb, or the ministry of the breast, Jesus turned to the woman and reminded her that she is more than womb, she is more than breast. She is first of all a human being.

And he said, "Rather, blessed are those who hear the word of God and observe it." Jesus internalized good and evil, and thus, undercut all assessments of human beings in an ultimate sense in terms of the superficial—cultural, ethnic, racial, or whatnot.

Good and evil are qualities within, and they are neither male nor female. And Jesus externalized or extended the family of God, not on the basis of flesh, but the word of God. "Who is my mother, brother, sister? Whoever does the will of God, that one is my brother and my sister and my mother."

This is the foundation laid by Jesus Christ according to the witness of gospel. We would propose that all scripture come under the hermeneutical principle of the ultimate authority of Jesus Christ seen in his manner, in his teaching, in his post-resurrection appearances. And we will do more with that in the sessions to follow.

SESSION II

Evelyn Stagg: There is neither Jew nor Greek, bond nor free, male nor female, for we are all one in Christ—Paul's freedom manifesto. It was that great ideal that carried him so far across the Mediterranean world.

The first century Christians lived in a world divided. The Jewish nationalism had divided the world into two camps—the Jew and the gentile, the Jew and the barbarian. It all came to the same thing, didn't it?—Jew and non-Jew.

And for the Jew, salvation in Christ came only for those who had subscribed to Jewish law and submitted to their Jewish rights, including circumcision. Now it is true that there were some converts to Judaism. Only those who had gone that way had crossed that great gulf that separated Jews from all non-Jews. But Stephen, Philip, Peter—all caught a vision of salvation in Christ without that.

Paul's freedom vision carried him across the Mediterranean world as he preached—not only to Jews—but also to gentiles. And we have the story of much of that struggle in the book of Acts, as Jews persisted in this belief that people could become Christian only by circumcision. And finally, the leaders in Jerusalem gave that great pronouncement that they would no longer require circumcision. There could be fellowship without it. There could be Christian involvement without it.

But somehow these pronouncements can be made, but tensions continue. And this was true with those early Christians. Those tensions persisted and often flared up in very ugly demonstrations.

It was in the context of that struggle and that agony, and yet also that vision of freedom from Jewish legalism, that Paul wrote the book of Galatians, and we have this freedom manifesto that is so treasured today. In Christ

there are no Jew and Greek, no bond or free, no male or female.

The bond and free problem was just as serious as the Jew/gentile problem. And Paul wrote the book of Philemon to deal with that. He would have been pleased to see Onesimus freed, but he was more concerned that Philemon be freed also—that these two, slave and master, come to be one in Christ and know in reality a kind of new creation in which they could be brothers. And so we have this as one of the principles for implementing this manifesto.

For first century women, the problem was ever-present. For the history of exploitation and subordination for women was long, long, long. And perhaps they didn't even dare until they caught this vision of freedom in Christ. And so for them this freedom manifesto was an ideal longed for but almost unattainable. For in Christ we don't deny femininity; we accept all that it offers with gratitude as part of God's good creation.

Sexuality was from the beginning. It is to be affirmed and this is the truth in the freedom manifesto. They are not to deny nor to distort nor to find this unacceptable in any way. They are to be women.

But in their relationships there is a new way of seeing. Men and women are to respect and honor each other as one people in Christ—one people created anew as persons in Christ. And so these who were made in God's image come to live out this new relationship as new creatures in Christ.

The freedom manifesto has been treasured all through the years. And, of course, Paul wanted to see it implemented. All of those early Christians struggled to implement these ideals. But it wasn't quite that simple. We can have ideals that we treasure, but making them come to reality is very hard work—beset by all kinds of problems.

Frank Stagg: This morning we wrestle with the problem of a hermeneutic for scripture as a whole. And propose that surely the Lord Jesus is the lord of the church, and that everything ultimately has to come under the judgment of him who could say "You have heard it said, but I say unto you." And this would be total.

If there is an ultimate authority, it is in the supreme self-revelation of God as he not only spoke and acted, but was present uniquely in Jesus of Nazareth.

But we have a hermeneutical problem when we limit our study to Paul himself. It is an easy thing to pick a text here, there, and that settles it for us, depending on what text we pick. But how do we take it all and live with that, and find a sense of direction through it? When, as Evelyn indicated, there is a tension between the vision as expressed in Galatians 3:28 and the implementation as we see it in 1 Corinthians, and in the pastoral letters to Titus and Timothy, and elsewhere.

The tension between liberating vision in Christ then the secondary distinctions such as Jew and Greek, bond and free, male and female become irrelevant here. This is not to deny these distinctions, but so far as being in Christ is concerned, being human and being under the lordship of Christ is what matters.

Paul surely had a traumatic conversion to Jesus Christ. He had to reassess the whole role of Messiah. In-

stead of being an ethnic deliverer for his own nation, establishing the kingdom of God within the framework of one people, he had to come to see him in reference to all humanity. And that is what compelled him to say, "In Christ is not any Jew and non-Jew."

That was a shattering thing. It must have been just as shattering for him to have to try to reassess woman in relationship to man and to God. In 2 Corinthians 5:16, he lets us in on some of this trauma: "So that we from now know no one according to flesh." That is, from old carnal perspectives, we no longer see anyone as once we did. And why? Because even though once we knew Christ from the perspective of flesh, we don't know him that way anymore.

And once we came to have new eyes for Christ, we were compelled to have new eyes for every human being—Jew/Greek, bond/free, male/female. And that's the key to his liberating vision.

Now he followed through on this through the Galatian letter where there was a legalistic thrust to compel Christians, and in particular gentile Christians, to come under the cultic side of the Mosaic law. And in Galatians Paul simply will not give an edge.

It was for liberty that Christ liberated us. And he poured scorn on anyone who would submit to cultic or ethnic rules, regulations, or structures that would in any way rob one of the dignity of the freedom that we have in Jesus Christ.

But it isn't in just Galatians. There is a tremendous passage in the 12th chapter of Romans where Paul is trying to make the plea for a church as the body of Christ in which there is room for each one to exercise the gifts which that one has. And in Romans 12:6 we have this, "Having gifts." The Greek word is *charismata*, the plural form of charisma; we get charismatic from that, *charis* is grace, and *charisma* is anything coming from the grace of God.

But he makes a play on words. Having charismata, according to grace, now but differing. And he mentions prophecy, that's inspired preaching, and he says if that is your charismatic gift, then exercise it analogous to your faith. That is preach for all you're worth in faith.

If your charismatic gift is ministry, well exercise it in ministry. If it is teaching, then exercise it in teaching. If it is exhortation or counseling, so exercise it. If it is in distributing, that is if you have the charismatic gift of being able to take money that has been raked up in a pile and spread it out, then exercise your charismatic gift of spreading out what has been piled up. If your charismatic gift is presiding, then exercise that in diligence.

Now what is he saying here? The gifts which we have are not just privileges to enjoy, they are responsibilities. And they are to be exercised responsibly. The possession of a gift carries with it the obligation for its expression. Now that puts the whole matter of ministry in a different light.

The question is not the right of a woman to minister. She has no right *not to*, according to this Pauline text. If she has the gift of teaching, it is her obligation to exercise the charismatic gift of teaching. If she has the charismatic gift of administration, she has the obligation to exercise the charismatic gift of administration, and on and on it goes.

We ask the wrong questions usually, and to a wrong question, there is no right answer. Paul would give us here in Romans 12 the right question, and it is the gift is from God and the question is what to do with it—exercise it. But, things are not always ideal, and in pastoral situations Paul had the problem of relating his liberating vision that in Christ were just folks, people, who happen to be Jew or Greek, bond or free, male or female, tall or short, wide or narrow.

But in a situation like Corinth it wasn't easy to implement. Corinth was a Greek city and it was about as much pagan as it was Christian. Most scholars today see that something like gnosticism had made deeper inroads into the church. They see a division between spirit and matter—spirit is good and matter, evil, necessarily.

That is why in chapter 15, Paul has to plead for resurrection. He is writing to a church, and trying to convince them that Christ did arise, and resurrection belongs to redemption. They didn't reject immortality. That's a pagan idea that the soul pre-existed body and once it is freed from the body it can go back to its true home. So apparently they held a mortality of soul, which is a pagan doctrine, and rejected the biblical doctrine of the holism of the human being and that body is a part that God would redeem.

But in chapter 5 it took a different turn. Their supposed spirituality. One man was living with his father's wife, and the church was proud of it. Apparently, they saw in this a demonstration of the excellence of these two people. They had escaped the controls of this earth. So what others would call incest, they saw as a sign of their spiritual liberation.

That was the one distortion in Paul's doctrine of liberty. The church was split four ways or more—a member was gone to court to sue member, to see who would get what. He says in chapter 11, when you come together, it's not for the better, it's for the worse. When you come to observe the Lord's Supper, you are worse off than you were when you got there. And that's quite an indictment to what it is supposed to be—a communion.

It is in this context that we have the first tracing of Paul's resort to structures and rules, as he tries to cope with what he sees to be a breakdown in morals and structures as liberty is misconstrued by people who are as much gnostic and pagan as they are Christian.

And what did he do? He did what we usually do. You know freedom is all right for our kids as long as they can handle it. And then we take it back until they get to be 21. That's what we always do.

Only God believes in freedom. The rest of us at best only half believe in it. Freedom is all right as an ideal, but as soon as one uses freedom perversely, then we turn to our sure cures, and that will be structures, rules, regulations.

Once we start down that road, there is increasing erosion of the freedom, and with it the responsibility which is vested in the one who is to enjoy the freedom and exercise it. And more and more responsibility is shifted to the controls.

Close the gospels and just take Paul—that is where it is often done—and one still has the problem; do you let Galatians and Romans override 1 Corinthians, or the

other way around? You can hardly have it both ways.

When you get into 1 Corinthians, do you appeal ultimately to chapter 11, or ultimately to chapter 14? For in chapter 11, a woman may pray in prophecy—and prophecy is inspired preaching—so long as she is veiled. And this passage is not about hair. It is about veils. And this gives no options: a woman is to wear a veil. And I don't believe I see a veil in the house.

A woman is to wear a veil to acknowledge that her husband has authority over her. And here is the appeal to the "rib narrative" in which there is the subordination of woman to man.

Then also thrown in is 1 Corinthians 11:10 because of the angels. Jewish tradition at the time had it that in the days of Noah, the angels had affairs with women and from them bore children. And so if a woman does not have a veil, the angels will conclude it's open season. The veil there is to warn the angels that this property is already claimed. So women are to wear veils to acknowledge the authority of the husband and to warn the angels.

Now if we want to make this basic, this is the procedure and it is clear enough. It means one thing—veils. Hair is brought in simply as a reductive absurdum.

Paul assumed that nobody would think that it would be a proper thing for women to shave their heads. So he said if you are not going to wear a veil, you just as well cut your hair—even shear it off. The point is, wear your veil.

This is built on the rib narrative. It does not touch the creation narrative in Genesis 1 that Jesus used, where male and female created he them, both in the image of God. The rib narrative says nothing about the image of God. And both are given dominion, not over God or over one another, but over the rest of creation.

But, at least here in 11, women may preach. That is prophecy, and that's a form of preaching. It is the identical word used all through the New Testament, one of the words for preaching. She may pray or preach if veiled. But in chapter 14, verses 34-36, women should be silent in the churches, because it is not permitted for them to speak; but they are to be in subjection just as the law says.

I don't know how a woman can be silent and still pray and prophesy even veiled, unless she speaks in sign language. But you see, what do you do with these two? One says silence, the other says preach, but be veiled. Well there is some possible text critical help in this later one. It is in every manuscript we've got of Paul's letter to the Corinthians, but in some of them it is at the end of the chapter. It could well be that at the time it wasn't there at all, and it was put in the margin. And then floated from one place to the other, and finally got a home where we have it here. That would at least relieve it of the apparent incompatibility with the view in chapter 11. And then it also relieves the tension between Galatians, which says you are freed and you are not under the law, as well as in Romans.

In fairness to Paul, it could well be that he never wrote and never saw these verses 34-36 in the 14th chapter of 1 Corinthians. But on internal evidence, compared with chapter 11 and Galatians, it is most difficult. But apart from that, the chief tension is between the vision and the implementation.

In Galatians and Romans we've got the vision. In 1

Corinthians we've got the attempt, in a pastoral manner, to meet ad hoc difficult situations where it seems that liberty is being construed as license.

And here is the remedy. We are going to see tonight as we look at five later epistles of the New Testament. We see more and more the early church will move from the track of increasing structures, and increasing regulations. We don't find it in the earliest writings of Paul. We find it in the later writings and then writings that are somehow associated with Paul. When we go back to the early Paul, we find something much more compatible with the uniform picture of Jesus and the gospels.

There is not a trace in the gospels of any denigration of women attributed to Jesus. The gospels were written after Paul's letters. But somehow the church, which was already male-oriented when the gospels were written, gives us four gospels which never ascribed to Jesus any chauvinism, any denigration of woman. Never is there a hint that he prescribed dress codes, anything about cosmetics, hairdos, or any suggestion that a woman must be silent. There is everything on the other side in the tradition about Jesus.

And we do not forget that Jesus and Paul both lived under a Jewish piety where woman was restricted to only one court of the temple, and she couldn't even go there during her period. She was excluded from the synagogue except from a balcony where she could look on. She was forbidden to put her hands on the scriptures, for she would defile them.

Against this background, we have Jesus coming in a most radical way, relating to human beings as human beings. I don't believe he was a woman liberator. He was a *human* liberator. And he gave special attention to the non-Jew, to woman, to the blind, the lame, the crippled, the deaf, who also were excluded from the privileges of piety because they did not meet the cultic test of the day.

Jesus pulled the rug out from under that whole understanding of good and evil. He placed being a child of God and piety on an entirely different basis—something which is universally human. Tonight we will look at some of the later developments of the church as it moves from its early struggles at Corinth to protect freedom from perverse use and begins to move further and further into proliferated codes for conduct.

SESSION III

Evelyn Stagg: Judaism began with what we call the decalogue—the Ten Commandments, as foundational. But then as time went on they added more and more laws, until there were 613. As we read the requirements for piety we wonder if it was a full-time job just to be religious in those days.

Now, of course you know, for women it was a bit different. They didn't learn all of those 613 rules that the men had to learn. They simply learned how to teach the daughters to care for the home and not to defile their husbands. But even so, this was a people that was loaded down with laws that they must keep.

And it was a people plagued with moral problems. Hatred and greed, pride and prejudice—all of these laws that make life miserable, all of these sins—and Jesus came.

It might have been the impulse for him to begin adding to those 613 laws. But this is not the way Jesus went at it. He simply brushed them aside, and began with a new creation. He internalized morality, making this a thing of the heart—purity was personal.

This was a new concept. Many of his followers caught the vision. But it's been very difficult to live up to the vision. From time to time the church catches the vision, but we've never been able to live up to the ideal of this internal morality that Jesus challenged us with, and that he gave in the creation in himself. And so as we come to study again the early church and woman, we find those people struggling between the ideal and the implementation—seeing themselves as new creatures—one in Christ, and yet failing miserably. We'll turn to study some of their attempts at meeting this very serious failing.

Frank Stagg: Evelyn and I have prepared and distributed a worksheet for tonight. We have simply clipped from the Today's English Version some passages from five of the later letters in the New Testament. They all contain some version of what is called the domestic code—a code dealing with husband/wife, parent/child, and master/slave. Judaism adapted this frame and gave it new content and used it especially for new converts—proselytes. At some point the early church used this ancient frame and gave it Christian direction and then gradually expanded it to include groups other than these—older men, younger men, older women, younger women, widows.

I suppose most of us today find our chief difficulty in reference to the New Testament and women in these passages that we have on this worksheet. I think it might help us to see how these came about. It wasn't that Paul singlehandedly simply imposed upon the church a set of rules which finally went so far as to dictate the manner of dress, cosmetics, jewelry, hairdos, and all of that. This is something that has to be seen in its historical context and its historical unfolding.

Probably the earliest letters of Paul we have are to the Thessalonians. The woman issue does not appear there directly. There is a touch of it, but it is not a major concern of those letters. But what is there is male-oriented, addressed to men, and woman comes out a little bit second to man in the Thessalonian letters.

Galatians is next, though some is dated even earlier than the Thessalonian letters. And as Evelyn indicated this afternoon, the Galatian letter, of course, is Paul's great freedom manifesto. And there, he will not tolerate any going back to submission to sabbath laws, circumcision, food laws, anything like that. In Christ there is a new creation, and we are free. And yet, responsible. Responsibility goes with the freedom. In that, of course, is the great Galatians 3:28 about in Christ no Jew/Greek, bond/free, male/female.

But then we come to 1 Corinthians, and probably it's the next in chronological order of the letters we have of Paul. There is where we get down in the deep, dark valley because the church itself is about as much pagan as it is Christian. There is the ad hoc grappling with problems that are simply about to destroy the church as there seems to be the crumbling of morals and institutions as

liberty, which was proclaimed by Paul himself, is misunderstood. So we have the tension there between the ideal of a new creation living in freedom with responsibility and the pastoral concerns to protect freedom from encroachments upon it. Exactly the sort of thing we see in movement from Torah, the law in the Old Testament, to Misnah, that elaboration of it, which in turn was elaborated by Gomarrah, giving us a full Talmud about the size of the *Brittanica*, spelling out in detail everything you could and could not do for every conceivable area of life. So now the church begins to move in this same pattern. And we say in 1 Corinthians, of course, dress codes and subordination of woman, the kappeal to the rib narrative, appeal to nature is understood, appeal to precedent, and finally, if nothing else will work, we "just don't do it that way."

When we move on in the Pauline letters, we come next to 2 Corinthians. And we read this afternoon that great passage from 2 Corinthians 5. And there we have much of the spirit and the perspective of Galatians. Almost as though 1 Corinthians took us down in the deep, dark valley and now we are out of it and we are back to something of the atmosphere of Galatians. And there it is in Galatians 5:17: "If anyone is in Christ, there is a new creation, and the old things are past away." And look, all things have been made new, it could be rendered. And in this there is a new way of perceiving all people just as there is a new way of perceiving Christ. He was bringing about reconciliation, and that is our business.

We move on next to Romans. And here again one is hard put to find anything there that really subordinates woman to man. We have in 12:6-8, Paul's magnificent handling of charisma—that is that which comes from *charis*—grace—any gift of God's grace. And Romans 6:23, life eternal itself is the charisma of God, the gift of God. And then he moves on to charismatic gifts, teaching, preaching, administration, distributing material substance, and on and on. And the point is, there is room in the church for different gifts, but each one not only has the right to the gift that is come from God's grace, but has the responsibility of exercising that gift. So if one has the gift of preaching, that itself is not only the right to preach, but the responsibility for preaching. The gift is given to be exercised in stewardship. And that is solid foundation there for our authority to preach, or to teach, or to counsel, or to administer, or whatever.

Romans 16 is an amazing chapter. The atmosphere there is strangely different from 1 Corinthians 7, 1 Corinthians 11, 1 Corinthians 14. Paul is sending greetings. He is praising men and women without a hint of distinction for their involvement in ministry. And there is a couple there, who apparently were engaged in a husband-wife ministry. In Romans 16:7, "Greet Andronicus and either Julian (or Julia, manuscripts differ as to the spelling). My fellow citizens, or in the ethnic sense, fellow Jews, and fellow soldiers which ones are notable among the apostles." And that conceivably could be that this husband and wife are esteemed in the eyes of the apostles. But normally this Greek phrase, "among the apostles," would mean that these two are apostles. At least there is not a Greek scholar anywhere who can demonstrate that it couldn't mean in this context that this husband and wife

are apostles. That doesn't mean necessarily apostles in the sense of 12. They are people sent, God sent.

When we go to the New Testament, deacon can be used for anyone from those who waited tables at the wedding feast, served the wine, to the king, Jesus himself, Paul, Timothy. It's used for anybody who serves, who ministers. There are no fixed terms in most of the New Testament. Here may be a woman apostle. Not a person here can prove it so. Not a person here can prove it isn't so.

What is clear, is that in this 16th chapter of Romans, a lot of women are listed, including some husband and wife teams who have labored with Paul, and they are esteemed. And there is not a hint as to limit upon their ministry.

We move on, though, to the domestic code as we pull it together. In this, you'll see that we're moving in a new atmosphere. In Colossians 3:11 Paul has a near parallel to Galatians 3:28. He begins to talk about the new persons being renewed, a new creation—where there's not any Greek or Jew, circumcision or uncircumcision; but instead of male and female (for some reason, that drops out) it's barbarian/Cythian, slave/free, and so forth. But Christ is all in all.

And it's not positively, but negatively, the male/female component of illustration of the overcoming of these differences simply drops.

Then we have our earliest trace of the domestic code as such. In Colossians 3:18 through 4:1—I don't know why my good friend Bob Bratcher translated it "wives be obedient." He knows better than that. The word obey follows in verse 20. This is the same word he translates everywhere else "be submissive." So it's "wives subject yourselves to your husbands."

At least, here, the woman is addressed, she is not commanded. And in that context or in that day, this itself is a positive thing. Usually they were told, they were not asked. But this is a movement now toward utilizing an ancient frame, a domestic code, giving it a Christian content, to regulate Christian conduct and relationships.

Notice 5:21 of Ephesians. This is addressed to the whole church. "Submit yourselves to one another." That is, the principle of submission is to be universal in the church. It is all right for one to submit to another provided all of us accept that injunction. We are to be servants all and submissive all. But no lords and no masters.

And, paradoxically, we can be servant of one another without having corresponding masters, except Him alone who is our rightful master.

The third one is in 1 Peter. Chronologically, this probably comes next. And there we begin to see it being a little bit more restrictive toward women.

We move on to Titus and the domestic code is being tightened, especially in respect to women. And then finally, 1 Timothy. There we are getting to things that we met elsewhere: dress codes, hairdos, jewelry. But I believe what we see in the Pauline church, what begins with the great emancipation under the impact of Jesus Christ himself, giving us maximum liberty and maximum responsibility with all of the rest that belongs to it, we have gradually in the outworking in the church the fear of freedom.

And then the resort—the structures and rules in the

church are following the same pattern that Judaism had followed when it led to a full Talmud finally, against which Jesus himself rebelled, offering us a new creation with awesome freedom and awesome responsibility.

SESSION IV

Evelyn Stagg: Over and over again, we turn to our Judaic heritage as we seek to understand ourselves and the world we're living in today. So we turn again today to Judaism. Though there were hymnodies, and prophetesses, and rulers and judges, among the Hebrews, these women were prominent, yet there were no priestesses. Why would that be? It seems strange because they did mean so much to the life of Israel. In the early days of Judaism their religion had simple forms. But as times passed, it became more and more structured. There were more and more feasts and fasts and celebrations. There were more and more temple oriented activities that required priests to preside over them.

And as this intricate structure of Judaism took shape, women more and more were left in the background. You remember the temple was constructed in such a way that women were not even admitted beyond the Court of Women. And they participated in very little in the religious life of the Hebrews.

Why was this?

All around them were pagan religions in which were priests and priestesses—to say nothing of the gods and goddesses among the pagans. There's been some speculation that the priestesses among those pagan religions were perhaps revolting to the Hebrews because of temple prostitution. But this really can't be carried too far because there were male prostitutes in those pagan religions, too. So we have to look elsewhere to find some explanation.

Very strict holiness codes determined who had access to participation in the temple services even among the men. There were those who were excluded. The blind, the deaf, the crippled were not permitted to participate in the services. Also the women—women have called their periods a curse through the years. And certainly the Hebrews saw it that way. Menstruation was a defiling experience among the Hebrews. Not only were the women considered unclean during that time but everything they touched was defiled. And after the bearing of a child they were unclean for a time. After bearing a girl baby, it was twice as long as after a boy baby. Perhaps it was because of these times when women were declared cultically unclean that they were never allowed to participate in this altar-oriented service. When Jesus came he brushed aside these cultic, unclean rules and regulations that had become so important to the Hebrews. For him, purity was a thing of the heart, of the inner person. It was moral and ethical, not superficial.

We can't say with certainty that this explains why there were no priestesses in Israel. But perhaps it does. Today we are struggling with this question not of priestess, but ministry for women. Could it be, that we are clinging to that old cultic, uncleanness code that no longer holds when we no longer have that altar-oriented worship?

Frank Stagg: If, indeed, it could be that we are measuring woman's qualification for the ministry of the world of God today by the ancient cultic criteria by which it was determined how holy man in holy garb could stand in holy places and do holy things, then this well could be an Olympic size non sequitur. Those criteria, as Evelyn indicated, excluded the blind and the lame, the old man who wobbled on his legs, and woman who menstruates. Those criteria would refuse ordination today to any man who is blind or deaf, or lame, or old.

When our book came out, *Woman In the World of Jesus*, some of my colleagues (whose redemption I still have under assessment) said, "Well, now at last, after all of these years, Evelyn gets to put her name on a book she's written." When we engage together as we are doing here it's not an afterthought, it is simply that now, after years in which three children consumed a major part of her attention, she is able to, not resume—because she never departed from—but to intensify interests and concerns that we shared when we met as single young people, as classmates, and then after our marriage went to seminary together.

But do not forget that she is wife, she is mother and I could write a book on that. And also a grandmother, Evelyn, of two. We hope that nothing we have said here in any way is understood as a putdown to some honored traditional roles for women. Evelyn is a wife and a mother and a grandmother and proud of it. And there have been many years when it was simply understood between us that the claims of those three children took priority over everything else we were doing together.

In affirming woman as a human being first of all, we are not disaffirming the honored role of a wife, a mother or a secretary. What we find incompatible with our humanity is for any one of us to pose as God, or to speak for nature and out of our own convention to impose upon a woman a role which she has not chosen. It is her freedom, it is her dignity to be given the right to choose. It is Martha's right to choose the ministry of the kitchen. It is Mary's right to choose to study.

Ordination is one of the things that we've been kind of keeping in the background but it's there all the while and you and I know it. And Baptists, in good faith with the scriptures, ordained a woman. My own judgment is this: That we've got a better case biblically for the ordination of women if we are to ordain anybody than we have for ordination per se.

We do not have, so far as I can see it, a solid biblical base for ordination. Surely not for the ordination to the ministry of the word of God. I find nowhere where Amos, or Hosea, or Micah, or Isaiah, or John the Baptist, or Jesus had to be ordained. In both Judaism and Christianity, ordination is most important as our orientation is more on the side of doing holy things in holy places at holy times and not in proclaiming the word of God as it has come to us. For that defies time, place, anything like that. It is not only the privilege but the obligation of anyone who has heard the word to proclaim the word that it may be heard again.

There is no solid base for ordination in the New Testament. There is no noun "ordination" in the King James version of the Bible. The verb appears many times. In the New Testament "to ordain" in English

translates no less than a dozen Greek words. If you should ask me what is the Greek word in the New Testament for “ordaining” I would have to plead ignorance. I don’t know. And yet, it is my business to work with this Greek New Testament. I can give you a dozen words and they have various usages. To make, to arrange, to appoint, to do—on and on and on. There is no solid Greek base in the New Testament for what we call ordain or ordination.

The term “deacon” or “minister”—again it’s the same story. Only in some of the late writings, in particular 1 and 2 Timothy, are we beginning to see the term deacon, and then the term bishop begin to solidify and be used technically.

The term *diakonos*, which can be translated “deacon,” is used in a nontechnical sense over and over again throughout the New Testament. It is found in John 2:5 where the mother of Jesus told the deacons to go and draw water. It’s the very word that is used in the pastoral letters—*diakonos* or deacon. The king in Romans 13:4 is God’s deacon for good—*diakonos*. Over and over again in Paul’s letters, in 1 Corinthians 3:5, Colossians 1:23, 1:25 and elsewhere, Paul alluded to himself as *diakonos*, deacon. In Romans 15:8 Jesus is *diakonos*, deacon.

There is no Greek word for deaconess in the New Testament. Phoebe was a deacon, whatever that means in the New Testament.

In Mark 9:35, Mark 10:43 any follower of Jesus is *diakonos*. To be a follower of Jesus is, if we are authentically that, to be a deacon. We are all deacons and the identical word can just as easily be rendered minister. *Diakonia*—ministry.

When we get to 1 Timothy then it becomes technical (1 Timothy 3:8, 3:12). But in 4:6, Timothy himself is *diakonos*. And yet we think of him as a minister. So even there it is still fluid, flexible. There is no solid case in the New Testament.

Jesus was content to bring us to God and bring us to one another and bring us to ourselves. And bring about within us something that gives us awesome liberty and awesome obligation. There is no Talmud, or there is no puritan code or anything we can devise in terms of structures and rules which even approximates the high claim Jesus made when he said “Love your enemies,” “freedom from lust,” “freedom from greed.” “You got two coats, your neighbor got none, give him one.” “When you find me hungry (that means when you find anybody hungry) feed me.” “Be ye perfect, as your father in heaven is perfect.” And I tremble with all of that.

You and I look for the easy out and if we can just have a lot of Mickey Mouse rules, it is an easy out with religious sanction upon it and we escape the awesome presence of the living Christ who makes us free and makes us responsible. And so we gravitate to structures and rules and regulations. When you license one you’re ruling another is not licensed. And this had more to do, as Evelyn indicated, with a holiness code around sacred places on sacred occasions, doing the holy things that Jesus himself by the piety of his day was excluded from. Jesus never entered the sanctuary of the temple—he was a layman. He was not ordained.

Jesus in his radicalness did it in so many ways. But one was in a parable that we have yet to take seri-

ously—the parable of the wine and the skins. The skins he never suggested are worthless. He never suggested we go around with a quart of wine in the palm of the hand or in the pocket. He assumed where there’s wine, there will be skins. But they must be fresh and must be flexible. They are dispensable; as soon as they become brittle or leaky, they are to be replaced by fresh skins. And he did us the compliment of not spelling out what is the wine and what are the skins. But you and I had better know the difference and work at it. It is nothing short of idolatry to worship the skins at the risk of losing the wine.

The skins, as I understand it, can be any of the forms, any of the structures, even the theological articulation of the truth we’ve encountered, for it is idolatry for any one of us to say we have reduced truth to a formula. Theology is solid only if as fresh skins they are flexible and subject to replacement, as we come to better understanding. Orders, ordination structures—Jesus, as far as I can see, sat completely loose to all of that. We have no evidence that John the Baptist was ordained, or that Jesus was ordained, or that, in our sense, any of the twelve were ordained.

Where did we get ordination? I don’t know.

My judgment is that there are two basic roots of it: one is the cultic practice oriented to the altar and holy man, and the other is the Roman Empire or its counterpart. In the Roman Empire there were religions licensed and those not licensed. And when you licensed one, you automatically declared another was to be prohibited. Finally, the church replaced the Empire and took over the matter of licensing.

Once this battle was won with the Empire, the church started the infighting, and each one claimed the sole right to ordain, or to license.

Some of our Baptist forebears went to jail because they didn’t have a license. License from whom? If they had heard the word of God, that was all the ordaining they needed.

And yet, we fell into the trap of trying to ape the Roman Empire, or Jerusalem, and forgot that Amos didn’t have to have an ordination to preach. Nor did Jesus. Nor John the Baptist. I’m not sure that we’ve got solid biblical base for the ordination of *anybody*.

I think the laying on of hands has a better case. Again, we don’t know the origin of that. Jacob laid hands on his sons. My own guess—and that’s all it is—is that it had its origin in the natural gesture, the ministry of touch that we at last are beginning to rediscover. It is affirmation, it is blessing.

In Acts 6:6 and in Acts 13:3 I’m convinced the congregation laid hands on the seven and then on Paul and Barnabas. That is not ordination in our sense. The congregation simply affirmed these whom they believed God had laid his hands upon, and here was the power to bless. The power to bless is not a clerical power. It is not a power for the ordained. It belongs to our humanity to have the right to bless, to lay on hands. In 1 Timothy 4:14 we meet a presbytery. That’s the latest stage where some are claiming the exclusive right to bless or to ordain. And we Baptists who pride ourselves that we are congregational in polity, pass up the early congregational imposition of hands and turn presbyterian at this point and we’ve got to have a presbytery do it.

This is not Baptist. It's Presbyterian. It is the congregation's function as they do it at Glendale Baptist Church here in Nashville.

And it's not a once-for-all ordination. At any time the church has the sense that God has laid his hands on somebody to do something there, the church blesses. The church lays its hands upon them.

Charles Spurgeon (as far as I know) was not ordained, and he scoffed at ordination. I'm not comfortable with Spurgeon but maybe he's a good corrective to our moving in the other direction. I believe that Glendale Baptist Church could teach us a better way than Spurgeon's or the way the rest of us do it.

Laying on hands, yes. Paul and Barnabas had hands laid upon them when they started out on that first missionary journey. They had been preachers for years. Were they preaching unlicensed or unordained? Or was this ordination at all as we understand it? My judgment is that here were men already men of God so recognized, and this is a new venture, a new thrust and the church comes together and *THEY* lay hands on Paul and Bar-

nabas as they recognize the hand of God and commit themselves in this supportive relationship.

Authority? You know, Jesus was challenged at that point. Read it in Mark 11:28-30. It was at the temple where they challenged him.

Instead he gave them a challenge: "By what authority did John the Baptist preach? Of men or heaven?" And they were afraid to answer.

John got his authority from God and didn't need an ordained presbytery. And Jesus apparently identified with John the Baptist.

You want to know my authority? Talk to God. He'll tell you. In Mark 9:38-39 some of the twelve reported to Jesus proudly, "We caught a bunch working and they aren't even of us!" And Jesus said, "Quit hindering them. I didn't call you into the hindering business."

Shall we ordain? I'm not uptight about that. If we are going to ordain anybody, I would suggest we lay hands on anyone who we as a church feel has been directed of God for ministry. We might do well to consider junking it all.

The Psychological Impact of Women in Ministry

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My assigned subject is "The Psychological Impact of Women in Ministry" in 30 minutes. (*laughter*)

We will approach this task by examining three major psychological issues which surface around women in ministry: authority, competition and sexuality.

We will examine these issues from the standpoint of their impact on both women in ministry and the people to whom women are ministering. Both positive and negative impact will be described.

Psychological problems about authority

I start with this assumption: For any person to function effectively in ministry, that person must be seen by others as a person both possessing and deserving authority. That is, he or she must be seen as an individual who claims particular experience with God, acknowledges a special calling or purpose, takes ethical stands, accepts a leadership role, speaks with certitude, and actualizes special knowledge and training. The individual *doing* the ministry, including women, must be willing to both *claim* and *accept* these characteristics of authority. Now we know many male ministers who neither claim nor deserve and accept authority, but the fact I just mentioned creates

many more problems for the woman who is in ministry.

Why? She has been raised in a predominantly patriarchal society where the people with *power* and *authority* are almost always male. This, of course, is even more true in the church, where it is quite unlikely that she has seen a woman as deacon or chairperson of an important committee, much less as worship leader, preacher, pastor or visiting speaker. She has been taught to defer to men without question, to assume they are smarter, more rational and more insightful. Given this socialization process, it is no wonder that it is psychologically difficult for a woman to develop her own sense of authority and leadership. Most women in ministry testify that a major personal task is to internalize a sense of authority and then to actualize that in decisive leadership. This is particularly true in groups dominated by males, such as associational ministers' conferences and deacons' meetings.

So the woman in ministry may have difficulty claiming authority. At the same time, the parishioners have grown up in the same patriarchal society and may have difficulty perceiving a woman as having authority and may resist granting authority to her. The extent of their psychological resistance to a woman's authority in ministry on behalf of the parishioner will be related to how strongly the parishioner accepts some of the cultural myths about women.

For example, the cultural myth that women are inferior. Throughout history, from Philo and Plato to the present, there have been philosophers, priests and even scientists who believed women were universally inferior to men, particularly in their reasoning powers and moral astuteness. Evelyn and Frank Stagg have documented this in their work.

Schopenhauer, the 19th century German philosopher, claimed that women had no sense of justice and were defective in logical thinking. John Milton, the Puritan poet, called for males to carefully maintain their

authority over women because without their authority women would “do foolish acts.” Even in the first part of this century some psychologists tried to prove that women were intellectually inferior because their brain structure was smaller.

In subtle ways this belief that women are inferior still affects the way some people, both male and female, think and feel about women. For example, studies show that a majority of teachers, when given an essay with a male name on it, will grade it higher than they grade the identical essay with a girl’s name.

Obviously when this stereotype is present, it may affect both the parishioner’s willingness to view the woman as an authority and the willingness of the woman in ministry to claim it.

A second major question about authority revolves around the doctrine of subordination or submissiveness. Throughout Christian history there has existed the belief that women should be subordinate and submissive to men.

This belief is experiencing a rebirth through the “God’s divine order” theology as applied to the family by Larry Christenson, Bill Gothard and other writers. This theology does not directly degrade women’s intellectual and moral ability, but it does claim that God has ordained women to be submissive to their fathers and, if they marry, to their husbands.

Those who accept this doctrine may have a difficult time accepting a woman in ministry, for they would assume that she had stepped out of God’s plan of authority and usurped the place of a male.

Psychological problems around competition

Another psychological issue faced by women in ministry relates to competition. First let me describe the competitiveness that some male ministers feel toward women in ministry.

Some of this competitiveness results from the sheer fact that the job market in ministry is tight and some males feel that women, whether single or married, have no right to jobs which men need to feed their families.

On a more conscious level, the cultural myth that women are inferior and subordinate and that men are smarter, wiser, superior, makes it difficult for males to feel internally that a woman could be their peer. They may feel quite threatened by women in the same vocation with the same education and training. To have a competent, well-trained woman as a subordinate is fine, but as a peer, that’s another psychological ballgame. Why?

Well, to compete with another male and lose is difficult at best, but the possibilities of competing with and losing to a woman, an inferior person, is psychologically a much more devastating threat. For those male ministers who believe at a sub-conscious level that women are inferior in anything not related to babies and homes, it is a potential loss of self-esteem to imagine a woman being thought of as a more effective counselor, a more inspirational preacher, a more meaningful worship leader.

Women in ministry, which can be a lonely calling anyway, consistently report feeling isolated from other ministers, most of whom are male. The presence of a woman minister in ministers’ meetings generates anxiety, usually expressed through humor, self-conscious

references to language, and token recognition. Even at that, they may still ask her to take minutes and be offended if she refuses, muttering about her feminist leanings, in short feeling that she doesn’t know her place! It is also true that men can be embarrassed at what women may think of male behavior in all-male groups. Men often censor their words and actions when women are present, creating a sense of being on guard, which makes them uncomfortable, which they blame on her presence instead of their problem with women. In short, this competitiveness contributes to a sense of isolation, even alienation, for the woman in ministry who, like males in ministry, needs support, affirmation and collegiality.

Women in ministry also experience competitiveness from other women in several ways.

One expression of competition is through the jealousy which professional women of any kind may experience from the wives of men with whom they work closely. Wives know that professional colleagues often see each other more often than they see their spouses. These wives instinctively feel at a disadvantage to the professional woman whom they perceive as competent, nicely dressed, free from the burdens of homemaking, intellectually sharp, and, when these wives are depressed or suspicious, even believe these other women are out to trap a man, even their man. This imagined—though sometimes real—disadvantage does create some jealousy from wives of colleagues with whom women in ministry work.

Second, some women, who have committed themselves to what is called the traditional role, have felt that the more militant feminists have discounted the vocations of mothering and homemaking and looked down on those who have invested in these endeavors. These women feel defensive and therefore, angry, and may project onto the female minister feelings of superiority toward those who are only wives and mothers. This can be true even when the woman in ministry is married.

Third, the woman in ministry may elicit jealousy from those women who wish they were doing something more creative with their own lives. Many women feel that what they are doing is neither exciting nor meaningful, but they feel boxed in by previous choices, chauvinistic husbands, lack of confidence, or the developmental stage of their family. Some of these women may feel threatened by the freedom and fulfillment they sense from the woman in ministry.

We must look, however, at the positive psychological impact which women in ministry have on many women in the above category. Many of these women identify with women who have achieved an identity outside the home. They will understand the amount of courage and perseverance exhibited. They will cheer her on as a representative of the whole female sex as she breaks down cultural myths, transcends religious prejudice, and claims all of God’s promises. Some will use her as a model and be motivated to enrich their own lives, pursuing more education, meaningful work, and expanding their spiritual horizons.

Furthermore, some women will take more initiative to share personal problems with a female minister because they want to talk with someone whom they imagine can identify with their specialized concerns, some-

one who can empathize more completely with their thoughts, feelings and frustrations. Many women feel that men cannot fully understand their situation.

It is certainly true that some women have accepted the cultural myths and stereotypes about the inferiority of women. Several months ago a woman called me about seeing a counselor at the Personal Counseling Service. When I asked if she preferred one of our female counselors she replied, "Oh no, I want to see someone who knows what they are doing!" But in this day and age such an occurrence is unusual. More often the women who call our center ask specifically to speak to a female therapist. It should not surprise us that many women will prefer to seek counseling/shepherding from a woman in ministry rather than a male.

Competition at another level establishes a psychological context in which women can provide significant ministry. I refer to the competition resulting from a cultural stereotype which many males perpetuate on themselves which I call the "myth of self-sufficiency," or theologically speaking, *pride*. This myth burdens males with the idea that they should be self-contained, self-sufficient, strong, in control of emotions, exhibiting no weakness. If men function contrary to this myth they may feel unmasculine.

Consequently it is difficult for many men to reveal themselves to another male at deeper, personal levels. It is hard for males to lean on one another for help, particularly with emotional, personal concerns, for fear of appearing weak, being vulnerable, and losing a competitive edge in the masculine game of "who is the strongest." This is one major reason why more women seek help from counselors than do men.

Because of this competition, and concern over vulnerability, many males feel more comfortable sharing their deeper problems and concerns with women. They feel safer with women, and assume that women will take care of them and protect them. This is particularly true for a male whose early experiences with his mother were positive. Most boys grow up showing their strengths to father, but revealing their personal problems and failures to mother.

Some data, for example, suggest that men in psychotherapy with *female therapists* make progress more quickly than those with male therapists. The American Association of Marriage and Family Counselors recognizes that marriage and family counseling is more effective when led by male/female therapy teams.

Personally I have experienced this phenomenon when leading family life conferences and marriage enrichment events in local churches. When my wife, Judy, is a co-leader, the males in attendance often will ask her questions, reveal more of themselves, and interact with her in ways they do not with me when I am the sole leader. Perhaps because males believe women to be more relationship-oriented and more at home with emotions, they grant her more authority in these areas than is commonly realized.

In summary, because of male competitiveness, many males will feel more comfortable turning to a woman in ministry, rather than to a male, for help with personal concerns, particularly those related to marriage, family and emotional stress.

Psychological problems around sexuality

One of the major psychological issues facing the church, and women in ministry, is the impact of their sexuality on the people they serve, particularly the men.

Men have almost no experience relating to women in the role of minister, which creates problems concerning normal sexual attraction. Men are not surprised to find themselves sexually attracted to the females who teach their children, greet them in offices, pour their coffee, or nurse them in hospitals, and they think nothing of it, but when they are attracted to a female who is a minister, that can be unnerving! Men are not usually made anxious by their awareness of the sexuality of clerks, waitresses, secretaries, or even choir members, but to feel sexual attraction toward someone who is a minister seems not right. I have talked with several male ministers who have experienced this feeling of shamefulness over physical attraction to a woman minister, not because of negative feelings toward sexuality, but because it was directed toward a minister. Why? Because one of the cultural myths imbedded in the subconscious mind of many people is the belief that ministers are not sexual.

This is a specific example of how the anti-sexual stance of the church in past centuries continues to affect people today. Some still believe that religious professionals, those closest to God, do not, or at least should not, have sexual thoughts and feelings—like priests and nuns. Therefore, to experience a minister as sexual, and furthermore to be attracted to one, can be a disturbing experience.

Now this does not come as news to women, who for centuries have experienced and struggled with their sexual feelings toward male ministers. Not that they speak of this often, because it has been unacceptable within the Christian tradition to have sexual feelings about, or be attracted to, a "man of God." In other words both sexes are influenced by the myth that ministers are neuter, but for men this unconscious belief is only now being challenged by the advent of women in ministry.

Let me give several examples of this response. One comes from a medical case conference in a rehabilitation center attended by the clinically-trained chaplain, who happened to be a female. I report this with her permission. The case conference centered around a female patient who had contracted a venereal disease and whose husband was a truck driver. One staff member said, "Well, you know how truck drivers are!" To which the attending physician said, "Wait a minute, don't make generalizations. People could look at Chaplain Cox and say, 'Well you know how ministers are, she must be frigid!'"

Another example, which also demonstrates the irrationality that can accompany belief systems, comes from an Army chaplain participating in a seminar on women in ministry being led by several ministers who were women. When the group was asked to explore their fears and anxieties about women in ministry, this educated, experienced chaplain stated, "When I was taught about sex, I was taught that bad girls do it and good girls don't. Even though I am married and have sex with my wife, I still think of my wife as a good girl who doesn't. If one of you were to get pregnant, even though you are married, and get behind the pulpit it would be sacrilegious."

The women leading the seminar did not quite understand and asked why it would be sacrilegious. "Because," he said, "everyone would know you had been having sex and a good woman doesn't do that; it would be slapping God in the face."

As you can see, many males have unconsciously thought that ministry was asexual, or neuter, and since all ministers have been male they have rarely had to think otherwise. However, when they run into a female minister they must encounter this largely unconscious assumption, and that *can* be threatening.

Those men who have not been affected by this stereotype will be able to relate to a woman both as a sexual person and as a minister, but men who are threatened by seeing these two in the same person can respond in one of two ways.

Some will take the stance, "Since I feel sexual toward you, you must not be a minister." Some of our women seminarians, for example, have been propositioned by male pastors and church leaders. Sometimes these women feel that the proposition is not so much an actual sexual advance as it is the male's attempt to prove to himself that the woman cannot be a minister because sexuality is an issue between them.

Other males go to the opposite extreme and handle the dilemma by neutering the woman in ministry. That is, the only way they feel they can relate to her as a minister is to deny that she is a sexual person and therefore that they have any sexual thoughts about her. Many women in ministry report that they feel related to a non-sexual being. Some of the Army chaplains in the seminar alluded to a moment ago agreed that it would be difficult for them to worship if the worship leader was a female whom they thought to be attractive, but if she was not attractive to them, worship would be possible with a woman leader.

When the women who led the conference pointed out that women were also distracted by the physical/sexual presence of male ministers, the chaplains found such an idea difficult to accept and were quite uncomfortable talking about it. Like too many ministers they had downplayed, even ignored, the sexual components of their personhood. It should be added that many male ministers have their ministry disrupted by failing to recognize and integrate their own sexuality or by failing to recognize that some women in the congregation are not responding to them as neuter.

In summary, some suggest that women should not be in ministry because their sexuality will attract and distract men, keeping men from concentrating on worship and the other business of the church. I would remind us that sexuality and physical attraction has always been one of the potential interactions between minister and parishioner despite our attempts to neuter the role of minister. I would suggest that our response should not be to try and continue suppression of sexuality, but to lead the church toward a theologically and psychologically healthy view of sexuality.

Women in ministry are familiar with these cultural stereotypes and have experienced various male responses to their femininity. What is the psychological impact on them? For some the impact is negative and they respond by blaming sexuality. Consequently they may attempt to neuter themselves both emotionally and physically. Like their male counterparts, they suppress their sexual thoughts and feelings, downgrade their own sexuality, and hide their femininity by the way they dress and care for themselves physically. Instead of facing and dealing with the sexual issues, they run from them. Those who have chosen this neutering response have shared several reasons for their choice.

- Some clearly resent being related to by males primarily as an object of sexual thought and feeling. They resist this situation by negating their femininity, hoping they can decrease the amount of relating which is based on sexual attraction.

- Others have been affected all along by exposure to parents and local churches which take an anti-sexual stance toward life, proclaiming that sexuality is a creation of the devil, not God. They have come to believe that as dedicated Christians they should shun sexuality and resist all potential reminders that people think and feel sexual thoughts. They neuter themselves to protect what they consider the higher calling of spirituality.

- A third reason is the feeling of responsibility for what men experience sexually. They have believed the cultural myth that proclaims males to be rational and disinterested in sexual things until provoked, or the myth which suggests that in every male lies a lusty animal which the woman has the responsibility to control. These women, therefore, perceive it as a responsibility of their ministry not to do or be anything which might provoke a sexual response from a male.

Other women in ministry have responded to the sexual stereotypes about ministers in a positive way. They have organized their thoughts and feelings into a healthy theological and psychological Gestalt which takes seriously several important points.

First, they take seriously that sexuality is a given part of the created order, a gift of God.

Second, they realize that sexuality cannot be separated from personhood. They realize those who attempt such a split may become emotionally and/or theologically sick, and instead are willing to be aware of their personal sexuality and accept this aspect of their personhood.

Third, these women are willing to take responsibility for their sexuality and expect males to take emotional, ethical, and theological responsibility for their sexual thoughts and feelings. They refuse to protect men from sexuality or perpetuate the myth that it is women who cause males to mishandle sexuality.

Women in ministry can make a significant contribution to the church's understanding and handling of life's sexuality. I, for one, cheer them on.

Government Policy and Its Impact on Employment of Women

Ruth Harvey Charity
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Thank you Dr. Wood, Mrs. Gregory, Mrs. Allen, my platform associates, all officials of the sponsoring groups of this Consultation of Women in Church-Related Vocations, participants and friends all, did I get everybody? I count it a high privilege to share with you in this history-making, thought-provoking, and action-producing conference. Government policy and its impact on the employment of women is an area where we need to take a deep and serious look for many of us are basking in the illusion that we have something that we do not have. We've got the philosophy but we ain't got the practice. [laughter]

Government policy on the employment of women is best stated in the law which prohibits discrimination on account of sex. The government through the promulgation of internal rules and regulations has made its position clear—that there shall be equality of women in employment.

The President of the United States has by statements before groups, in the media, by memos, executive order and whatever, made the fact known that he stands solidly for the equality of employment of women.

He has taken the initiative by boldly including two women in his cabinet, authorized the employment of women in positions on the White House staff not previously held by women and further made appointments of women to deputy and second line positions where he has had the authority to do so and has urged all cabinet and agency heads to go and do likewise.

Affirmative action programs have been undertaken in the respective agencies, bureaus, and departments of the government, and private enterprise is under pressure to undertake affirmative action under pain of penalties prescribed by the law.

But what is the net result of all of these laws and regulations?

To assess government policy and its impact on the employment of women, we turn to the latest report of the United States Commission on Civil Rights which spans 1960-1976: "Little progress has been made toward the nation's goal of social and economic equality for women and ethnic minorities."

This report recognizes that adequate statistical information is not available for accurate measurement of the nation's progress toward achieving equality of opportunity and equity of reward among all persons regardless of their sex, racial or ethnic characteristics. Yet there is sufficient data to show us the general tendencies.

Outstanding among its findings is what we have sus-

pected and known for some time—that women and minority males rank at the bottom of the economic level. They are more often than not found in the lower pay, lower prestigious occupations, and this is especially so if they happen to be teenagers. Thus, women and minorities have less per capita household income than the other segment in our society.

In the Commission's Social Indicators of Equality for Minorities and Women, published August of 1978, the finding is that the disparity of income between female and minority headed households in some instances is so great that the average per capita income is no more than half of that for majority per capita income of males. This is true in spite of all of our emphasis on equal employment. And it is even more shocking when we see that the relative per capita income has remained the same for these groups from 1959-1975.

It further reveals, "even after statistically equalizing levels of educational attainment, occupational prestige, age, hours and weeks worked, and cost of living in different localities, minority males still earned substantially less than majority males and minority and majority women still earned only half as much as majority males."

The average expected increase in earnings with each year of age between 20 and 44 is much less for all women and most minority men, than for majority men. For women there is no financial ladder since there is little or no improvement in earnings from ages 20 to 44 for full-time work. The pattern has changed very little over this 16 year period.

Minority and female headed families are much more likely to be in a state of poverty than are majority families and many minority headed female families have more than five times the rate of poverty of the majority.

These findings are both shocking and tragic, and what is more so, the same kind of discrimination is seen in education, in housing, in medical and legal services and its damaging effect reverberates and repeats itself throughout every facet of life.

May I just call attention to the situation in education which is the vehicle by which we learn; and there we find a similar distressing fact that minorities and women are more likely to be behind in school, not enrolled in high school, without a high school or college education, educationally over-qualified for the work they do, and earning less than comparably educated majority males, according to the report of the United States Commission on Civil Rights. Now, I'm not taking a crack at the majority males, I'm just saying what the facts show and let you draw your own conclusions.

And even where women and minorities are able to hurdle the barrier of discrimination in a particular job or area of employment, they are not rid of discrimination for women. And minorities must be overly educationally qualified if they are to obtain the job in the first place; and in the second place, they must be overly qualified to receive a promotion. How many of us know about job openings in our particular organization when we feel that we have a chance to move up to senior position and we feel that we have all the qualifications and then we are passed over and then when we do get to the position the person that we are competing with probably only has a baccalaureate degree. But if we just had a baccalaureate

degree we wouldn't be considered, we'd have to have our master's, our Ph.D. and *20 years of experience* before we ever make it. [laughter]

Further, it is still relatively true that women and minorities must have more qualification than the majority male. If we look at the high school level, the disparity is even greater because we know that our majority males come out of high school and first thing they are taken into the apprentice program to be trained as managers of departments, and managers of food stores or department stores and what not, and the little girl who comes out of high school, where do they stick her? Over in a secretarial pool. She doesn't have a ghost of a chance.

In a study made by the Southern Regional Council of 16 southern cities including Knoxville and Jackson, Tennessee, it found that from 1965 through 1975 racial segregation in hiring ceased (and I kind of doubt this one) but that blacks and women continued to hold low status, low paying jobs while white males had most of the jobs of status and responsibility.

Of the cities studied, only two of the 16 cities had adopted affirmative action plans that included specific goals and timetables for increasing representation of blacks and women at all job and salary levels. They found that "only one percent of all skilled workers in the 16 cities were women and that only three percent of all protective service workers—security guards, police officers and firefighters, etc.—were women . . . even when they were in the same job classification as white men, blacks and women were less likely to earn high salaries."

In his report, the executive director of the Southern Regional Council said that an attempt to update the study through 1977 was unsuccessful because cities were not required to provide public employment data to the Equal Employment Opportunity Commission, and only six cities were asked for updated information that provided it. However, based on this incomplete information, the story is the same.

I could go on and give you some statistics, but I'm just going to say briefly that three out of the four blacks that were employed in city government were found in service and maintenance jobs while most women were "trapped behind typewriters." The best available evidence is in. Now how do we go about translating government policy and government philosophy and laws on the equal employment of women into demonstrable, massive numbers?

The philosophy and the law must have action breathed into them so that every woman, regardless of nationality, education or class, receives a job comparable to majority white men in our society based on comparable qualifications at all levels.

To bring about this impact, may I suggest that we become the spearhead not only through prayer and supplication but through our good works in these areas:

- politics
- education
- litigation

Women constitute the largest single constituent body in this country. If women of all groups, whether church women, feminists, garden club members, fraternal, social, or otherwise, organized around the single issue of equal employment of women in practice, the results

would be astounding! If we just came together around that one single issue—equal employment of women—my goodness, we could just move this thing, and we'd have women being employed whenever and wherever they wanted to be. Because we have the power as a political force to make the government more responsive by electing those government officials who are committed to the actual employment of women. And, what's more, we can get elected ourselves and make the difference.

The vote still remains the most powerful weapon we possess to bring about change. We only have to use it.

With this same vote power, we can demand that our elected officials enforce the law so that private industry will be likewise forced to live up to the letter and spirit of the law.

While we have substantial legislation on the books we still need the Equal Rights Amendment and I'm stepping on somebody's toes, but I tell it like it is. For contrary to many beliefs, the Equal Rights Amendment supports and strengthens the equal rights of women, not only in employment but in all walks of life. It is my belief that its impact will be similar to if not greater than the 14th Amendment, and we all know what the 14th Amendment has been especially to black people and certainly to an interpretation and defining of the Constitution.

It is high time that there be protection of rights of women as well as other segments of our community.

No longer should we permit young women and minority men—incidentally the men don't realize that this helps them, too—to have the highest rate of unemployment of all groups in the nation.

The figures of the Women's Bureau in the U.S. Department of Labor must change that say that: "Of the 6,191,000 families headed by women in March, 1972 (and of course now that figure is even higher) 2,100,000 or 34 percent had incomes below the low-income level in 1971—the comparable proportion for families with a male-head was 7 percent."

The distressing finding of the President's Commission on Income Maintenance Programs is that with the female-headed household . . . the problem is worsening, it just cannot be tabulated. For this group, poverty is not a way station, it is a dead-end, this report concludes.

The challenge is clear, our responsibility is inescapable. We must turn this system around through our creative efforts which must as in everything else be under the guidance and direction of God. Politics is the system by which our government runs, and burying our heads in the sand won't change it. We must exert the political force necessary to bring about the actual equal employment of women if we do nothing else.

Education for all people and especially women must become top priority for all of our institutions and organizations. As in the days gone by, we need to identify those young women who have potential and the church itself must revitalize its home missionary work to see that these young women have the support, encouragement, and opportunity to prepare themselves in a field of their choice. There used to be a time when we'd look over there and say, "Little Susie Ann shows a real aptitude for mathematics or medicine or law or nursing or whatever, we must make sure that she gets a scholarship."

But now we have kind of forgotten that and we're so

busy doing all of these other things that we've forgotten about saving the little Sues and little Marys and the little Barbaras that we know about.

Charity must more than ever, and I didn't mean that as a pun, begin at home in our own congregation and in our own communities, our own church bodies and then spread to the school systems where we call on school officials to identify those young women who have the ability but not the opportunity to make a contribution in life.

Even where women have received an education, we must not overlook the fact that they may need retraining or advanced training.

Just to show you a little personal example, and I hope you will forgive me, my father gave up the pastorate of a major church in the city of Danville and went into rural pastoral work when the rural churches could not get young men to serve them. And, in one of his churches almost none of the young men went to college when they graduated. So he established a scholarship fund right in his church (and he stayed in that church for 40 years so the deacons and trustees didn't run him out) and each year they gave a scholarship to those students who wanted to go to college. He also worked with the various colleges to see that they would give. We didn't have the government grants and all of the other opportunities that we have now, so we just had to have various programs in the country—we had the singings and the special church services and the little rallies and the dinners and what not to raise money to send these young people to school. And, at that time almost nobody owned their own farm, but I tell you now that church almost each year saw a large percentage of the graduates off to school and just about all of the members of that particular congregation are now homeowners.

At that time we also had a voter registration club; and as the young people reached voting age which was 21 at that time, somebody saw to it that they were taken to the registrar and registered. And, of course, you had to pay the poll tax then, so they used to raise money to pay the poll tax and sometimes they would even let the young people contribute a dime or quarter or whatever until they got that \$3 to pay the poll tax. So that with just practically nothing, that church group made a difference in the lives of that community.

If they can make a difference think what we can do with all the vast resources that we have. Our trained women need to make themselves—that's you and me—available to serve on school boards, boards of trustees, school advisory committees, projects, programs, whatever and wherever. They then can bring about the changes needed to make sure the doors are open for them after they get their training so that they can go forward and earn so that their families can be better taken care of and future generations can grow and benefit from all that they have been able to receive. We cannot hold responsible the victims who are trapped by their own ignorance and lack of resources, but we must hold ourselves, though victims, responsible because we are victims in the same sense that we are a part of the great sisterhood of women who are discriminated against. However, we, though victims, do have what many others do not have and that is knowledge and resources and influential friends.

And I sort of pause at that "influential friends," because while I've been talking about the majority males, those majority males are our husbands, our fathers, our cousins and certainly we can take time as they say in the vernacular, to "hit on them" about some of the problems that we are concerned about.

The third is litigation. It has been said and I quote, "Discrimination is a subtle fact. It is as difficult to identify as the origin and causes of many odors," and certainly that has a big one. *[laughter]*

Those who feel a grievance once having brought forward any proof suggested of discrimination are entitled to require those most cognizant of the relevant employment practices to come forward to disprove the accusation by the clear weight of their evidence. Women must more than ever begin to use the tool of litigation. The laws are on the books; but if we do not ourselves force the application and interpretation of them, we might as well not have them. Government agencies and private industries post signs, "We are an equal opportunity employer;" reports and memos and press releases and all of the words are written. Yet the hard core facts show that it's a bunch of lofty words full of beauty and theory with no substance. Thus, we must pound on the door of the Equal Opportunity Commission with our complaints. They have a new procedure for speeding up cases and when they cannot negotiate a settlement, we need to go directly into the courts.

Now I hear you saying, how can these poor women go into the courts when they don't have any money?

We have to avail ourselves of the services of the American Civil Liberties Union, the National Association for the Advancement of Colored People, the lawyers' committee on civil rights and all the rest of them. Then, finally, we in the church must find a compatible way to fund such legal actions on behalf of women. Now you begin to talk about the separation of church and state, and we get into a tizzy when we talk about church and state. Well, I want to just point out to you that there was a smart cookie who came up to Jesus and said, "What do you do about giving obedience to Caesar?" or words comparable to that meaning, and Jesus said, "Render unto Caesar the things that are Caesar's and to God the things that are God's," Caesar representing the government. So there was no question in Jesus' mind that you have to live in this temporal society and that you've got to obey the laws of that society and you have a responsibility as a citizen to do certain things.

So I'm saying don't get hung up on that one.

We have the theology, the commitments, the brain power and everything else in this room necessary to set up a separate foundation or corporation. We have smart lawyers in this organization too. Even lawyers go to the church, you know. *[laughter]* But we have the talent and the ability to do that, and I might say just by a final example that we as women, if we just step out and take hold of this thing, we can not only benefit ourselves, but we can benefit numbers of women in particular types of cases.

One of the latest cases to come out is called General Electric Company against Gilbert. There was a finding that the employer violated Title VII by denying the employee, upon the employee's return to work after pregnancy leave, competitive seniority accrued prior to

her pregnancy leave. Now they took away her seniority when she went out to have a baby and of course that's just nonsense. But she litigated and of course got the determination of the company reversed.

Then there was one employer who thought they'd make females pay a little more to the pension fund and in Los Angeles vs. Manhart the court found that the employer violated Title VII by requiring female employees to make larger monthly pension fund contributions than comparable male employees even though female employees on the average will live longer and collect greater benefits in pension than the male employees.

There are all sorts of areas of discrimination, ladies, from having a baby to collecting pension funds. If we do not protect ourselves, who will do it for us?

While the recent findings of the United States Commission on Civil Rights said the developments and job

opportunities for women were generally discouraging—(And I see a red light which says I have to stop. Let me just finish this thought.)—through the vehicle of politics, education, and litigation, we can bring about new dynamic changes because these are the tools of the mind and the hand and we have the power of God himself emanating through our hearts and minds and hands to give us that determination, the insights, the courage, the ability to accomplish great works in this area. And we can do things that we have not yet dreamed of, for God will open doors of employment to women that the government, private industry, and no man can shut. For us women, we have to be builders, architects of light and fate, ever striving and pursuing for a higher nobler state.

Not in sighing, aging, dying is the measure of the woman, but in building, living, giving, life fulfills the master plan.

(The following speeches and responses are from a panel of "Personal Experiences in Church-Related Vocations.")

My Call

Lynda Weaver-Williams

Temple Baptist Church is a small church in a county seat town in East Texas. It was a good place to get my spiritual bearings, and it was there that I began to learn God's will for my life. If we are to understand the roots that have led to my call to the ministry, then we must begin at the Temple Baptist Church in Tyler, Texas. God's call does not happen in a vacuum. It is mediated to each of us through Jesus Christ. For most of us, our experience with Jesus Christ is rooted in the church, and it was through my experience in the church that I began to hear God's call.

Even as a young Christian girl, I felt that God was speaking to me in a special way. I made a public decision—what we called surrendering to full-time Christian service. I talked with my pastors about the continuing call that I felt. Now I know that God has called me to the gospel ministry. I have been called to be a minister, a pastor, and a preacher. Now, that's not easy for us—any of us, to hear. We know that God calls men to the ministry, and maybe sometimes women to be missionaries, and it was not easy for me to come to this. But, God has called me to preach, and I am doing what God has called me to do.

All through my early years in the church I was taught that as Christians our lives are fulfilled by responding to God's call, and I responded in all the ways that I knew. I became active in the church, leading the youth group, teaching Sunday School classes, helping in the youth services, working in Vacation Bible School. I went to youth camp and on choir tours, and I stood with the other

young people of our church to tell of our experiences. I was active in BSU. I was a Home Mission Board summer missionary.

After college, I served as assistant BSU director in Texas, and then as a campus minister in Baltimore. I was doing all the things that I knew to do to respond to God's call, and finally I realized that seminary was the next step. I came to Southern seminary to further prepare to serve, from both the education I hoped to receive and the experience I hoped to gain. But, after I came to seminary, I found that jobs and experience were hard to come by. In a place where there were men with no jobs, women did not even get interviews, and I could not volunteer to do any kind of campus ministry. Then just before I was married my husband was called to a small weekend pastorate at a country church—a Presbyterian church. He took the position because we had no other calls and because the place seemed right.

The pulpit committee welcomed us with an affirmation of me as a minister and with an invitation for me to preach at any time. Almost immediately and without intending it, we began a co-ministry at the church. We discovered that on Sundays when we were invited to dinner, I was doing as much counseling in the kitchen with the women as he was doing in the living room with the men. As the people of our church began to respond to me more as their pastor, Sammy and I realized we already were the co-pastors of the church.

Shortly after we came to our church, an elderly man in our congregation was taken to the hospital's intensive care unit. As I waited outside with his wife, she informed me that although she could see her husband only four times a day for five-minute visits, I could see him at any time because I was his pastor, and although she knew it before I did, she was right.

About this time I made another discovery about myself. I found that I had the ability to preach. On my first sermon a note from my preaching professor, George

Butterick, said this: "You are a true preacher. You speak not your own words, but those of the Lord." What he was trying to get me to see was that I already was a preacher, and that I just needed to acknowledge it and to work with the gifts I had been given. I think my professor was right. I think the Caledonia United Presbyterian Church was right, and I think the Temple Baptist Church was right, because when I step into the pulpit Sunday with sermon in hand, I know that I am in the right place doing what God has called me to do, and it is due at least in part to Southern Baptists that I am able to step into the pulpit to preach.

I am where I am because of you. Because you let me learn from you, and because you provided ways for me to respond to God's call, and because you have supported me and encouraged me in every endeavor.

At least you have supported me until now. Now that support is gone. Those prayers and smiles and pats on the back, and even the more substantial means of support are gone because I have not answered God's call in the way that you wanted—in the way that you believe to be valid. And not only is the support gone, it has been replaced by hostility. My husband and I are Southern Baptists. We will remain Southern Baptists, but we cannot find a Southern Baptist church that is willing to talk with us about the possibility of co-ministry. The only pulpit committee we could get close to was openly antagonistic. Likewise, I cannot find a Southern Baptist church that is willing to talk with me about the possibility of ordination.

Early on, I had sought advice about what full-time Christian service meant. One pastor told me I was called to be a missionary, and another was sure that I was called to be a preacher's wife. All my life other people have been drawing boundaries around my call, telling me what God has called me to do and what God has not called me to do.

I have dared to step out of those boundaries because God has called me beyond what people have designed for me, and I think that you should know that I am not alone. There are more women like me—women who are hearing God call them to all kinds of ministry and who are responding, both because of Baptist encouragement and in spite of Baptist obstinance.

If Southern Baptists are not ready to use the women God is calling to ministry—ministry within Baptist churches—then you'll have to start stopping us now. You'll have to purge the ranks of your Sunday School teachers of women and let the men do Vacation Bible School. You'll have to limit youth camp to boys only, and keep the women and girls out of the choirs. Eventually you'll have to turn us away at seminary because God is calling us through every avenue of the church. God is making ministers out of the women and girls in our churches, just as God is making ministers out of the men and boys. We hear the same call, and we are beginning to respond in the same way. You will have to decide what to do about it because God's call is as much to you to accept women as ministers as it is to me to be a minister.

My Present Education Experience

Rachel Richardson Smith
Student, Southeastern seminary

From my first day on campus, I have loved being a student at Southeastern seminary. I found the work challenging, the professors stimulating, and my friends truly friends.

Though I don't consider myself an intellectual, I am motivated far more frequently by my intellect than my emotions. In Southeastern I found a place where I could use my intellect to stimulate my faith, and, in turn, found that my faith challenged my intellect.

At Southeastern, I found professors whose lives were obviously undergirded by a strong and living faith, yet whose minds were alive and forging new ground. In my years at Southeastern, I have found that some of my most profound religious experiences have come while I

was in class, and some of my most exciting religious insights have come while I was working on papers or reading assignments.

Yet, after the initial joy of finding a place with kindred spirits, I realized that only a few people were taking me seriously. I am not speaking of professors. They encouraged me, affirmed me, guided me from the very beginning. The people who were not taking me seriously were the students themselves.

Those men with whom I had enrolled as a fellow student of ministry, as a partner in the ongoing quest in the understanding of God, joked with me, flirted with me, predicted my marriage, or gave me unsolicited fatherly advice, and so, I became angry. I became competitive. I decided that I would have to show these people, these men, that they ought to take me seriously because I took myself seriously. I wanted to show them that I was an intelligent, articulate, thinking person to whom the matters of "doing theology" and learning to think theologically were of supreme importance.

Thus, I studied hard and worked hard to prove myself. I recount this to you not as the unique experience of one woman in seminary, but as the experience of many women in seminary and in ministry. I recount this to you because it is the casual attitude of ministerial students toward the women's issue that is our worst enemy.

Women have long been victims of trivialization.

Women on our seminary campuses fight this every day. We struggle to be taken more seriously by our fellow students, by some of our professors, and, most importantly, by the congregations which we are being trained to serve.

I recount this experience to you because I believe it is a matter of education which is crucial to women gaining acceptance as seminary professors, as ministers, as ordained missionaries.

Seminaries must educate their students to the necessity and importance of women entering the ministry so that they, in turn, may educate their congregations.

It is at this fundamental point my seminary has fallen short. In all my years of being a religion major at a Baptist women's college, in earning the M.Div. degree and now the Th.M., I have never been taught by a woman. No women are currently employed by our seminary in biblical studies, church history, theology, or preaching.

How are we to dispel the fears and apprehensions of male students if they never see a wise and capable woman who is professionally in a position to teach them something?

In the four years that I have been in seminary, there have only been two courses offered which dealt in any direct way with the issue of women and their role in church and society. How are we to dispel the myths, cut through the misunderstanding, or challenge our fellow ministers to think differently if we do not in some systematic way work into our curriculum a means by which the issues can be confronted?

At my seminary, at least, the sympathetic attitude and good intentions of the faculty and administration

have not been made manifest to the student body at large. Therefore, in answer to the question, "Is the seminary giving us the tools with which to understand the women's issue in a theological perspective?" I must answer sadly, "No, it is not."

The question of women entering the ministry involves an ethical stance, as well as a theological one. We must not waste time debating whether or not women should or can enter the ministry. We must recognize the fact that women have, indeed, entered the ministry, and now we must move to help them.

We, as women, have not demanded to become ministers. Rather, ministry has been demanded of us.

There is a sound theological base for the legitimacy and significance of this cause. It is now the responsibility of our seminaries to educate us in that theological base. It can be done by the hiring of women professors, the teaching of courses dealing with this issue, the making of a concerted effort to list women as supply ministers, ask them to speak in chapel, and encourage congregations to consider and accept them.

All of this must take place as the result of the concentrated effort on the part of our seminaries. They must consciously and systematically seek to explore the theological ramifications of feminist theology, to face unafraid the criticism of those who would limit the work of God to a group of men and call the church back from an incorrect understanding of God's will for women.

Indeed, the issue is that of God's will for women, and the challenge is that of education. It is my fervent prayer that the seminaries will begin immediately to illuminate the issue and rise to meet the challenge.

(The responses on pages 25-33 were made in reaction to the panel on "Personal Experiences in Church-Related Vocations.")

My Satisfaction with Training for Traditional Role

Dr. Helen E. Falls
Professor of Missions
New Orleans Baptist Theological Seminary

There are a couple of things I must say by way of introduction. First, I represent a different generation from these two young women [Williams and Smith].

Regarding the subject that was given to me, there are two things I need to explain. It says "my satisfaction with," but nobody asked me was I satisfied. But, let me say that I am, totally so. And I want to know where anybody got the idea that I fill the traditional role, for I certainly do not. I am one of a kind. I think I still am the only woman in a Southern Baptist seminary who teaches in the theological area. I do not teach biblical studies, but every student in our seminary—in music, religious educa-

tion, theology—has to be exposed to my area of teaching.

I was asked for a very personal background of the training I have had. Whether it was to fill a traditional role or not, my training for a church-related vocation goes back to the fact that I was fortunate enough to be born in to the home of a Baptist minister. My father and mother were my best teachers—they were my first teachers. My mother set the model for me in the things which I tried to do as I grew up. I think I never belonged to a missionary organization or to a BYPU (church training group) after I was a junior because I helped to lead them. My mother was always the leader, and I was always the one who came along to help.

I was very fortunate to graduate from a large urban high school that had a graduating class of 585. I do not remember the name of a single person with whom I attended high school.

I was admitted to a Baptist university before I was 16, and one of the problems I have had to encounter through the years is that nobody thought I was old enough to do the things demanded of me. They always thought I was too young. I was the youngest in my college class. I was the youngest in my seminary class, and now I think I have finally arrived, since I am not too far from retirement these days.

While I was in high school, I had a special interest in foreign languages, and this interest was climaxed when I majored in languages in college. And, as I reflect on that now, I can see that even at that point God was preparing me for the work to which I felt called during my senior year. As I understood it then, it was to serve God on the mission field, and I had majored in languages. In my senior year in college, I took five foreign languages. I haven't used them so much until last year when I began again to teach remedial English to college graduates.

Since I graduated from college during the Depression, and there were three of us in college one year and two for two more years, going on to seminary at that time was absolutely impossible.

I was still young, so I began to teach in public school. I remember the first year I taught was a presidential election year, and I was embarrassed to death when my students asked me for whom I was going to vote—I wasn't old enough to vote, and so I had to get out of that.

The fact that I could teach languages secured me a position in the best paying county in Virginia, at the rate of \$95.00 a month.

During those years wherever I happened to be teaching I worked in the local church, especially in the missionary organizations and teaching Sunday School. I also helped with the music programs because somehow people seem to think that you have only one talent, and I had had a musical education.

Then came the time for specialized seminary training. My father was a graduate of Southern seminary, and it seemed only proper that I should go there. As a matter of fact, I did not know about any other seminary. But, alas, in the early '40s, women weren't admitted to Southern seminary. Mrs. Stagg and I have been introduced as being graduates of Southern seminary, but actually though our degrees are recognized by Southern seminary, we had to go to that institution named the Woman's Missionary Union Training School.

I was, of all those enrolled during my two years, most fortunate because at the end of my first year at the summer vacation I had a letter that just shocked me off of my base. It was from Dr. W.O. Carver, asking me to serve as his fellow the next year. I really couldn't believe what I was reading. I was the youngest in years in my class and certainly not the most intellectual, but that year will remain in my memory as one of the most outstanding of my whole life. Dr. Carver scared the socks off of everybody, but working with him was a real thrill for me as a student.

It was the year Dr. Carver's daughter, Ruth, was seriously ill and died near the end of the year. At the close of the session when he and I added up the number of days I had taught and the number he had taught, I had taught almost the same number that he had. Usually I did not know until late at night when Miss Littlejohn would come trudging up the steps to tell me Dr. Carver had just called and I would have to teach, and it was always the next day.

It was very weighty material to have to be digested late at night, but because of that responsibility at the training school, I was allowed to take some courses at the seminary, and I was privileged to study theology with Dr. Tribble. I was the envy of many girls at the training school

because our curriculum was very, very limited. We could take only what the professors from the seminary came to the training school to teach us.

Because I had to teach for Dr. Carver, I was often on the seminary campus instead of at the training school at the time for classes I was supposed to take. The frightening thing about it was that in order to get from the seminary down to the training school in time for the next class, I had to ride with Dr. Carver. If any of you have ever ridden with Dr. Carver, you know how frightening that was.

I graduated from the training school in the spring of 1941, just before World War II exploded. The Foreign Mission Board was still deep in debt, and with the serious world situation, very few missionaries were being appointed.

I had been working through my major in missions and through those many years from the time God called me to missions. Up to that point, only two girls from the training school were being considered that year for missionary appointment. Dr. Maddry himself came. There was no personnel department at the Foreign Mission Board. We had had a bad flu epidemic that spring. Almost every person in school had had the flu, and I was one of the victims. The other person being considered had escaped the flu, so when the choice came she was the one who got it and I didn't.

But the Lord was quite in all of that, for the day I received the letter from the Foreign Mission Board saying that there was no place for me at that time on the mission field, there was another in the same mail from the Woman's Missionary Union of Maryland. It started out, "In the event the door to the foreign mission field is closed to you, would you be interested in working in the homeland?"

And so I became the first WMU young people's secretary the state of Maryland ever had. I sat down at a desk. They did not know really what they expected me to do, and so I didn't know whether I had done it when I got through or not.

From that position—and I well remember what Elaine Dickson said this morning about coming up the way through the WMU, and I have Woman's Missionary Union to thank every step of the way—I went from that position to Kentucky, where it was a larger job, and right in the midst of World War II. There were many things I learned during that time. I learned how to stand up on a bus for eight hours while I traveled across the state to Fort Knox and all of its large installations. I also learned what it is to sit on the handle of a suitcase for 12 hours while I chaperoned a group of young people to Ridgecrest.

Missions was really my calling, and teaching was my first love. To combine the two seemed absolutely impossible with Southern Baptists in the 1940s. Then one day there came a call from Baptist Bible Institute in New Orleans asking me to come there to teach missionary education, which in those days was Woman's Missionary Union methods, and to be dean of women.

The combination of having had good teaching in the seminary, the four years, little more than four years experience on the field, seemed to be the right qualifications for this position, and so I went to New Orleans.

Most of the students in the dormitory for which I was

responsible were older than I. Just a few months after I got there, the professor of missions became seriously ill, and I suddenly found myself as the substitute, resulting in my teaching five unfamiliar courses every day, along with doubling in the role as a mother for the girls in the dormitory.

Soon I realized I needed further training, and at that time it was not possible for a woman to study for a doctorate in a Southern Baptist seminary, so I took special training in both a master's degree and a doctorate in student personnel administration and higher education—which is really a course in counseling—with the wonderful Dr. Ester Lloyd Jones at Teachers College of

Columbia University.

My time is gone, but if I could relive every step which I have had along the way in preparation for what I think the Lord had for me to do, and still has for me to do, I would like to repeat every one of the steps.

I have tried to make my teaching the practical kind that will prepare a young man or a young woman for the role which she or he has to play. I have no designs on being the pastor of a church. I do not want to be ordained. I find fulfillment and happiness in what I am doing, and when I look around the world and find my former students working in more than 60 countries, it's all the reward that I really desire.

What It's Like After Seminary

Sue Fitzgerald

Director, Center for Christian Education
Ministries,
Mars Hill College

This side of seminary has been a time of slowly developing a concept of ministry. Seminary studies did not help me to do this, but the ordinary people with whom I worked did help me. Seminary did give me the tools and the theological concepts with which and from which to think. There was the slow but exciting and all inspiring acceptance of self as minister. Through my work as minister of education, I touched persons in every phase of life, and through this came to see that ministry is much broader than I had been taught or shown. Types of ministry are only limited by the breadth and depth of creative will. I can follow my own drumbeat if I am willing to do it in rhythm with the people with whom I work.

There was the slow realization that there are no models to go by. The male model is not sufficient. I am a person expressed through my femaleness. I am a minister expressed through my personhood, which, in turn, is expressed through my femaleness. Coming to grips with this brought a real sense of freedom about ministry. Having no models opened up the exhilarating opportunity to develop new ministries. As a female, there are no set boundaries or structures in which to fit. This freed me to be myself and to serve in my unique way. This opened doors if I was willing to push on them. I could experiment with new avenues of service, new structures, new forms, and I am still doing this in my present job as director of the Center for Christian Education Ministries at Mars Hill College. This is a resource center serving 14 associations in western North Carolina, serving them through resources, through the sharing of ideas, and through leadership. Seeking to serve pastors, church leaders and associational leaders in a very exciting ministry. As a

result of all of these experiences, I strongly believe that our willingness as females to think through ministry can help all of us, male and female, to rethink ministry so that the web of the past does not bind us for the present or the future.

After seminary, there was the harsh reality that neither education nor degree nor title brings acceptance or rejection by fellow ministers or laypersons. Persons come to me with their built-in biases. It is not my task to try to change them but to minister to them. The change will not come by argument or by screaming at the system. If change comes at all, it will come through a ministry of love. When I accept others as persons, they may be able to accept me as a person, thus accepting my ministry of love with them. Seminary did not help me face this, but it did give me a theological concept of person so that I can face others honestly, as well as myself.

After seminary came the cold air of isolation for there were no ministerial support groups who were willing to accept me as equal. Those ivory tower days did not help me to think through the need for support groups, and even in this problem as I struggled with it, I had to face some questions. Who am I as person? Who am I as minister? What support groups are essential? Struggling with these, seeking to find answers, I found that I could serve, not from a sense of isolation, but out of a sense of creative love that brings togetherness. In and through this love came a greater sense of freedom, acceptance and support.

One of the joys of seminary was the stimulus to study. This has continued in an even stronger way after seminary. Right now there is the need for me to study in four areas which are vital for my ministry: (1) the rural church, (2) the bivocational pastor with the growing need for persons to choose this life, (3) the psychology of success in relation to ministers and "church climbing" and, (4) creative alternative styles of ministry for those who cannot find jobs. The only question is when to study and where to study.

Seminary pushed me to face myself, helping put self, God, and others in a balanced theological perspective. With these tools, I could see that all problems are not related to the new phenomenon of a female minister but rather to my personhood and my part in 20th century humanity. As I seek to solve these problems, beginning with

self, some of those that relate to female minister can be put into a better perspective.

After seminary came the realization that the Lord's work is greater than femaleness or maleness and greater than the littleness of one person's thinking. There was the realization that the command to take up the cross meant

for me to take up my unique calling and to follow that call as expressed uniquely through me. It is not easy, it means problems and obstacles that sometimes look insurmountable, but for me it means life—a more abundant life which Christ has promised.

Response

Sarah Frances Anders

Professor, Louisiana College

I am used to being outranked and outnumbered. If you know anything about institutions of higher learning, you know that less than 20 percent of faculty and administration are comprised of women. I am in good company today though and believe I am the only representative of college faculties. However, try as I might, I cannot respond to these very fine statements in a singular fashion, only as a Baptist college faculty member. I cannot forget that I bring to these statements in my response a definite approach or perspective. I am, after all, a woman who is a non-ordained seminary graduate, who has experienced two kinds of Christian vocations. Nor can I forget on the other hand that I am also a member of a local church—the grassroots of many of the issues we are talking about here with respect to these women and their cause.

As a woman, I find myself somewhere in between the two generations that have been speaking to us—nearer the older generations than the younger. I recall vividly what Helen [Falls] identified for us. I attended seminary classes from an adjacent campus, receiving a degree from an adjacent campus, even though 90 percent of my courses were on the seminary campus. I find as I look back that I received a degree called a religious education degree when I only had one religious education course. The others were music, theology, church history, which combine beautifully with my undergraduate and then later other graduate degrees in sociology to give me a unique perspective from which to hear these statements. As a woman, I can recall entering the music education profession as a professional staff member in a church when a very goodly number were women and they were not called “ministers” of music and education but “directors.”

So you know from whence we come—to a point when we designate with a new label and have hence diminished the numbers of women in those professions. On two Baptist college campuses—now in my seventeenth year at Louisiana College—I am teaching in a non-religion discipline. Nevertheless, a minimum of one-third of my graduates each year are headed for church-

related vocations. I am involved as a faculty member in counseling both men and women for church-related vocations—a role that I cherish very much.

It's getting increasingly difficult to know what to say to either the men or the women, but more particularly to young women like yourselves. I think that I must be cautious in what I tell them. That I cannot afford to be their role model if they are women because there is no such thing as the typical woman in a church-related vocation right now. I don't proclaim to be typical in any way. In my 17 years at this last Baptist college, I do know that for most of that time I have been the only woman chairperson. I know I am the only one who has been offered deanship or who has had two offers for the vice presidency, and there are many of my women friends who cannot understand why I don't feel the need to be ordained or the need to be promoted, because, you see, I think I have been promoted—I'm in a classroom and I'm counseling. And that for now is my vocation—my calling.

In my local church I teach a group of college women and here I begin to find my biggest problems. I have no difficulty with my own role or my own sense of calling, but I'm dealing with young women who are in college making choices about marriage, about their own career, and I'm trying to say to them you must determine that you cannot be anybody else's derivative status. There is nothing wrong in being a wife or a mother, but you are something more than somebody else's partner. You are destined to become all that you can be, and I will be glad to help you if I can. In my own local church, I find that regardless of education, the experience of women who hold expert roles outside the church are not leading in our church, and so when I look for models for them to find, the decision-making of the church, I want to say there are no satisfactory ones. I'm the first member of the finance committee in my own local church. We have no deacons. I'm seriously holding up to them the question of ordination, of the sense of calling, which is three-fold and which I hope my seminary colleagues here will assist me with. I really think we are going to have to study ordination not because of women but the whole concept of ordination.

I'm very much concerned that we get help and that we come to see that calling is not singular, that there must be the self-call, the God call, and the church call, and, somehow, we must achieve unanimity. There is much—much more I could say, but I don't want to be accused of being “that talking woman.”

Response

Milton Ferguson

President, Midwestern seminary

If we had been in collusion, Sarah, we couldn't have been any closer together on some of the things that you have said. I understand that I am being asked to respond from the context, at least, of having lived and worked in two of our Southern Baptist seminaries during my lifetime, and more immediately being responsible administratively in one of them. I understand the essential purpose of Midwestern Baptist Theological Seminary to be to equip persons for effective ministry in and through the churches. Each word is carefully chosen and advisedly, and I think each speaks for itself to you. Persons equipping, persons who are men and women called by God, if we elaborated, effective ministry is much more than efficiency in ministry. Ministry is being defined by your response and mine to the call of God in and through the churches and embraces all the world as the witness of the churches extends itself in varying forms.

It is my own belief that the call of God is personal and individual, and, Lynda, I find myself responding with great empathy and excitement to your very intense sense of commitment as you felt, and perhaps feel, that you sometimes stand alone. But, I am also convinced that the call of God is never exclusively private, and here I agree with you, Sarah, in your remarks about ordination. For one of the greatest challenges we face is the idea that an individual feeling called should therefore immediately be

affirmed as having been called without question or testing on the part of the people of God. In my opinion, that is a serious error. I believe that the process of being commissioned or set apart is a matter of community. The community is essential in the recognition of gifts, the testing of insight, and the facilitating of experience. Thus, with the sifting, testing, clarifying, undergirding, enhancing, heightening, specifying, the call of God is worked out in the context of that community.

The call of God, I believe, is the call to personhood in Jesus Christ first of all. The growing into and the realization of this personhood involves the wholeness of the person and that overflows into the sharing, which we call witness if properly understood. This involves self-affirmation in response to the affirmation of God in Jesus Christ through his spiritual presence in the midst of his kind of people on the earth, and this, in turn, means the affirmation of others. It is in this context then that I find myself both excited and frightened by this conference which I am privileged to attend, and in which I am seeking to listen and to learn.

I am convinced that God is at work in our midst. I am open to the sense of calling, to the ministry of proclamation, to the desire to be set apart by the community of faith as "an ordained minister of God" on the part of persons who are women. I am also keenly aware of the realities of the fellowship in which we live and work, and I am confident that if together we remain open to his presence and his spirit, testing our individual responses by his revelation in history as witnessed by the prophets and the apostles, always in the context of his living presence, working out in our communities of faith, we, indeed, shall be able to respond appropriately to his leading if we are willing to be led a step at a time. Thank you.

Response

Randall Lolley

President, Southeastern seminary

Campus putdown! I know a putdown. You all look a little sleepy, so I am going to tell you the bottom line in my opinion of this consultation. It comes out of a real-live happening where we prove at least occasionally that we really don't do well what Mrs. Shurden said we were trying to do through our literature and graphics and all the rest with four and five-year olds.

In spite of the way we do it, they get through and with their childhood innocence and their childhood theology, become little children who lead us, if we will let them. This actually happened. A group of preschoolers, I think they were five, were having a Sunday School class at a local Baptist church, and at Christmastime they had written a play. They put on the play on a certain Sunday

for their pastor and all the congregation including their parents: it was quite a thing.

Mary and Joseph opened the scene by standing quietly, brightly attired in front of the manger. Well, here came the innkeeper dressed in his bathrobe and sandals, with a towel on his head, strolling up to the manger. He looked over and said, "What is it, a boy or a girl?"

I'm of the opinion that's where we've got to get. The way there is gosh-awfully tough, and that's what you are discovering.

Our school came at least that far along the way last year when for the first time Southeastern seminary determined to provide at graduation a citation for excellence in ministry, a citation to be given to the kind of minister that we wanted to produce at our school. After extensive research of all kinds of persons across all the spectrum of our denomination and others, our faculty and trustees elected Sue Fitzgerald as the first one ever to receive the citation for excellence in ministry, and I am going to let her paper be the reaction.

I have got a lot I wish I could say because there are some things that the seminaries ought to be doing, and maybe I'll write them up some day.

Response

Huber Drumwright
Dean, School of Theology
Southwestern seminary

I'm Huber Drumwright from Southwestern seminary and dean of the school of theology. I have a confession to make first of all. Ever since I got here, I have thought of that famous expression of one of my favorite philosophers, Pogo, "We have met the enemy and *they* is us." I sort of had that feeling, but I could hope that with tolerance and Christian love for one another we might approach the subject we are addressing without any sense of anger, and without any more frustration than necessary, and patiently all of us deal with it together.

There are three remarks I want to make. First, I am convinced we have come to a new day. It's been a long time coming, but it's rooted in the Bible. It goes all the way back to Pentecost—"Your young women shall prophesy." There is a new day.

Second, the seminaries have been slow to deal with the situation. We might as well confess it and admit to it. There are many explanations for it. Many things need much clarification. Sarah Frances Anders said some things about ordination that I would gladly explore if time permitted. In addition to that, this concept of the call of which Dr. Ferguson spoke is so extremely important. These things need to be dealt with by our seminaries in terms of instructional material.

But, we also need to deal with the new day in terms of methodology and performance, and that's my third point.

A great many of our agencies have helped our seminaries mightily. The Foreign Mission Board has service personnel immediately available to the seminaries to help our students in counseling processes, etc. We have guest professors who are missionaries on furlough. At Southwestern, every summer for the last three summers, someone from the Home Mission Board has been a guest professor. Jack Redford is teaching courses on new mission strategy. In so many ways, the Sunday School Board has been strong in its support of the seminaries, more ways than I could take time to say.

I would like to say that there is no organization known to me that means more to Southern Baptists than

Woman's Missionary Union. I started out in the old Sunbeams back in the days when it was WMS, back in the days when I sat in a little chair in my mother's circle. I have had the privilege of helping found a Woman's Missionary Union in a church where I was the first pastor of the church, and I have a strong belief that this mighty organization can assist our seminaries.

I would like to make a proposal: that Woman's Missionary Union approach the seminaries in the same fashion that the Home Mission Board and the Foreign Mission Board have done. Let's work together on the possibility of some guest professorships sponsored by WMU, not just in the field of missions where, of course, they have many that would be qualified, but in other areas as well. For just like Elaine [Dickson] said this morning, Woman's Missionary Union has been helpful in a great many ways besides the promotion of missions, and I honestly believe that Woman's Missionary Union has the ability to help the seminaries to address the situation to which some of these students spoke a moment ago, namely that they can go all the way through without being taught by a woman in the field of biblical studies, church history, or other theological disciplines.

Now, I know ultimately it will be our problem to address this, but just like Roy [Honeycutt] said, we have limitations upon us at the moment in terms of tenured personnel, because of the lack of prepared people, but that won't always be so, and we can work together to begin to address that problem.

For our own seminary, I would like for you to know that we have 68 women enrolled this semester in theological degree programs. One of them, Marsha Ellis, is our first Ph.D. candidate from among the women students, and our Ph.D. program is only four years old, and she is sitting here in this room.

The vice-chairman of our board of trustees is Gladys Lewis, the first woman to sit on our board of trustees, and Mrs. Lewis is here in this room.

One of the finest young men in our Ph.D. program is Frank Page, he's sitting back here, and in the field of Christian ethics is developing his doctoral dissertation on the subject of the place of women in vocational Christian service.

The seminaries are not deaf to what you are trying to say. But I must confess we have been slow to hear and we need all the encouragement and help we can get. I believe that much good is going to come out of this meeting. Thank you.

Response

Roy Honeycutt
Dean, School of Theology
Southern seminary

I am provost at Southern seminary. Before that I served at Midwestern seminary as academic dean and professor

of Old Testament. I want to thank especially those who are current seminarians or recent graduates for setting the agenda once again for us, and I say "once again" deliberately because, in all candor, I have had it set for me about once a week for the last six years. But, it is helpful to have it reaffirmed and to ask where we go from here.

And, I want to say this not in a trivial or superficial sense at all, but I am reminded of the lines out of McLeish's *JB: A Modern Job*, when Sarah finally comes back to JB, having left him previously, and he asked of her, "Why did you leave me?" and she responded by

saying, "You wanted justice and there was none. There was only love."

Now, if we can begin with the assumption that we are not talking about justice, if we go back to the Old Testament or the history of the church, we can list the lack of justice, and I am not trying to minimize that. But my concern is where do we go from this juncture, and is it possible to move there in an affirmative sense of community together?

In that regard, let me suggest two things—first, for me it is helpful to place "women in ministry" in some kind of historical context. I think if we trace this out, there are perhaps four areas or four eras.

There is first of all the period of acceptance in seminary classrooms on the basis of being the wife of a husband enrolled in the class. That began strangely enough in 1884—before women were ever given the right to vote. Women's suffrage did not come until the 1920s.

The second period was the period of special schools for women, much like the segregation in the South years ago—separate but equal. They had their beginnings in Chicago in 1880, followed by schools in Philadelphia, Andover-Newton in Brooklyn, and Ascent College in Kansas City, until 1924 when it moved to Nashville.

This gave the background, of course, for the WMU Training School in Louisville in 1907, which is the second period—the period of "separate" but "equal" facilities. And those of you who are acquainted with the turmoil of that era know that even that school was not accepted without conflict, and the most outspoken opponents were women. Their attitudes could be characterized in three areas: anti-sexual, anti-ministerial, and anti-institutional.

They were anti-sexual because they said if you start a WMU training school near the seminary, you will turn it into a matrimonial bureau.

Second, they were anti-ministerial because they said they [the women students] will begin to preach.

And they were anti-institutional because leadership said at that time some of the women in Louisville "are promoting it and we would prefer that they go to Philadelphia and Chicago."

So, out of that kind of ferment, there began a special school, but two years before that there had been instituted a special program for women at Southern seminary. That period lasted until roughly the close of the 1950s when we entered a third era—the era of the full acceptance of women as degree students in the seminaries.

So far as I know, there is no question now about the

acceptance of women as degree students. That period has been a relatively short one, since roughly 1957, so far as schools of theology are concerned. They were accepted in music and religious education prior to that time in the early 1950s.

We have now come, I think, to a fourth era, and that is the full acceptance of women, women graduates, as ministers without limitation. But, I want to say in all candor, yet with a touch of humor, the same thing that Jeremiah 12 records when the Lord responds to his lament by saying in effect, "Cheer up, the worst is yet to come." If you have run with men on foot, he said, what would you do when I enter you in a horse race? And the worst is to come. For we struggle together in the full acceptance of women, and that will not come this year or next year, but about at the turn of the century. And that's a long time, and in that time we are called to labor together, to accept opportunities of ministry as they may come.

As I said last night to someone thinking about Ph.D. study—and I was encouraging her to do Ph.D. study—"If you want seminary professors, give us Ph.D. students. We had three in all of the seminaries last year." And I said to her, "Think about your marketability, what's marketable as a Ph.D. student, and see if we can't use you."

Don't be like a music school graduate last year who told the director of placement he wanted to work in a particular geographical location in a church with a program established in brass. Later the director went back and said, "Would you do something other than brass?" And he said, "Yes, I would work with choirs, etc." He worked another two months and said, "I can't find it. Will you go any place and work in music?" He said, "Yes," and he was employed.

And I say in all seriousness to women who are on our campus and to others, "Think about marketability." If you have to do so, forget about ordination. I say that from a historical perspective. We come out of the heritage when preachers were put in jail for preaching in times when they were not authorized by the established church, and so I would commend you as women. I don't think I have to encourage you to keep the pressure on us.

If you don't, we may fall back into our old ways. But, most of all and seriously, give us competent women. The thing I am looking for are some M.Div. graduates with a GRE of 1150, a Miller of 70, and a grade average of 10. We want you in a Ph.D. program—we want to make faculty persons out of you. But, we can't when there are three people in the Ph.D. program.

Responses from the Audience

Lana Lawrence: I am a graduate of Southeastern seminary. I am ordained, and I am currently serving a church as associate pastor. I want to look at some statis-

tics realistically, and I want to address the panel of educational representatives.

From your own figures, 15.7 percent of all students enrolled in Southern Baptist seminaries during the 1977-78 school year in all degree programs were women. However, less than one-tenth of one percent of the seminary graduates employed in our 35,000 local churches are women. This discrepancy is nothing new, but it means the number of women enrolled in our seminaries has increased every year, and the percentage of

women serving in local churches is decreasing every year. Realistically, this means to me that our seminaries are educating and graduating women for positions that either do not exist or are not open to them.

What I want to ask you is: Are we, through our seminaries, providing these women—which include me—with the assistance we need to deal with this situation either during the educational experience or afterwards?

My suggestions include such services as career counseling, vocational guidance, placement, and support groups. I have been out of seminary for two years. I have yet to be contacted or asked what my seminary now could do for me as an alumna. If these services are not being provided by the seminaries, why not? And are the seminaries being ethically and financially responsible to their women graduates if they are not going to provide these kinds of services to them?

Milton Ferguson: Dr. [Randall] Lolley said he would like for me to answer that one for him. I think you are right on target with the responsibility we have at the front end of seminary education, in counseling concerning the reality of the situation that I referred to earlier. The fact is that the graduation from a seminary does not qualify anyone to serve in our churches. It should prepare them, but in our ecclesiology, it does not guarantee or qualify in the sense of the political realities of being called to a church, and this is what I think Dr. [Roy] Honeycutt was talking about when he said it will take us time, for we seminaries cannot dictate to the churches.

The influence of our teaching, training, leadership, preaching can and should be felt, and I don't think that any of us should take a defensive posture here, but it is our responsibility in counseling young women and in training them to make certain that we understand their career goals; and that we help them understand the possibility of being called to be a leading minister, the preaching pastoral care leader, or administration minister of a local Baptist congregation, currently is a very small percentage among those available congregations.

Now this is said without prejudice, but it is a fact, and these facts should be a part of our educative process. I think that would be helpful for women as they prepare.

It's altogether possible that persons who do feel the calling to this kind of ministry may also feel called to adapt and to adjust their role in ministry to other kinds of leadership and ministry tasks if that kind of preaching role is not open to them.

Roy Honeycutt: Let me answer that quickly. Stated negatively, we do not offer continuing vocational counseling at Southern. We do offer placement to the extent opportunities are available. The placement office for the last year has specifically asked inquiring churches whether or not they would receive biographical data on women. When they answer no, obviously we don't send it. We cannot provide opportunities that do not exist.

In this context, this is, frankly, what I had in mind when I said a moment ago, "Try to deal with what is marketable." I'm very sympathetic with the view on ministry that you mentioned, but I just don't know any Baptist churches contacting us about people in dual ministries.

We have this year revised the M.Div. curriculum so that it's much more compatible for women—or for men, for that matter—who want to do staff ministry—to be associate pastor or perform some other support ministry. To some extent, we try to assist women through the initiative taken both by women and by the provost office in the calling together of interested persons to form a group called Women in Theology.

Whether we are responsible is perhaps debatable. I assume we are. I do not want to get too defensive, but I will remind you that you contacted us and filed your application, your church offered supporting materials, and so I think it's a matter of our being responsible together in the opportunities that are available.

We face problems about the placement of men, with the influx of many students, just as we do with women. We can't guarantee them jobs any more than we do the women. So, I think it's about one "no" and two "yes" for me.

Randall Lolley: Is Suzanne Davis in this room? Stand up a minute. That's the kind of flesh and blood, muscle and nerve evidence of one way to try to begin a process. The formation in ministry concept at Southeastern seminary is new to us beginning this fall. In that concept, there is a very important ingredient, namely the interface between churches and pulpit committees searching for staff persons on their church staffs.

We have the task of getting someone to be that interface person—the person the pulpit committee deals with directly in working with our students for placement. We looked at everybody who had applied and concluded that—not because she was a woman, but because she was the best applicant we had, and she just happened to be a woman—we would employ this young lady [S. Davis]. She has been at work since the middle of the summer, and one way to begin this is not make a lot of fanfare about it, but when a pulpit committee contacts Southeastern seminary now, they will be talking to a woman minister, and that says something. We may not have as many pulpit committees contacting us, but, I think we will.

Huber Drumwright: I would really like to say that I think we have been remiss in this. We, perhaps, have not led as we should have led. I know two fine girls who were qualified, I think, to go into our doctoral program, but they chose to go north and east for their doctoral programs because they felt there was not opportunity for them among Southern Baptists.

I just hesitate to see some of the finest resources we have as Southern Baptists sent someplace else simply because we have not seen the way or found the way to use them.

No, I'm not trying to talk about ordination. That's the least of my concerns and worries. I think Sarah Frances [Anders] and I, if we had the chance to dialogue on this a little, would share with you some things that are more important than that. But we have not done what we could do to encourage the girls to find places in the churches, and make places open to them.

For instance, many of our churches are employing staff people to work with the aged. Now, that might not

be the first choice of a girl, but it might not be the first choice of a boy either who wants to pastor a church.

We just have to start where we can. We don't pick up the place of our first desire always, but I honestly feel that we are remiss at the point of encouraging the churches to use these girls where they can and where they will and helping the girls to adjust to that kind of concept at the present time and in the present situation.

Sarah Frances Anders: I really don't think that we can expect the seminaries to bear all of the responsibility. If we keep shoving it on back, we could go back to homes where they have stereotyped notions of what a pastor looks like.

I, as a Baptist college faculty member, do feel that we have not done all we could with Baptist males, ministerial students. I have two courses at which I work very seriously—one is Marriage and the Family where I teach equity and human relations that have to do with marital patterns. I try to get at some ministerial students who are already so deeply entrenched in what they think the best staff member looks like and acts like, and I will, hopefully, change some value systems at that point. I don't think we can call on the seminaries to do the job entirely for us. I accept the responsibility there, and I am beginning to see some real acceptance on the part of our up-and-coming ministerial students, and I think that's good.

Diane Hill: I am an ordained minister, and I am a graduate of Southern seminary. I was disturbed by something I was hearing earlier. There has been some change in the tone in the last few minutes, but I would like to respond to

something that I was feeling at that time.

I was hearing some defensiveness: "This is what our constituency is, and, therefore, these are the givens. This is what we are working with."

I don't think any of us would quibble with that. Most of us here, I believe, have the same perceptions. My direct aim, my hope, and what I am working for, is that our seminaries and some of our other institutions will be able to be leaders, to make changes. Dr. [Roy] Honeycutt, it bothers me when I hear that you asked a church, "Will you consider a woman?"

I believe that question insinuates there is a problem here, something is abnormal in having a woman as a minister. I would like for the seminary in some subtle and also in some very obvious ways to lead out—yes, with sensitivity to the constituency; yes, with consideration for not alienating (I know that has to be considered), but I would like for there to be some very conscious steps made to do some leading in that area.

Roy Honeycutt: Well, admittedly, we do need to do more. Frankly, we have thought it was a positive step in saying to the committee, "When you visit with us, we have an excellent woman, we think, whom you might interview." And if they don't want to interview her, that's their option.

It does raise a problem. We don't say to them, "We have a particular kind of man." But quite frankly our move, we thought, was going to be to try to do something for the women that would simply take some more aggressive action on our part to say to the committee, "Here is a woman who is exceedingly well qualified." Perhaps, it does acknowledge that there is an inherent problem that we need to look at.

(This case study was discussed in small group sessions.)

Your Daughter, A Minister?

John Clark settled down into his chair with a feeling of weariness and distress. The events of the preceding weeks had weighed heavily on him, more in fact than he realized until now. The developments of the last three days had intensified his anxiety.

The focus of Clark's concern was on his middle daughter, Clair, who had graduated from the University of Tennessee the previous month. Two months earlier, in early April, she had announced that she wanted to enroll in seminary. When the family began to discuss Clair's decision, she made it clear that she wanted to study theology and not religious education or music. Her goal, she indicated, was to become a minister, specifically a hospital chaplain.

Since Clair's mid-teens when she suffered from a long and painful kidney disease, she seemed to manifest a growing desire to share with others the faith which she

said sustained her during months of illness. John and his wife Virginia had often discussed Clair's abilities, and they agreed that she would likely excel in whatever profession she chose. John firmly believed that Clair was competent to be a minister, and that his experience as an English professor at the university gave him a measure of authority and objectivity to judge his daughter's academic qualifications. He regarded Clair as being not only intellectually bright, but also unusually compassionate and committed Christ and to the church. He was especially pleased with the deliberate and persistent way in which she tackled difficult tasks and decisions.

"Well, she really has a thorny one now to resolve," he thought.

Because of her scientific acumen, some of Clair's professors had encouraged her to attend medical school. When he was candid with himself, John recognized that he too had hoped that she would opt for a career in science. In view of recent developments, it had been very difficult for him not to suggest that she reconsider her decision to go to the seminary. On the other hand, John believed that Clair was sincere in her insistence that she felt called by God to become a minister. Most intense were John's feelings of disappointment in the church and

the pastor, the Rev. Franklin Sanders. His reaction to Clair's desire to enter seminary was totally unexpected.

The Clarks had known Sanders less than two years, but they had felt especially close to him for two reasons. First, he had baptized all of them—John, Virginia, and Clair—when they decided to join the Huntington Baptist Church. Also, Sanders had seemed to take a personal interest in Clair. On more than one occasion he had asked her to assume responsibilities for activities and programs for the children and young people, and several times he had discussed his own hopes and frustrations which he was experiencing as pastor.

Prior to the Clarks' moving to the small farming community, they had lived in Knoxville and had been active in the First Presbyterian Church. They had joined the Huntington Church and also they were attracted by the warm fellowship they sensed in the congregation. They had found no reason to question the wisdom of this change from the Presbyterian to a Southern Baptist church until that Sunday when Clair told Rev. Sanders of her desire to go to seminary.

Clair had left the house that morning in early May filled with joyful anticipation. She had been anxious to relate her decision to the pastor and to the church as a whole. Later that day she had commented, "I had no idea that he would not be pleased." Evidently, Sanders had not been pleased for when she went to his study to talk with him and told him briefly of her struggle and decision, he had seemed to be—according to Clair—less than enthusiastic.

"He was . . . well, the only way I can describe it is that he was cold."

"What do you mean by 'cold'?" inquired Virginia.

"He didn't say much of anything. He seemed surprised and . . . uncomfortable. He asked me what I wanted to study, and I told him theology, that I wanted to be a chaplain. This really seemed to make him uncomfortable. Then when I explained to him that I needed the approval and recommendation of the church in order to have my application considered, he said that it would be two months before the next business meeting."

"Two months?" Virginia exclaimed. "He can call a special business session any time he wants to. We've had two or three already this year."

"I didn't think of that, Mom. But what am I to do?"

John suggested that they not do anything immediately. "Let's think about it awhile. Perhaps the pastor needs time to talk with you and the deacons."

The Sunday encounter with the pastor in early May had been the beginning of a period of bewilderment and tension for the Clarks. On several occasions during the succeeding weeks Clair had remarked that Rev. Sanders had been aloof and that he seemed to be avoiding her.

"He stiffens when I greet him following the service," she reported. The whole family could not help but note that on three different Sundays the pastor had made some uncomplimentary references in his sermons to the seminaries and the kind of graduates they were producing.

John wondered if he had made a mistake in not taking the initiative in discussing Clair's situation with Sanders. He had sincerely hoped that Clair had misinterpreted the pastor's attitude. Developments had done little

to reassure him.

The first Sunday in July, the pastor met John and Virginia outside his study as they were arriving for Sunday School. He asked them about Clair's motive for wanting to attend the seminary. John sought to explain briefly the background of Clair's interest and the reasons behind her desire to be a hospital chaplain.

Sanders' only comment was: "I understand, but I hope that your daughter realizes that she cannot be ordained."

"Why is that?"

"Because Southern Baptist churches do not ordain women."

John could feel his temperature rising, but he tried to respond in measured terms. "Pastor, Clair is not asking now for ordination. She feels called to the ministry and she wants to prepare herself as best she can. Her reason for coming to you was twofold. She has a deep admiration for you and, as you know, the seminary will not even consider her unless she is recommended by her church."

"Yes, I know. I'm planning to present that to the church Wednesday night."

It had been unfortunate, John thought, that he and Virginia had not cancelled a dinner which they had scheduled with the chairman of the English department at the university. But they had not anticipated the turn of events.

Clair had arrived home that Wednesday night prior to her parents, and the house was quiet when John and Virginia walked in.

"Clair, where are you?"

A few moments passed before Clair came down the stairs. Her eyes were red and swollen.

"What happened, honey?"

"It was terrible. Rev Sanders seemingly forgot to ask the church to recommend me. I waited and waited. Finally when all of the other business was taken care of, he said—almost as an afterthought—'Oh yes, Clair Clark has indicated to me that she wants to go to the seminary in September. She has certainly been a good worker here with the children and young people, and attending the seminary can help her be a better Sunday School teacher.'"

"He completely disavowed my call," she cried. Tears rolled down her cheeks and John could sense her deep hurt and confusion.

"I just don't understand him," said Virginia.

"I can't either. I want to give my life to Christian ministry, and the person I thought would support me most has turned against me." Clair then turned and moved back up the stairs to her room.

John remembered how he had wanted to reach out to her, to shelter and protect her. He also recalled his urge to tell her to forget the seminary and the ministry. He was certain that she could make it and be accepted in medicine.

Now it was Saturday evening. Tomorrow the family would have to face the pastor. John was not at all sure how he felt about him. He wondered what he would say—if anything.

Virginia came in and sat down. She did not have to ask her husband what he was thinking. She spoke almost as if she were talking to herself. "Maybe we should have

stayed in the Presbyterian Church. It seems to me that they are more enlightened."

"Don't think I haven't thought of that. I hate like the devil to see Clair go on if she is going to have this kind of opposition every step of the way.

"On the other hand, is it right for us to try to discourage her from what she feels is God's will for her life? How can we suggest that she do something else? But what if she puts in three or four years of study only to encounter an impassable barrier at the end?"

John and Virginia said nothing more. Presently he stood up and moved to lock the front door. It was a signal that it was time to go to bed. He wondered, however, what would happen tomorrow.

Prepared for class use by Alan Neely, Professor of Christian Missions at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina 27587

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Responses

(These are compiled from reports from 20 work groups who examined and discussed the case study: "Your Daughter, a Minister?")

Issues:

- What is the role of women in ministry?
- What is the role and responsibility of the local church in realistically and constructively nourishing, counseling, educating (theologically, doctrinally) and providing job possibilities for women as well as men called to church-related vocations?
 - Should women be ordained? (Ordination is not only an issue for women but also for men.)
 - Should parents ever limit the support they give their children? Is Clair's father really ambivalent toward her stated career goal?
 - Should a woman as an adult need parents to intercede in her behalf?
 - Should a woman defend herself when she believes in servanthood for the Christian?
 - Should campus ministers support and guide persons called to the ministry?
 - Should women have to defend their call at all stages of entering the ministry? (A man said "Defending call is an uncomfortable feeling. It is hard to put it out on the floor." Men receive nothing but support and do not have to share their call until their ordination.)
 - Should women consider a call as a possibility for them?
 - Should men and women have equal opportunities for ministry? What is a "call"?
 - Should pastors have so much power in church politics that they by their stance on a given issue sway the vote of their congregations? In this case, we question the pastor's integrity—he needs to be honest with *himself*, as well as Clair.
 - Should pastors fear taking a stand for women who are committed to entering the ministry? (Pastors are often threatened by women because they feel their jobs are at stake. One participant said a pastor told the participant's wife when she approached the pastor for ordination that it would be vocational suicide for him because he had a family—a wife and two children.)

- Should men feel responsibility to speak out for women?
- Should motive be defined before attending seminary?
 - Should ministry be defined to clarify the problem for all concerned?
 - What is Clair's sense of authority and how does she claim it? Where is her ability to affirm herself?
 - What will conflict do to Clair's call/faith?
 - Can people who come to seminary for training expect that the denomination *owes* them a job?—and consensus was that this was a valid point but "is the denomination providing outlets?"
 - Is there a discrepancy in what authority figures say (heads or representatives of SBC agencies) and what the grassroots say?

General reactions to Clair's situation:

- "I think the issue is that she is a person. Somehow our people have got to come to deal with the fact that God calls women."
- "She's going to be as bad a leader as Rev. Sanders, just in a different way, if she doesn't do some work herself on how to handle these things—maybe she needs assertiveness training—because as a pastor she's going to have to deal with every kind of nitty-gritty thing—must learn to do this *now*."
- "When we compromise with the barrier, we water down the call and say 'You're right. I was never called.'"
- "Clair was very alone. A number of people in her life had nurtured her to this point, then when she took the logical next step, they did not support her. They had always loved her—all of a sudden they copped out."
- "He [the pastor] did what most of us would do when it's a question of what is biblical and what is traditional," observed one speaker, a seminary staffer, who added, "When it comes to what is biblical and what is traditional, Baptists always choose what is traditional."
- "I feel like this group is prejudiced against the pastor. I want to come to his defense."
- A WMU leader from a Florida church felt that "many Baptists who cause young women to deny their call will have to answer for causing that denial."
- "The thing that bothered me most was the disservice done to Clair by not exploring her feelings."
- "The pastor felt he could interpret better God's will for the girl's life than she could."

• “There seemed to be lack of willingness on the part of Clair and her family to explore anywhere other than the pastor for support.”

• “The parents, their daughter, and the pastor must relate to each other after this is all over. And the parents must continue to relate to Baptists.”

• “I felt a keen degree of pessimism toward the situation as I read the case”—expressed by a seminary professor with wide agreement throughout the group.

• One man, the father of a college senior woman who wants to enter the ministry (and possibly be ordained), said, “It is a father’s natural feeling to want to protect his daughter. The role of women in church-related vocations today is hell. I have to be honest and tell my daughter this. I say, ‘You will be denied opportunities. That understanding needs to be part of your decision.’”

• “We always hear sermons that say when you become a Christian God wants you to serve him with whatever talents you have. We don’t hear that roles are set for men and women. Then we run into blocks. If we want to go as a missionary, fine—if you go as a single woman. If you’re married, then you go as your husband’s wife.”

• “The pastor is a victim of his culture. But, for God’s sake, don’t let him make the same mistake again.”

• (In relation to discussion of Clair being a change agent) “If everybody runs, it is going to stay the same.”

• “People enjoy you as a feminist, until they find you are pretty damn serious about it. Then they turn on you.”—Woman church staff member.

• A seminary professor made favorable comments concerning our seminaries. He, with general agreement from group, thinks the local church background of any student has more to do with their mind set or way they think and feel than does anything the seminary can or does do.

• “You’ve found out what God called you to do. But you better study that in the light of what the church will allow you to do.”

• Our work group recognized that the local church’s acceptance of women’s preparing for ministry is slow in many areas of the Convention. The consensus was that there is a great need for congregations to be educated in requirements for seminary entrance, meaning of call and ordination, and the equality of man and women in ministry roles. The group also felt that there is the need for men in ministry to speak out for women.

Possible outcomes and alternatives:

• Family leaves church and goes back to Presbyterian church or to another Baptist church.

• Clair confronts pastor.

• Father counsels Clair on positive actions she could take.

• Family stays in church and shows righteous anger.

• Clair accepts acts of pastor as God’s hand in the matter and forgets seminary.

• Campus minister supports Clair and gives her guidance.

• Church studies issue.

• Learn to be political in her church—circumvent pastor.

• Play the game (compromise).

• Suggest pastor go for counseling.

• Seek counseling from female role models, perhaps in chaplaincy.

• Clair would be urged not to react to what has happened with hostility, but with understanding and love, in the realization that whom God calls he will support and enable.

• She should make contact with chaplaincy training program and the SBC Chaplaincy Commission to learn what she must accomplish to be accredited as a hospital chaplain, and through counseling with experienced chaplains, explore her own motives for seeking a career.

• One pointed out very forcefully that she should turn to God for guidance through prayer and Bible study and not try to struggle through it on her own.

• Another suggested Clair swallow her pride, accept the endorsement of the church and go on to the seminary under this pattern. Someone else suggested she could seek counseling either in the community or where she went to seminary. Someone suggested the father, John, could have taken the entire issue to the deacons.

• Increase dialogue with pastor.

• Go to med school and minister as a doctor.

• Make oneself visible as minister of integrity.

• Postpone action for awhile.

• Give Clair a chance to verbalize her calling before the church. The church, aware of her faithful service, may respect her even though all may not agree with her.

• “I’d show her she couldn’t possibly have a calling because it isn’t in the scriptures.”

• “I’d remind her she may get hurt, but I’d encourage her to continue full speed ahead.”

Awake, Deborah, Arise!

Gladys S. Lewis

Former Foreign Missionary

Member, Board of Trustees

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I have been in church-related positions. However, my real vocation is not church-related, it is the church. Since my conversion at 17, my life has been spent in an absorbing involvement in all phases of my local church wherever I have been geographically.

The church is where we begin and end. We are nurtured and matured to hear a call to prepare to return to minister. Whatever we do in terms of church-relatedness as vocations must be in perspective with the priority scale and value system of the church itself and the will of the Father.

How do we attain a balance between our church vocations, church-related vocations, the church's priority scale and value system, and the will of the Father?

We do it by the *definition, acceptance, and use of power* as that affects women, men, and ministry through the *creation, crucible, and crusade* we encounter in our pilgrimage.

The Bible background for our exploration is Judges, chapters four and five. Deborah is the only woman in the Bible who was placed at the height of political power by common consent of the people. Few women in history have attained the public dignity and supreme authority of Deborah, the judge, prophetess and warrior. She was a mother in Israel and the wife of a man named Lapidoth, a word meaning "torches."¹

The rabbis say she was a keeper of tabernacle lamps early in her life. This would indicate she and her husband were Levites. She became the receptacle for a spiritual vision that relighted all of Israel. She counseled her people, ruled in their disputes and delivered them in war. The key to her great leadership was an implicit faith in God with the ability to inspire in others that same kind of trust.² The key to her success in leadership was knowing what to do with power from her own person, Barak, her people, her enemies and God. We all exert power in some form. Our adjustment and contribution as happy and productive members of the family of the Father depend on how we define, accept and use our power.

Creation

Creation is diverse. There is the divine creation of earth, plant, animal and human life. There is the creation that we share communally by being created with spirit and intelligence as men and women. There is actual physical creation of a human by two other humans and the developing of that person through the creative forces of childhood and experience. There is creation that we perform on ourselves by right and proper choices which add to the sum of what we are becoming. Creation is added to us by being creators, that is, by the creativity we possess to do, to be and to work. Creation is past, present and future. Our unique place in it is nullified if we do not in some way become aware of our own power.

• *Creation occurs when we define our power in relation to our abilities.* Individual power is anchored in God and emanates from that source. Inception, or beginning, is in him and all orientations evolve from that relationship. That creative beginning for women in the local church comes most often in accomplishing expected and unexpected responsibilities in a faithful manner.

Deborah didn't awake one day with "judge" tacked over her palm tree. She was created by a process of faithfulness to opportunities in her immediate sphere of service that took her from lamp polisher to commander-in-chief.

My first assignment in public speaking is not this occasion today, rather it was a Training Union part I had to give as a nervous teenager in a Baptist church in Oklahoma. We define our power by discovering our abilities. My practice and experience as a WMUer helped me define my power as an administrator and planner. My tenure as treasurer of a mission church gave me a working knowledge of finance so I am at home with budget

studies in larger boards and committees. There is no better laboratory for learning than in the local church, especially for women, because historically we have not had access to other ways to define our power.

• *Creation occurs when we define our power in relation to others.* Deborah had enormous power but she knew her limits. Barak, her captain, had power, also with limits. He asked only for that which he knew was essential to complement his strength—her presence and her power. Creation is not complete unless men and women work together. An absolute component in defining power is that we are essential to the task of each other. I read and hear a great deal about the Genesis account of creation that's good to know—and we need to know that because it's in the Bible and we are people of the Book—about who came first and what all that means. Beyond it's being a good thing to know, like one and one are two, and a good way for people to hang labels on each other, I have one recurring question. What difference does it make?

In all my years around hospitals I have never heard parents of twins make an issue of the one born first. It isn't even mentioned. Twins are two individuals and one came out first, but that in no way diminishes the importance of one in the love and esteem of the father and mother. I know that God, my Father, does not consider me and my place in church and society with less regard because the first human in creation was male.

To assign to one kind of the Father's children greater importance because of being "born" first is to fly in the face of biblical teaching of the nature of God as Father. I am his child, a daughter, and as such I have ascribed to me the same degree of responsibility for love and faithfulness to him as does Wilbur, my husband, likewise a child who is a son.

In the past the power of woman has been defined in relation to man. We cannot ignore the social shaping of culture and society, but woman must define her power and relate her creation to God first before relating it to others, or ultimately it is not her own power. The strength that comes from recognizing the proper sequence of definition and relating grant us power in the work we do together.

• *Creation occurs when we define our power with a reasonable balance between risk and security.* Deborah examples this. The entire system of priests and prophets reflects the balance between risk and security. The priests showed the certain way. The prophets called out a thunderous "No!" and pointed another direction. Deborah as prophet and woman added another dimension of risk but her people responded in a positive fashion.

Risk and security create a tension for living that is in itself a test of power definition. Some practical aids are available that add prestige to power.

When we consistently finish what we start, we create security in the midst of risk. The nuns who ran my nursing school hammered this principle into my life philosophy. And they never gave us one jot more than was necessary to do a job. One of my most humiliating life experiences was misreading a surgery card and cutting the suture in thirds instead of halves for my favorite gynecologist. We did an entire Caesarean section with

shorter sutures than he wanted because the nun would not give me any more. After surviving that, no other Caesar-section ever held any risk for me!

Respect for the attitudes of other people soothes the fear involved in risk. A very ordinary way we show disrespect and increase risk and suspicion is by our appearance. We have had such an emphasis on personal freedom we have been negligent of the effect our own looseness in self creation has on other people. I wear blue jeans most of the time at home but if I wore them to a board meeting at Southwestern seminary and stood to promote a policy change I think my idea might be viewed with risk. I doubt that I would be taken seriously.

Consistent spiritual input is a must for balancing risk and security. The only time I went to the Bible for one of those on-the-spot, open-the-Book-to-a-page answers, was after a distressing argument with my son over a haircut when we were in the long hair arena of the parent-child battlefield. The Bible fell open to Ecclesiastes 2 and my eyes found verse 19: "And who can tell whether my son will be a wise man or a fool? And yet all I have will be given to him—how discouraging." [laughter] I needed hope more than agreement so I went back to methodical study for solutions.

Consistent spiritual input adds credibility in the midst of risk and creates a security that underlines the existence of power.

Crucible

A step beyond creation in the definition of power is crucible, the acceptance of power. It is difficult to realize the potential of power without the refiner's fire of the crucible.

- *When we accept the power we accept the responsibility for the crucible.* Deborah and Barak knew their power and when they accepted it they undertook the responsibility for their crucible, the awesome battle with Sisera's host.

Many crucibles have been mine. I will tell you of one in particular, the growth of my self image as a woman with a call to ministry. My call from God was dramatic and indelible. My surrender was complete and without reservation. My appointment service for the mission field was a commissioning, a setting apart as in Acts 13:3. Women on my field worked side by side with men who were glad to have them. Part of my crucible was the dilemma and struggle in the pain and frustration with laying aside the call with the resignation from the place. The Holy Spirit has helped me understand the reason for the confusion. My call has not been revoked. I just have a new place and new ways to do it. We returned to the United States to the full blown heights of the women's movement. I listened to what was being said and proposed in regard to what women could and could not do in church. I didn't marry, bury, or baptize anybody on the mission field, but I did everything else. And our little church prospered for it. I am a serious Christian. If I eat meat and it causes my brother or sister to stumble, I am willing to quit. I meditated, studied, and finally decided on the truthfulness of a profound thought of mine which was, "Some of my brothers and sisters are flaky! They are extremely scriptural, but not very biblical." [laughter]

The symbol that has come to be a crucible for most

people, whatever their particular view of it, is ordination. There are two ways that success in ministry is recognized in a Baptist church—I speak of the practical way, not what we hold up as ideal—one is by ordination and the other is by giving a harder job to do. My recognition has always been in the latter category. (At times the recognition is given to people by both the ordination and the more difficult job to do.) A year ago at the time of the annual deacon election in my church several families asked me if they could submit my name on the ballot. We had never had a woman deacon but women's names had been on the ballot. I had never sensed the antagonism in my church that I knew was present in other places. I prayed about the request and talked with my husband and pastor. I accepted the responsibility for the crucible and said yes to the request.

I want to digress to say something. My husband has a silly way of posing when we take pictures, he makes a strange munching sound back in his jaws when he chews, and he can shake the foundations with his snoring—but I love him so much. I love my church that way. My church won't get fired up and excited about missions, it won't observe all the denominational programs, and there is absolute foot-dragging in regard to some of the burning social issues of our day, but I *love* that church. It is the tangible, living reality of the family of God for me on the corner of Kittyhawk and Rickenbacker in Midwest City. I am committed to them and they to me. So if you go out from here to say I bad mouthed my church you are in error and I shall in Sherlock Holmesian fashion track you down and sue you for libel! I simply share with you the crucible they were to me and I was to them.

- *When we accept the power we accept the pain of the crucible.* As the election drew near I realized how seriously I had misjudged my church family. But by then withdrawal would have been more harmful than the playing out of the trauma. So I fastened my safety belt and endured to the end. No woman was elected. After a few days when my sense of humor began to return, I thought of writing an article about the episode but did not because I could not decide whether I should entitle it, "The Whole Armor of God Is Not a Double Breasted Suit," or "The Day We Did a Mastectomy on the Breastplate of Righteousness"! Instead I wrote a letter to my pastor and I will read you part of it.

... My personal injury lay exactly where you said my primary concern should be—at the feet of the principle that was involved. There is no way I can separate myself from being what I am—a female. I am imminently and totally fulfilled as a woman. My happiness and joy in being me increase as I grow and become older. That was part of the wound. All my life I have faced this reality. No matter how well I perform, no matter how excellent my work, there is always in the final scene a closed door and I am not allowed to enter. Wilbur finally understood how it was that I took it "personally" when I put it to him in terms of his love of surgery and devotion to medicine. I think for you it must be the creation and delivery of sermons. Say that you do what you do with the love for it you have. But women are the ones who are in the majority professionally in what you do. They show evidence of liking you, appreciate your work, put you on special committees to help them. And in most instances you feel

free and at ease. But these women who are your colleagues have a professional sorority. For Wilbur, I called it the American College of Surgeons. And they have a rule that says all members must be female. The rule is not even mentioned until your name is proposed for membership. You sit, listen, and wonder how you, a capable male, would contribute to the decay of the group if you were admitted to the sorority. You have lived your life to further the principles of the sorority but your motives are brought into question at that very point of your primary priority commitment—and all because you do not have the sexual property specified in the rule for membership. I daresay the principle is exactly what would hurt you most at the personal level.

"You really are *El Buen Pastor*, you know? This black sheep is able to survive and thrive because you feed me so well as you are looking after the flock. During this episode, to quote Isaiah, you—"gathered me in your arms and carried me in your bosom!" And I reckon that qualifies you for membership in *my* sorority, so anytime you want in, it is okay!"

• *When we accept the power we accept the resolution of the crucible.* I had experienced pain, but I also caused pain. People as devout as I had opposite views in the matter. It became my conviction to enter actively into resolution of the crucible. I did this by overt and private acts, gestures to assure people of my care and love for them. One by one they did that healing act for me in return. When we function in the expanding crucible we do hurt each other even as growing families do. Unresolved pain is a hindrance to health and growth. And we are each responsible for resolving that.

There is symbolic power and there is real power. I was denied the former but gifted with the latter in the intervening year in terms of serious responsibility in places of importance in my church. I believe that came to me because I have been able to execute successfully my share of the resolution of the crucible.

Ordination has never been of consequence or a determining factor in the expression of my call. I have thought a great deal about ordination this year. Nobody seems to win.

Ordination in its positive symbolism is significant to those who ordain and are ordained. When it is withheld it has negative symbolism which also becomes significant. We Baptists pride ourselves on the concept of the priesthood of the believer, but at the emotional and belief level we must hold to something different or ordination would not be such an issue. The choice for women seems to lie somewhere between being a martyr and being martyred.

If a woman feels she should be ordained for her particular ministry but doesn't seek it, she is criticized and rejected by men and women who think she should. If she does seek it, she is criticized and rejected by those who oppose it. If she seeks and fails she feels criticism and rejection from her church. If she seeks it and succeeds she is criticized and rejected by the larger arena and becomes suspect. This particular dilemma will probably be solved finally in the crucible that always has resolution—time!

Crusade

Crusade evokes an image of armies going to battle or

masses of people united to realize a stated goal. Crusades can be small, private, quiet, ignored, frustrating. Crusade is anytime we extend beyond ourselves to actualize some remedial effort.

• *When we use our power in crusade, change results.* When we stand in our crusade, change is as inevitable as aging and often just about as welcome! Change is frightening, both to the one who causes it and to the one who is observing it.

When Deborah and Barak went out to use their power in their crusade against the enemy, radical change took place.

Change for good needs to be tempered so that as many as possible affirm its effects. Many of us pursue our crusades too fondly and vigorously and behave as did John Wesley, who when riding horseback with a man to Northampton, got into an argument about religion.

"Upon which he would gladly have run away outright. But being the better mounted of the two, I kept close to his side and endeavored to show him his heart, till we came into the street of Northampton."³

Change produces anxiety even though it is anticipated. My baby started to junior high school this fall. For the past six years she has never bathed, shampooed, or brushed her teeth without protesting she had done it the previous week. Within two days of the start of school she had shampooed and curled her hair four times, polished her nails, rearranged her furniture, and put up the poster of John Travolta who leers down at me from her wall. I knew this would happen but was shocked when it did. And I mourn for my baby while I greet the growth signs with joy.

The change in the economics of today's world no longer allows us the luxury of servants. We don't have them at home and women, long the servants at church, are no longer available for that function. Excellence is sometimes lost when there are no servants. I find it hard to do alone the formal dinners for large groups I have done in the past with help. It is difficult for the present volunteer work force at my church to do all the WMU service tasks.

I recently went to a 25-year reunion of my nursing school class. The sisters are no longer distinguishable from us. They wore street clothes as we did and we realized that female bodies had been beneath the black habits of yesteryear. They are women as we are and the former nomenclature of nun and student is gone.

As I contemplated the eradication of visible differences between the nuns and me I think I understood for the first time some of the opposition to the women's movement. There are comfort and security in holy, set apart, clearly defined, servant people, whether they are nuns, priests, ministers, missionaries or women. It is easier to see God when the godly are segregated. There is a scariness in all of us being mortal with clay feet.

Changes in life bring changes in attitude. Although we may not want or welcome change we accept the reality of the change. In a questionnaire on the attitudes toward the role of women in church and society released through the Home Mission Board in October, 1977, overwhelming percentages of those questioned disapproved of overt minister roles for women but 66 percent

felt attitudes toward women in ministry would change within the next 25 years.⁴

• *When we use our power in crusade, opposition polarizes.* Sisera quickly marshalled his forces when he knew Deborah and Barak were marching against him.

No matter your view, your opponent is out there waiting, even before you express your opinion and direct your strength. But we are all necessary with our differing thoughts. In God's Kingdom there is no one position so unimportant that it should be omitted and no one position so important it cannot be omitted.

John Donne was certainly right in saying that no one is an island. When one is diminished we are all diminished. It follows then, that there is inordinate power in our diversity. I bring my own flavor and savor to a task. It won't be the same without my gifts, yet it can survive without me. When we had been gone from Paraguay four years, we returned for a visit. To our utter amazement the medical and evangelistic work had gone on without us, yet our mark was in it. There is a sense in which we are all replaced as well as a sense in which no one can be replaced. It is not logical, therefore, in the economy of the Kingdom, to dissipate our communal strength in confrontations that are not constructive or hostilities that have no hope.

• *When we use our power in crusade, ministry is focused.* A crusade is just a protest unless ministry takes place. Mission is our goal. Vision is our view of the task. What happens while we are expressing our vision en route to the mission is ministry.

Deborah and Barak had their ministry focused in their crusade. An expression of it is in chapter five, verse 12: "Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead the captivity captive."

Men and women have been ministering in Baptist churches as long as there have been churches. But women in ministry, as we are gearing ourselves to think in the present and future, involves many additional concepts. The defining of that ministry must take place at the local church level and at the level of denominational institutions. The defining usually comes about in reaction to a given situation, and thereby has absent from it the forward thrust that most women with a sense of call to ministry would like to have as a security base from churches and denomination. As local churches grant positions and recognition to women they signal similar behavior to the denominational entities. These entities can have immense effect on attitudes in additional churches by being models of recognizing responsible women with positions commensurate with their skills.

Another aspect to focus of ministry is the tediousness of it. There are repetition and monotony in work and ministry, whatever it is, wherever it is. The tedium is countered by the worth attached to it by church and society. Women have not had enough worth placed on

their repetitious acts to make the fulfillment scale balance. There is a fragile line between the performance of ministry and the paralysis of minutiae.

My call from God is to ministry through all avenues open to me. Basic in my response is creativity and dignity. I will serve, but I cannot withstand the tediousness of ministry unless I feel worth and acceptance in my performance, be it great or insignificant. That performance must carry my mark, my print, my creative urge. Christ gives me his resource, strength, and example of faithfulness in the face of the routine and the ordinary. He renews my vision and dissipates the tiredness of tedium.

Part of the focus of ministry is to determine how much of the power defined and accepted can be used. Lack of acceptance cancels power. Focusing ministry also helps in determining if we have defined, accepted and used more power than is really ours. Power is controlled and motivated in the purest sense by love. When ministry is in focus *we will love*. Any weaknesses in our credentials will be covered by the love that is reciprocal between us and people. Impeccable expression of ministry is for nothing without love.

So we conclude by repeating the beginning. Through our salvation from the Father, the church is where we begin and end.

Christ said, "All power is given me in heaven and in earth" (Matthew 28:18). He told us, "But you shall receive power after that the Holy Ghost is come upon you. . ." (Acts 1:7).

We incorporate that *power* through the *creative experience of defining it*, the *suffering crucible of accepting it*, and the *crusade endeavor of using it*. In the *creation of definition*, we know our power in relation to our abilities, other people, and a reasonable balance between risk and security. In accepting that power *we accept the responsibility, pain and resolution of the crucible*. When we advance to the *use of the power* we enter into *crusade* that affects *change, polarization of opposition, and focusing of ministry*.

Creation! Crucible! Crusade!

God said to Deborah and Barak, "Awake, rise. Awake to your strength. Arise to use your power."

God says to us, "Awake to what you have. Arise to your potential."

Awake, Deborah, Barak, arise.

Awake, woman, man, arise.

Awake, woman, arise.

Awake, awake, arise, arise.

Awake, arise.

¹ *The New Bible Dictionary*. (Eerdmans, Grand Rapids, Michigan, 1973) p. 717

² Edith Deen, *All Of The Women Of The Bible* (Harper and Row, New York, 1955) pp. 69-70.

³ John Wesley, *The Journal of John Wesley*. (Moody Press, Chicago, no publication date) p. 97.

⁴ Clay Price, 1 letter to WMU Directors. (HMB, Atlanta, October, 1977)

These remarks were made in response to a question asked before Allen began his speech.

Last night I heard a good bit of talk about where political power is in Southern Baptist life and I was very proud of myself for being very quiet and allowing all the agency people to answer. I came back today to start out by telling you how it works, since the buck stops on my desk at this moment. I have about seven more months to be the elected leader of the Southern Baptist Convention.

This year, for the first time, the Convention committees reflect my judgment along with the two vice presidents who are elected. We have a very slow process for the selection of committees and boards and the turnover in boards.

But the process is a year after a president is elected. He and his two vice presidents select the committee on committees. They are bound by constitution to have one ordained person and one who is not in a church-related vocation from each state, who become the committee on committees. That committee on committees then selects a couple of committees besides the committee on boards. The committee on boards will nominate a person who is ordained and one who is not involved in a church-related vocation. Those two people from that state then become responsible on the committee on boards for the nomination of the people from that state convention who will be coming on the various boards and agencies of the Southern Baptist Convention.

There is a rotation system which slows down the number of vacancies on any one board since any institution wants to keep some stability and some people who have experience and insight in order to keep from having to teach everybody how the thing runs every year and, thereby, let all the power instead of most of the power be in the hands of the executives. The vacancies that that committee faces will be the ones that they particularly have from their state at that time. Once in a while somebody doesn't show up at the meeting from some other state and you can drop somebody in that you had in mind. Now, in the process, the president, in consultation with the two vice presidents, sets up this committee on committees recommended to the Convention in its first session and then it functions. That committee on boards then doesn't function until the next year, so this year the committee on boards is a result of the committee on committees that the president and the two vice presidents appointed at the Atlanta Convention. Then next year I will be appointing a committee on committees in the same fashion in February and write it down, February is the time.

You can write me a letter, send me a bio-sheet on anybody that you would like to have considered in that process. That doesn't mean it's automatic that I'm going to put them on it. I have some choices of my own. I have some relationships with people who have been forwarding programs that I believe in and that's a part of the political process. I am trying to find people who are

qualified basically in their understanding of the denomination and the resources of personnel in that state, because it doesn't do any good to be male or female if you don't know what you're doing.

We're looking for folks who know the folks in that state and who have some of the basic things I think Southern Baptists are trying to get done—mainly the Bold Mission Thrust. The people we're looking for are folks who are involved and committed to that direction. We're not going to consider somebody who's got other axes to grind if we can keep from it. Because that's the direction we feel affirmed by the Convention to go in at this time.

I had problems last time, basically because any president and any two vice presidents have problems knowing enough people across a national convention to be able to find the best, most able people to put on any committee. I ran into some problems when I got some interpretations that people who teach on college faculties, for instance, are church-related if they are in a Baptist school; they're not church-related if they're in a non-Baptist school. I haven't figured out that yet. But anyway I had to move, for instance, Sarah Frances Anders. I put her on the committee on committees and she got bounced off, said she couldn't do it because she teaches at a Louisiana Baptist college. She didn't look like a preacher to me so I thought I could put her on there.

But, I will assure you that if you send that kind of person's name to us, to the president and the two vice presidents—they are Douglas Waterson, the First Baptist Church of Knoxville, Tennessee, who got elected in a famous election in Atlanta, and Bill Self of the Wieuca Road Baptist Church in Atlanta.

You know it's just like any other political process. You get both the civics textbook, this is the mechanics of how it works, and then you get all the different things that happen in interrelationships. That's a part of the mantle and the responsibility of the pain and the power of leadership.

In our situation, fortunately, that doesn't last very long. The president gets a two year shot at that if he gets re-elected. I got a call from Brooks Hays the night before the election in Atlanta (it's supposed to be an automatic re-election) and Brooks called me and said, "Jimmy, I just didn't want you to sleep too good. They nominated somebody against me, the second time I was up." And, so I went to bed worrying about whether I was going to have some opposition the next day because of Brooks' careful and wonderful counsel.

Anyway that's the way that works, and the wheels of the denomination grind very slowly, indeed. And that probably is good over a long period of time. But for those of us who are impatient for change, it is an awfully heavy burden to bear. And that's not a maleness and femaleness problem, that's the problem with any of us who have any kind of philosophical point we feel Southern Baptists ought to be reflecting.

“ . . . and She Arose, and Ministered ”

Jimmy Allen

Pastor, First Baptist Church
San Antonio, Texas

President, Southern Baptist Convention

In this closing time, let me read two scriptures and then respond in my role as president of the Southern Baptist Convention to the Consultation. The two scriptures that I want to read are Joel 2:28-32 where the Word of God says, “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood before the great and terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mt. Zion and in Jerusalem shall be deliverance, as the Lord hath said and in the remnant whom the Lord shall call.”

The second passage is Matthew, the eighth chapter, the fourteenth verse: “And when Jesus was come into Peter’s house, he saw his wife’s mother lying sick with a fever. And he touched her hand and the fever left her: and she arose, and ministered unto them.”

I come to you in my role as Southern Baptist president. I come with a sense of responsibility to respond to what the Father is doing in spiritual awakening.

Our fellowship of Southern Baptists are feeling the impact of that as God is moving to draw people of all walks of life, both genders, into an experience of response to him. To a spirit of revival and spiritual awakening. There’s a moving, a kind of initiative of God’s work among us.

In the midst of that I want to come to you with a candid acknowledgment of the fact that all of us know that our fellowship of the family of Southern Baptists is a flawed fellowship. All of us know that we are not calling out the called as effectively as we ought, we are not equipping persons to the ministry as effectively as we ought, we are not opening the doors of the ministry as effectively as we ought, and we are not tapping all the resources for the denomination’s leadership that we ought. We are a flawed people and it’s amazing that the grace of God has chosen to pick us up in our flawed condition and use us as effectively and as powerfully as he is doing. It’s a sign of God’s grace, his unmerited favor that Southern Baptists are in a pivotal place, in the evangelical world and in the whole world at this time, to be the people of God in unusual ways.

It ought not surprise us that all of us are sinners. But it is amazing to me that God is doing as much as he is with a kind of conglomerate people like we are. With all of the flaws and all the mistakes and all of the misjudgments that we have, there must be something right about what God has seen in us that he can find available and useful and I am awed by it and I am thankful for it.

I see the signs of spiritual awakening as I move across the land and I know that we must deal with the challenge to be the family of faith, all of us, the youth, the aged, women, men, Anglos, blacks, Spanish. There’s something God is doing in the variation of the piecing of the spiritual life of this nation and the nations of this world that we have a role in. Therefore, I come with amazement of what God is doing among us with a prayer that reaches beyond my request that God will help us to do what is simply fair and simply just. For these are the causes of a secular society.

The cause for us as a family of God is to find ways to do what is best and what is loving and what is the direction of God in a mission outreach that reaches literally around the world. Whether God is up to getting us ready for some massive ordeal as a nation, or whether he is up to bringing the time to where the curtain is going to fall and the time is going to come to an end, I do not know.

I simply know that there’s an intensity of what God is doing that means that we cannot be lost in the peripheral things in our fellowship and that we must reorder our priorities to be in tune with what God is doing.

I want to acknowledge for myself and for you, if you allow it to happen, that all of us are colored by our culture. None of us can be lifted out of the cultural colorations that have come to our lives. I found out a good while ago, especially during the civil rights battles I was involved in during the ’60s, that when a person started out telling me he wasn’t prejudiced, if I waited long enough he would show me how prejudiced he was.

Because the fact is, the first step for us to be able to deal with attitudes that are unacceptable is to accept the idea that we are colored by the input of our whole lifetime. We slip into attitudes we are not aware of that have to be brought constantly to the judgment of God under the word of God under the spirit of our Lord Jesus Christ. Therefore, that cultural condition is something with which we must grapple. We are either fashioned by it or we fight it all the time and in both cases we find ourselves often moving into extreme positions. We either accept it without any struggle or we are so angered by it we fight it so, that we become distorted in our perspectives and less than what God wants us to be.

Therefore, I want to address the problem of my own attitude as a constant struggle, not only in the relationships with the matter of maleness and femaleness, but also the continuing ethnic kind of prejudices that pop up in my spirit, in my life, unconsciously, for I grew up in south Dallas, I grew up in the inner city, I grew up with all kinds of ethnic input. I had to come to the commitment to Jesus Christ out of that. In the midst of that experience I found still creeping into my spirit things that I have to deal with prayerfully to ask the spirit of God to straighten out. I may be the only one in the room like that, but one of the things that caused me to realize that we had to fight the battle in the ’60s against the whole matter of racial in-

justice was the very fact that I found so much of that battlefield in my own spirit and knew an identification with the segregationist mindset of the people across our nation and across our fellowship and knew that it was robbing us of our effectiveness in evangelism and missions and that we had to do something about that.

Now, in the midst of that I come to acknowledge that and say to you that every one of us has to grapple with this kind of cultural input and we have to do it in a spirit of opening ourselves to what God wants us to do and allowing his spirit to stand in judgment over us, confessing when we miss it and changing the radar systems of our mid-course corrections in whatever we're involved in that misses it.

Many of the revolutions and self-awareness happening among us have pressed upon us new spotlights into the darkened recesses of our spirit and our attitude. And we've had to have that as a part of the whole growth process as Christians. We've come to a time when we've had to come face to face to grip with racism—both latent racism and expressed racism. There were folks who helped us with that, the culture helped us with it, the whole movement of our society helped us with it, God was in every bit of that, God was moving in ways far beyond our parochial attitudes about him and in so doing he was placing on the agenda of Southern Baptist life some very high priorities about the attitudes we have of people of other races.

That same kind of revolution is now happening in the maleness and femaleness question. And I'm interested in Eli Ginsburg's idea that this is the most powerful revolution of them all. Eli Ginsburg of Columbia University, who is chairman of the National Commission for Manpower, says the revolution in the role of women will have an even greater impact than the rise of communism and the development of nuclear energy. He said it's the single most outstanding phenomenon of this century.

There's something happening around the world which is placing an agenda before us which the spirit of God himself ought to be placing before us and which we must respond to—maybe because the spirit is using other forces to put it on our agenda and partly because in our own spirit we have never really intended to cut people down.

The spirit of Christ has as its basic intention the building of people up. When we cut them down a whole lot of things have entered in to twist our perspective to keep us from being what God wants us to be. So several concerns emerge in my spirit in my role in leadership at this moment.

The first one is the responsibility of the family of faith to affirm the gifts of all the children of the family. I think that is the basic thing we've been hearing over and over here and it's basically that the New Testament has placed us in that kind of setting. God fashioned us in the first place to where we need family. He made the family, not only where our biological life could begin, but also the place where our emotional life could be altered and fashioned and affirmed, where our social life would be fashioned and in the midst of that physical illustration, there is a spiritual truth that God places the babies in the family, in spiritual families, and we have a responsibility as a family to affirm the gifts of the children whoever they

are, wherever those kids are. To find them, to assist them, and to affirm them.

And that's the burden I have for our extended family of Southern Baptists. That we affirm the gifts, not simply because it is an unjust thing *not* to, but because it is an essential thing to the kingdom of God to do so. God has too many things for us to be doing for us not to have every bit of the talent we can find in the doing of it. And that's the kind of burden I carry at this moment.

The other burden of the responsibility of the family of faith is to assist in applying the gospel idea to everyone of our culturally conditioned attitudes. That means that we come from time to time to the foot of the cross to get a perspective on our world.

Remember the picture of Dali's conception of the cross which is the conception from a perpendicular kind of way? Where you see the cross and Christ there and the world underneath and all of that kind of picture comes to you. It seems to me that we have a responsibility in the midst of all of our struggle to come back again and again in our spirit to the spirit of the cross and look down at our own personal world to re-examine it to see what is out of touch with what God wants us to be and that responsibility I think the church family has to do. To assist in applying the gospel ideas to our culturally conditioned attitudes. To continue to call us to that perspective on our lives.

Then I am concerned that we as a family work to remove artificial barricades for service from all the family members. That we find out where the gifts are, we find out what God is wanting to do with them, and that we do all we can to remove any artificial barricade, whatever that is, from allowing that child in the family to do the will of God in that life.

That's why we put our energy to work in the matter of education. We're doing our best to remove the barricade of ignorance. It's why we put our work together in the ministry aspects of the congregation. Moving out to touch people who are warped and twisted and hurt. To remove the barricades that keep them from being all that God wants them to be.

For that reason, I have a burden that Southern Baptists remove artificial barricades, whatever they are, that we deal with them as forthrightly as we know how, as honestly as we know how, and we deal with them in a spirit of love and a spirit of genuineness.

The second burden I have as the president of the Southern Baptist Convention is the responsibility of the called. And that responsibility is to call the called to respond to the truth for the eternal, to feel the touch of Jesus in the fevered life and rising up in that wholeness to minister.

Jesus coming to find in earth here a person with fever, knowing that need, reaches out and touches and the first impulse of that person's life is to rise up and minister back in return to the one who has done this deed of healing in his life. I find myself feeling that responsibility to keep the ministry in focus—that we are here because we have been touched from the eternal. We are here because Jesus Christ is our Lord and our Savior. We are here to minister to him and that must be the perspective out of which all we do is fashioned.

As we talk, as we hear the reports of the various

work groups, over and again I kept hearing the ultimate question: How can we effectively minister for Christ? That's the benchmark about which every other discussion has to deal. And then the responsibility of the called is to serve him and his people.

There's a danger that the irritation and the anger, the hostilities that build up in the mind of any kind of minority, will indeed warp our very ability to minister. That's the reason why the Bible talks about be angry and sin not. There's an anger that you are feeling which is legitimate, it has every right to be. That anger that you must deal with as a spiritual burden, spiritual responsibility, to be able to ventilate that anger healthily, to understand how to do that without warping your own spirit and keeping you from being useful for God is one of the responsibilities to which I call you.

Every group, every person who finds himself barricaded finds himself angered. That anger sometimes twists us, it keeps us from being effective.

I have on my desk an executive yo-yo. I don't know whether you have an executive yo-yo or not, if everyone has one, but I have an executive yo-yo. It's a big wooden yo-yo about this big, with a big string on it. And I got it during the midst of a very frustrating time in the '60s. A man had shafted me; he had worked me over in a very un-Christian way and I'm not going to tell you about it because every time I do I get angry just thinking about it. I finally won the battle, but I was so angry I went to bed angry. I got up angry, three days I carried that monstrous rage in my spirit. I was fatigued, I didn't have time for that kind of shenanigan. I was angry at the man because he had broken his word to me. He was mad at me because I had a race relations thing back in the days when you're not supposed to talk about that, and in the process of that I was so angry that my wife went out and bought me an executive yo-yo. And she left me a little note saying: This is for you to do something with your hands besides hitting people when you're mad.

So I have it on my desk to remind me of the fact that I am capable of that kind of rage. It's a reminder of the time that I needed something to do with my hands besides hitting people when I have that kind of anger.

Now the fact is that that anger was righteous indignation. I had every right to be angry at that yo-yo, I mean the yo-yo that walks around, too. I had every right to be angry at him. He was blocking off what the kingdom of God obviously wanted to have happen. He had done it in a very unethical way. I had to work very hard to keep him from succeeding. I was angry with him.

But you know who got hurt in that anger? The person who carried it around got hurt. I'm the one who got hurt. It did something to my very spirit.

I remember in the television comedy where the great big guy and the little bitty guy had a comedy routine. The big guy would walk around and always say friendly words and pummel the little guy to death. He would say, "Man, I'm glad to see you, buddy," and whomp him on the back, and the guy would shake. And he would say, "Man, I sure do like you," and he would whomp him on the chest, and he would just shake. And finally the time comes when the little guy says, "You know I'm going to get that guy the next time he hits me. He's gonna be sorry."

"What have you done?"

He says, "I put a hand grenade here in my vest and the next time he hits me he's gonna blow his hand off."

I chuckled at it and then I realized that every time I set a hand grenade for somebody's hand in my vest, it's next to my heart. And you don't blow other folks' hands off without blowing your heart out.

Therefore, I call you to deal with your anger, righteous as it may be, with a sense of understanding, a sense of awareness of the fact that it has to be the kind of dealing that does not spoil your spirit in working for the Christ who calls us into his service. We must deal with that in a sense of willingness to allow ourselves to be totally useful to him.

When we are called as Christians to his service, and when we do the thing our Baptist preachments say we are supposed to be and that is preach to the believer, there is a sense in which nothing can keep us from being what God has called us to be.

No seminary education makes you a minister. It sharpens the tools, but it doesn't make you a minister. No ceremony, no ritual makes you a minister. The sense of God calling your spirit, that's what does that. And there is a sense in which that kind of spirit is undefeatable, and it is absolutely essential for us to be the people of God.

I was down in Brazil at the invitation of the Foreign Mission Board last month and I had a great time in Rio de Janeiro. They took me to seven different places and I spoke four or five times and I was seeing all different kinds of work. One of the things they took me out to see was the new area where they were building about 24 30-story condominiums where they were trying to start house-churches.

The lady who runs the training school, Elizabeth, took me out there and she had started these Bible studies in these homes and she took me down to see some property that somebody had bought under a long-range planning program that was on the back side of nowhere and I was telling her, "Don't use that property. Get these folks together and they'll build something else."

She said, "I don't care what you say—I've got to go with what I've got."

And as I listened to that and felt the spirit of that woman in the kind of pioneering church starting that she was doing, I found myself saying that's the spirit of Jesus. "I don't care what you say about that property. I've got to go with what I've got." And I began to think about the times when I had decided I had to go with what I've got.

My barricade was that I was so young. I started preaching when I was 15 and nobody believed that I could do it. And I couldn't find anybody who wanted me to do it.

So I got out in the street and preached, went to the jail and preached, and got to college and finally I was 17 when I found this building. Out in a ranch area with three telephone poles propping up the building. And I went around to all the ranches and I said if I come out here and you don't have to pay anything, will you come to hear me preach? And I got some kids there and we cleaned off the grass and I started to preach. That summer we had 14 people saved out there in that ranch community.

Some years later I took my little boy down, we were going down to camp, and I said I want to show you one

of the places your daddy preached when he first started to preach.

I took him up there to this old building and there were those three telephone poles and it was all grown up. And he said, "This was where you preached, was it, dad?"

And I said yes. And he said, "You didn't do a very good job did you?"

Well, the fact is that you go with what you've got, you give yourself because the calling is there. And whether or not you respond properly, you continue to serve the one who affirms you inwardly.

That's the call that I have to offer you. And then my feeling is that I want to share some tests of the family of faith I see in the future for us. I think one of the tests is whether or not we will be sensitive to the leadership of the spirit of God. Whether we're going to be continually open to him is the test that I see. I'm not sure we are.

The second test is whether or not we will maintain a spirit of unity in the midst of diversity. We've heard a good bit about that. The possibilities of Baptist fellowship are immense because we have a congregational form of government. And that means we have a lot of latitude toward diversity.

I was listening carefully to Gladys and her spirit a moment ago about the people whom she loved who disagreed with her in her scriptural understanding, and I found myself thanking God for the fact that in her anger and in her hurt she did not ridicule those people.

Whether or not we've got the grace of God to do that, I don't know. I've heard some ridiculing here in this room, and therefore, I don't know. I go to other places and I hear people ridicule the position you take, and I don't know.

But I do know that unless the grace of God allows us to have some unity of spirit in the midst of diversity, while we work our way through scriptural interpretation and the methods of what we're doing, we're going to be in trouble in our service for God.

And then whether we can meet the test of persistence and patience, I don't know. I am not going to try to tell you to be patient about what's happening to women in Southern Baptist life. I think if you are too patient, you will not be persistent enough for things to change.

And besides that, I found that ego-identified groups don't listen to people who tell them to be patient anyway. I found that out the hard way. I would go to meetings and I would tell young blacks to be patient and they would say—honky, what are you talking about? I know that part of what's happened to us in our racial attitude has been that somebody has been advocating and pressing and wanting to see change. I also know that the folks who were advocating and pressing and wanted to see change became only one of those instruments, because the folks in the middle who were doing the negotiations were actually affecting change, and there were folks over here

who were resisting with great guilt in their hearts who were responding to change.

And so I found myself feeling that the burden is whether we will have a right combination of patience and persistence to stay with each other while we grow in our understanding of what God wants us to be doing in our life, and that is a test of our ecclesiology. It's a test of whether or not we're going to become a CHURCH in big letters or whether or not we're going to be a denomination of churches who reflect in that kind of way the diversity we have and allow that kind of change at grassroots level.

You see when Southern Baptists do change in any particular way, we have significant attitude change because it has to happen at the grassroots for it ever to really get registered. We can do our preachments at the conventions, we can do our differences of agency policies, but the grassroots level is where the actual change is and that's the key of the future for us if we're going to be the people of God.

Allowing the priority of talent, not gender; allowing the gift to be important, rather than the ritual; allowing the serving of God to be important rather than just the striving for power; and allowing the changing of attitude instead of the proving of our point.

You know I've discovered something about attitudinal change. I went to a church that has had such a heavy attitudinal change that the foundations are now wanting to study us. I've heard you griping about questionnaires. I was gone during that session that you're talking about, but we don't allow any questionnaires about attitudes in our church.

They came and said we want to have a questionnaire because you folks have changed this whole church's attitude about the poor, about race. I said no, I don't want to have any questionnaires in my church. Because if I have a questionnaire, they might make up their mind what they think about it, then have to defend that. And once you defend it you harden the lines of change. Change comes with relationships. Change comes when the black person who comes to join the church wasn't trying to make the point except that he loved Jesus. And the folks who got up next to him found that out. And then they could change. And if I could ask for their opinion in a questionnaire, they would have had to defend it. And so what I'm saying is that a great deal of the change factors are going to happen not without this kind of meeting and without this kind of pressure, but they're going to happen basically because people have a relational spirit in which the love of God has created a new openness both to him and his word and we allow him to lead us to be the people of God in every dimension of that word. What the future holds, I don't know. I'm just glad to be a part of the process, because I think this is the most exciting time in Southern Baptist life, and I welcome any gifted person anywhere to do anything they're good enough to do. This is the day for it.

Conclusions

(These comments are compiled from reports of small groups who evaluated the meeting.)

What group heard relevant to them:

- Staggs' theological basis can be used in the educative process on campus but balanced by reality of "tight" job market for women when counseling.
- The framing of the problem through biblical material and concerns people have.
- Executives did not tell the whole story. They used data to give false impressions.
- Real issue with women is not identity but placement.
- Biblical interpretation is the broadest context of hearing (formerly seminary).
- Present employees are not making use of education, litigation and politics.
- Church has served as mother to bring up women in love, but the church has cut them off from the Father's business.
- Freedom of expression during meeting denotes that women are beginning to be heard.
- "I so identify with what has been dealt with in the conference because the 'professionals' cannot accomplish their task without understanding, support and interpretation at the grassroots level. We as church members on the local level can help here."
- Seminaries not doing a good job of vocational counseling and placement.
- Many students don't know their vocational choice when they arrive at seminary.
- Colleges and seminaries need to work more closely together. Currently have overlapping course work.
- Hear expression from young people that *somebody* is resisting change.
- Seminary faculty credited with being most open to change.
- Need more female professors.
- "Thing comes through loud and clear 'Seek diligently the will of God, but it doesn't really matter cause it's all politics.'"
- "For full use of our human resources, the agencies and seminaries want to set the example by being more progressive and equalizing opportunities."
- "Women themselves need to be more creative. The consultation has discussed traditional roles. We all need to develop new types of ministry, requiring new skills."
- This consultation has furnished the platform for confronting questions of ordination, not just for women, but justifying it for anyone. Secular society still demands it.
- "I heard—to be creative, come up through WMU. But there is a fine line between compromising and using the WMU to achieve means—this is a matter of integrity."
- Positive feelings from participants toward vocations where there are needs—i.e., foreign missionaries.

("600 requests that could have been filled by singles or couples were unable to be filled last year.")

HMB on the other hand has many more applicants than they can place. The Board also has a placement problem because of cooperative placement with state conventions and associations.

- Feeling on part of younger people that others are responsible for helping them enter the vocation to which they feel called.
- Need for individual to identify own needs before preparation for a specific vocation.
- Need for individual to take some initiative in job placement.
- Need for individuals to prepare for several professional options.
- Seems to be a conflict between the quest for self-fulfillment and the call to be servant minister.
- Commendation to those who have helped push us to do more than we thought we could.
- "The applause said a lot—either presence or absence of it and the times at which it came."

What issues need more attention?

- Opportunities of service (There seem to be opportunities if women will be more flexible.)
- Upward mobility (Climate in SBC seems to prohibit women from becoming division heads. Women are taught socially not to push for upward mobility.)
- Tension women feel when faced with need to take action which is productive (There is fear of being labeled as a women's libber, losing job, and isolation.)
- Isolation women feel (This is experienced from women more than men. Women are their own worst enemies. They are responsible for stalling ERA.)
- Ways women can positively mobilize to cause change
- Better denominational support structures
- Ways to recognize gifts and free persons to use them
- Issues studied in civic groups (We need to learn from them how to present issues of the day.)
- Pastor-centered denominational structure which excludes both laymen and women
- "The tone, the attitude (not the stated purpose) of this meeting implies that the issue has already been decided by those who be . . . that ordination of women and service from the pulpit is *the* way to go. What we're saying is the local church is wrong. But we've got a lot of people who do not agree with that. I'm not sure we can say which ones have the light."
- Ways to plan for orderly change rather than constantly being reactive
- Change in lifestyle (understanding what is happening inside women—a study of their emotions and self-awareness)
- Cultural captivity of women (Baptists are theoretically biblical, but practically Baptists are cultural.)
- Divided view—some participants see women's rights in secular life and women's rights in the kingdom of God as two separate issues. Others insisted the two facets of a woman's life cannot be separated.
- Group 5 felt the consultation limited the inter-

pretation of "church-related vocation." The "church members" of Group 5 feel they *are* in church related service.

- One felt the materials made available presented only one side of the issue. Another responded that there is no *one* position or answer; we must look at all viewpoints.

What issues were not surfaced:

- Definition of ministry.
- "We need to hear strongly about the ministry of the homemaker. This was not downplayed and not regarded as counter to career, but not sufficiently emphasized. Homemaker means both man and woman."
- Definition of church-related vocation.
- Indirect discrimination of ordination (benefits to the ordained).
- Inequality on local church level (greater than on denominational level).
- Tension top executives feel (wanting to hire women versus field disapproval).
- Nature of restraint forces which keep denominational personnel from making waves for fear of grass roots' cutting gifts to Cooperative Program (Grass roots do not make waves fearing denominational disapproval).
- "I was disappointed that the meeting did not permit laying out of strategy."
- Ways denominational personnel can be change agents in their home churches.
- Guidance in use of words and role models in literature.
- Places of ministry for wives when husbands and wives are equally trained.
- Opportunities for women to cluster and share their experiences.
- Worship led by women who would serve as role models.
- "We have not spoken to why there are fewer women on church staffs than 20 years ago, i.e., ordaining ministers of education, music, youth who are mostly male. We have lost all our good working church staff women."
- "Why do boards and agencies have to comply with government requirements in employment and churches do not?"
- Practical suggestions on what a person can do in church or state convention to move things in the proper way as Christians, not as feminists.
- Balance of traditionalist views versus new views; traditional roles versus pastoral roles.
- Telling own stories—that's more helpful than theoretical."
- "Should have chunked case studies. Everybody's got a story to tell—nobody wants to listen—takes time and energy—I'm all bound up in pain."
- "I sit there and hear so much that applies to me, my future at stake here—it is *essential* that something is heard—we needed more time for discussion."
- "I feel it would have been more redemptive if people had seen our pain—our intense pain—this would have diffused some of the hurt—if people knew."
- Emphasis on professional ministry as opposed to

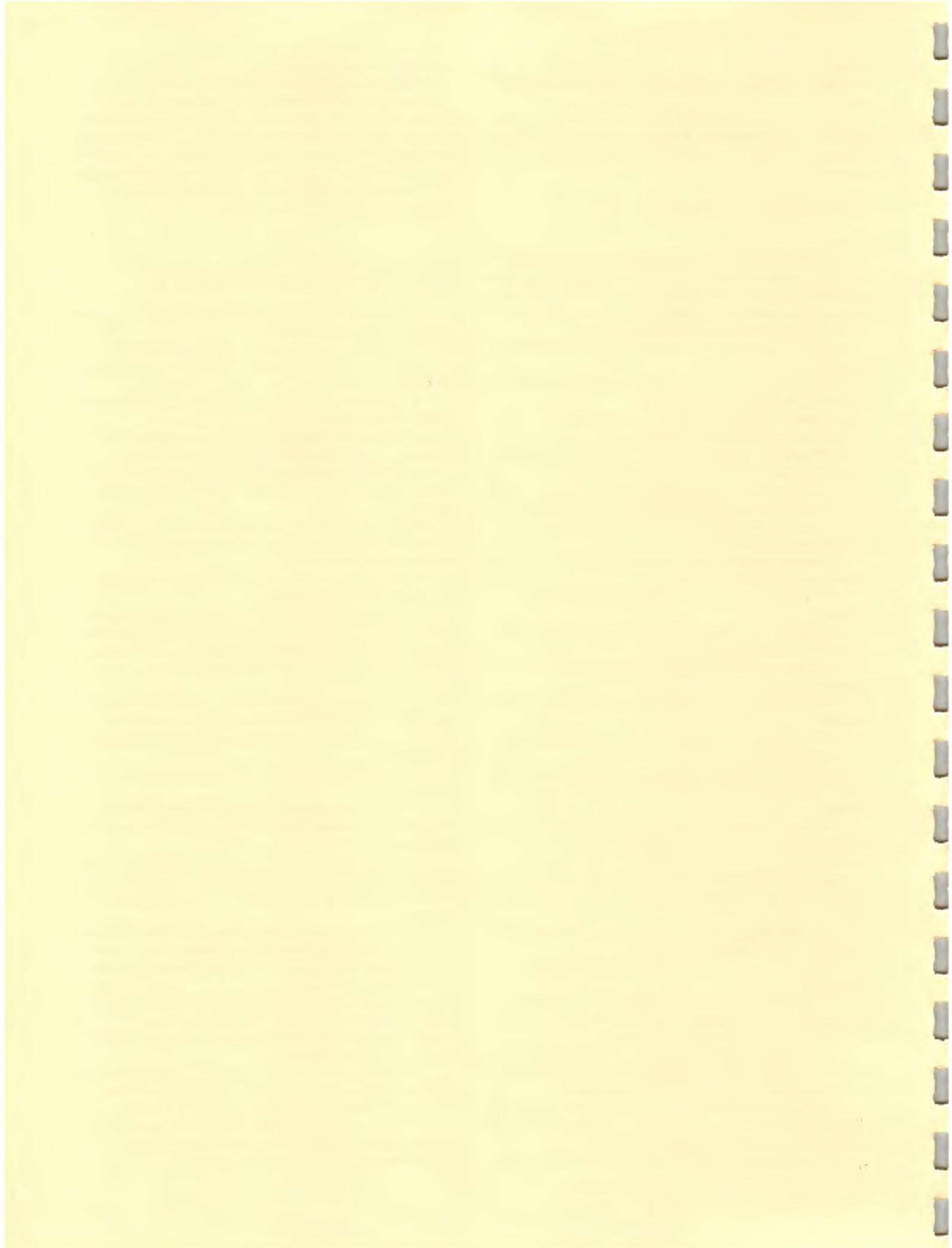
ministry in all vocations.

- This discussion group felt the survey research findings were not appropriate for the participants in the consultation because of the limitations of survey distribution and the inclusion of all women employees in SBC agencies, boards, etc., regardless of job title or specifications.

- Theology of "call" was not sufficiently dealt with. You cannot stereotype call; therefore, you have to clarify, validate it, etc., on and on.

What needs to be done beyond conference?

- Educate individual church member on avenues women can take in vocations.
- Develop a concept of bivocational ministries.
- Find ways to facilitate placement of seminary graduates.
- Conference organized by women seminarians for women seminarians.
- State meetings organized for purposes of exploring job opportunities and as a support system.
- "Do we just go back and forget it or do we set up a local process to effect change—which carries with it a great risk?"
- Women are going to have to pay the price—(1) education, (2) learn to work in the system (Don't be a token woman)—men also.
- Some sort of research convention-wide to include all church-related vocations.
- Provide realistic career counseling including constructive help with dealing with the reality of the situation especially at point of licensing. "We make the call sound as if it's all magic—a magic wand has been waved and all will go well."
- The need for churches and the denomination to become more involved in clarifying political issues was discussed by the group but there was no consensus on the matter.
- "Got to get organized or this meeting will go down the tubes."
- I hope one would emerge from state directors of missions to be a champion—because they'll only listen to their peers."
- "Since executives do not seem to be free to speak about the issues of this meeting, women will not get affirmation unless they can spread the things heard at the meeting."
- "How on earth can you exert pressure on the two or three people who hire campus ministers in Alabama?"
- Need more curriculum directed toward women in ministry. Role models.
- Women's historical contributions must be incorporated into history books. Leon McBeth said, "We've taught 20 centuries of church history as if women haven't enlisted since the Virgin Mary."
- Mentors must begin to take under wing capable females, see them through their education and into the job market, just as they have for males for years.
- "We can't wait to respond to churches but must identify target churches that would be open to female pastor and work to place women there."



RESEARCH FINDINGS

An Analysis of the Images of Women in Selected Southern Baptist Literature

Kay W. Shurden

Madison Avenue has made millions from it. Television exists because of it. Politicians gain or lose office by it. Writers help create it, sustain it and change it. "It" is image.

All of us want a good one. Some of us will do almost anything to get a good one. We'll buy a certain car, go to a specific school (or send our children to one), fancy up our stationery, place titles after our names, drop other names—you name it and we'll do it if it helps our image.

Abraham Lincoln has one image, Archie Bunker another, Gloria Steinem another, and Marabel Morgan yet another.

Some images we try to live up to; others we try to live down. Some are redemptive, others are oppressive. Some are overt, others are covert.

Literature, of whatever kind, is in a real sense, in the image-making business. Literature projects images in different ways. Intentionally and unintentionally, through pictures and paragraphs, by including and excluding, literature shapes perceptions, expectations, and behavior. Images in literature tell us much about a culture, a society, or a denomination.

Purpose

The purpose of this paper is two fold: (1) to describe what images of women exist in selected Southern Baptist literature and (2) to draw conclusions, identify implications, and make recommendations based on the findings. While I would not be bold enough to list it as a purpose, I am, of course, hopeful that this type of study will demonstrate its validity for a continuing analysis of denominational publications.

Southern Baptist literature! It is an enormous world, filled with all types of literature for all types of people with all types of purposes. The first major problem was how to make the research for this particular paper both manageable and somewhat representative. For this reason I imposed the following limitations on my study.

First, I restricted the study to publications of the Sunday School Board of the Southern Baptist Convention. This meant that I did not look at materials published by other SBC agencies and institutions. It also meant that I did not scrutinize state Baptist papers. While this may be a significant omission, it was nonetheless necessary. If further justification for this limitation is needed, one can point to the fact that the Sunday School Board is the official publishing agency of the SBC. Also, the Board publishes a wide range of materials for diverse age groups.

The second limitation had to do with the age group for which the literature was intended. I decided on four target groups: preschoolers, youth from 12-17, college young people, and adults. Each of these age categories represents a period in which important decisions are made about the self, vocation, and relationships.

The third limitation involved types of publications. The focus narrowed to (a) curriculum materials and (b) leisure reading periodicals with the largest circulation figures for the age groups mentioned above.

Finally, I analyzed 20 issues of each publication within the time period from 1973-1978.¹ The more recent publications reveal current data about the image of women and also give an indication of trends within publications and age groups.

These criteria led to the study of the following eight publications for the period 1973-1978:

Age Category	Publication	Type of Literature
1. Preschoolers	<i>Look and Listen Growing</i>	Curriculum Leisure Reading
2. Youth, 12-17	<i>Youth in Action Event</i>	Curriculum Leisure Reading
3. College Students	<i>Collegiate The Student</i>	Curriculum Leisure Reading
4. Adults	<i>Adult Bible Study Home Life</i>	Curriculum Leisure Reading

Procedure

After deciding what literature I would study, I used the following categories to analyze the literature for each age group: (1) authorship, (2) graphics, and (3) content.² Regarding authorship, I simply wanted to discover the number and percentage of male and female writers. In the graphics category I wanted to find the number and percentage of pictures of males only, females only, and males and females together; as well as the images they projected. Images conveyed through graphics are more subtle than overt, therefore less often analyzed. They are very important, however.

Because of the diversity of types of literature, the contents category was by far the most difficult to analyze. Of course in fictional accounts, such as those frequently found in leisure reading periodicals, it was relatively easy to arrive at the number and percentage of male and female characters. In Sunday School quarterlies, however, I had to note the use of males and females in illustrations and as authority figures. An example of the latter term would be a reference to a book by a certain author or a reference to a famous person.

Having decided on these basic categories, I began to read and read and read! As I read each of the 110 issues, I marked examples in appropriate categories and tabulated my results. I also made notes on particularly startling articles, illustrations, or language uses which had implications for women. Some of these will illuminate this report.

Analysis of Children's Literature

I will begin with the results, as well as my impressions, of the material analyzed for four and five year olds. I must admit it had been a long time since I had read material on that age level. It was delightful!

Authorship. Eighty-nine percent of the authors were female, while 11 percent was male. This result isn't too surprising when you realize that women usually work with children of this age in churches and would be logical writers of their material.

Graphics. The highest percentage of pictures were of males and females together (39 percent). Males only were next with 29 percent, and 16 percent of the pictures were of females.

Graphics centered around the home, the church, and outside excursions, in that order. In the home setting girls were pictured helping Mother cook and clean house. Boys raked leaves, fixed wagons, and built things, many times in the company of Dad. A few exceptions showed boys baking cookies and girls climbing trees. But mostly the girls baked cakes!

Pictures taken at church showed women as Sunday School teachers and church organists. Men were preachers, music leaders, and ushers. I found all doctors and dentists pictured as male, accompanied by female nurses. Other workers such as firemen, milkmen, and mailmen were male. A church secretary was female.

Play activities were also typed by sex. Girls played dolls, worked puzzles, played jacks and jumped rope. Boys flew kites, skated, rode bikes, and played ball. Boys' activities were definitely more active.

Content. The majority of the stories were about boys. They played together, went fishing with Dad, and

talked about what they would be when they grew up—pilots, truck drivers, or auto mechanics. The girls, who were main characters 47 percent of the time, usually helped Mother in their stories. And Mother was usually in the kitchen preparing a meal! When little girls speculated about growing up, they planned to cook, iron, and clean house. Afterward, like Mother, they would fix coffee, sit down, and talk to friends.

An unusual recent issue of *Look and Listen*³ contained a story about a father who kept house and cooked while the mother worked in an office. A second story entitled "Ralph's Cousin" featured a girl who was a tomboy. A poem, "We Three," concerned a family whose father didn't live with them. While these are departures from the norm for this magazine, they afforded a realistic view of life as it is for some four and five year olds.

A recent issue of *Growing*, designated as a "Home Book" for four's and five's, contained a column which stated that "Jobs suitable to preschoolers do not need to be divided into boy and girl jobs."⁴ Although the graphics and stories I examined definitely divided jobs along these lines, perhaps this editorial comment heralds a change in policy or emphasis.

In summary, in literature for preschoolers examined in this study, women wrote most of the stories and they wrote mostly about boys. Boys' pictures appeared more frequently than girls' pictures. Girls were home-oriented in their activities, mainly doing the jobs that Mother does. Very few women who worked outside the home were mentioned or pictured, although at least forty percent of American women work outside the home. No professional women appeared in the stories except a nurse and a church secretary. At church all the ministers were male. The only jobs women were shown performing were playing the organ and teaching Sunday School. Variety and diversity in women's images was not apparent. The subtle image of women was rather consistently that of a home-maker.

Analysis of Youth Literature

The period from 12 to 17 years of age is one in which teenagers make many important decisions. The images of men and women communicated to adolescents is particularly crucial. Opportunities for personal growth and vocational choices are either heightened or limited by the literature available to this age group. What images do young women find in *Youth in Action* and *Event*?

Authorship. The number and percentage of female writers for *Event* and *Youth in Action* was slightly more than half, or 51 percent. This is a long way from the 89 percent female writers in literature for the four's and five's! The older the age group, the higher the frequency of men as writers and teacher.

Graphics. More than in the children's literature, the pictures were of males. Boys competing in all types of sports appeared in many of the graphics. This is the age which idolizes the sports hero; therefore athletes such as Terry Bradshaw were pictured frequently. In all, 45 percent of the pictures were of males only. Females only appeared in 21 percent of the graphics.

Content. Since pictures reflect the stories and articles, one expects and finds a majority of the stories about boys and men. Only 36 percent of the characters

and illustrations were of females. Although many articles appeared about men or boys who excelled in sports, only one story chronicled the career of a girl who ran track.

A diversity in career role models for women scored a definite plus with an interesting article on two women. One was in commercial photography and the other in law. In another story the mother was prodded by her daughter to return to school to complete her college degree. Dad and the children shouldered their share of the housework and cooking while she studied.

Several examples of language which was exclusive or at least confusing appeared in *Youth in Action*. The following excerpts are examples of the generic use of "man" and the pronoun "he" which are confusing to the reader:

"It [preaching] is still the most exciting adventure in which men may engage."⁵

and

"What hours of labor, then, the faithful preacher must put into his proclamation of the gospel. He studies; he prays; he observes the people he serves; he writes; he revises. . . ."⁶

I was impressed by the frequency of references to marriage in *Youth in Action*. As authors interpreted the biblical material on creation and Paul's writings, women were consistently depicted in a subordinate role.⁷ At an age when male/female patterns of relationship are forming, a less traditional view of woman's role in marriage would give young women more flexibility.

In summary, numbers of male writers are almost equal with numbers of women writers in youth materials. Graphics were more dominated by males than ever. One reason for this may be the interest in sports heroes at this age; however, few women in sports were pictured or written about. The majority of stories, articles, and illustrations were about boys. Although not many different role models existed for girls, a few articles showed sensitivity to changes in choices for women's careers. Language in curriculum materials was sometimes exclusive and confusing. Articles on marriage and male/female relationships tended to show woman as a companion to man, thus reinforcing her subordinate status.

Analysis of Collegiate Literature

The *Collegiate* and *The Student* provided the resources for analysis in the college student category. This period, too, is pivotal for decisions on personal and vocational directions. Images of women appearing in these publications question and/or reinforce traditional views of women which college students have developed.

Authorship. The percentage of male to female writers in these publications was 86 percent to 14 percent or 6 to 1. These data correspond to the fact that more men than women teach on college faculties. Men are most often the teachers of college students.

Graphics. Pictures of males ran far ahead of females in number and percentage. An equal number of graphics were of males only and males and females together. Sixteen percent of the pictures were of females only. Women were pictured in the company of men much more frequently than they were pictured alone or with other women. The same was not true of men. They were shown an equal number of times in the company of other

men or with women.

Content. The allusions to males and females in the contents were consistent with graphics and writers. More males! Seventy-one percent of the people used in illustrations, as authority figures, or as characters in stories were males. The remaining 29 percent were females.

Despite the predominance of male writers, graphics, and characters, *The Student* is an example of a periodical which is responding to the changing roles and needs of women. Articles demonstrating this trend are too numerous to mention. Special issues about the roles of men and women⁸ have concentrated on stereotypes of both sexes. Articles such as "Women and the Law," "The Family's Future in a Secular City," and "Women's Liberation Is Your Liberation" convey a growing sensitivity to a re-evaluation of traditional roles in marriage and careers.

In summary, in the two publications analyzed for college students, the maleness of the literature was still apparent. There were fewer female writers, fewer graphics showing women, and fewer female characters than males for women readers to identify with. However, the really bright spot in the whole picture was the definite trend in *The Student* toward articles allowing different or non-traditional images of women to appear.

Analysis of Adult Literature

I analyzed the adult materials, *Adult Bible Study* and *Home Life*, separately because *Home Life* had so many distinct images of women. I wanted to categorize the female images appearing in *Home Life*. I will begin with *Adult Bible Study*, the Sunday School quarterly with the highest circulation in the Southern Baptist Convention.

Authorship in *Adult Bible Study*. Here we have a jolting contrast between percentages of male and female writers! Eighty-two percent of the writers of *Adult Bible Study* are male, with only 18 percent female. This is a complete reversal of the Sunday School publication for four's and five's. *Look and Listen* used 91 percent female writers! The age level really makes a difference.

Writers of *Adult Bible Study* were, for the most part, ministers and college and seminary teachers. At present women in the Southern Baptist Convention are not filling these positions to a significant degree. Until women begin taking on these responsibilities, writers of adult biblical materials will probably continue to be males.

Graphics in *Adult Bible Study*. Not many graphics appear in *Adult Bible Study*. What is there is largely males and females together and males only. Four percent of the pictures were of females only. This was the lowest percent of pictures in any category in the eight publications examined.

Content of *Adult Bible Study*. Women were used as illustrations and authority figures only 32 percent of the time, and men 68 percent. These data on the presence of women compare favorably with the other Sunday School quarterlies. *Youth in Action* had 33 percent female illustrations, and *Collegiate* had only 29 percent.

Two lessons which re-evaluated traditional marriage roles are worth mentioning. One entitled "The Priority of Family Ties" stated that "Father and Mother have equal responsibility for the welfare and stability of the home. Neither male nor female domination is acceptable."⁹

Another lesson on the same topic pointed out that if

women in Paul's day had had the education and leadership opportunities of women today, Paul's advice on women might have been different.¹⁰ These two lessons signalled a departure from the traditional role for women and provided for more freedom in marriage.

The other adult literature examined was *Home Life*. It has the largest circulation of any leisure reading periodical published by the SBC, therefore the greatest potential influence.

Authorship in Home Life. On first glance, it appears to be a women's magazine. Seventy-five percent of its writers are female! One explanation for this gap between male and female writers may reside in the emphasis of the publication on marriage, home and family. These have traditionally been the female realms of interest.

Graphics in Home Life. True to the magazine's name, *Home Life*, its graphics largely depict males and females together in a home setting. Males and females together was the category which accounted for 50 percent of the pictures, with females only 27 percent, and males only 24 percent. Significantly, this is the only periodical in which pictures of females outnumbered pictures of males. The range between "male only" and "female only" graphics was the smallest in any of the other periodicals.

Content of Home Life. This publication was so replete with female images in stories and articles that I analyzed the kinds of images present: homemaker, working mother, career woman, and professional minister. The homemaker and working mother images are apparent and need no explanation. The career woman was either single or her family was not mentioned. The fourth category, the professional minister, was an image I was hoping would be present. Only one example of this category appeared in the materials.

The homemaker image was everywhere! Eighty-two percent of the female characters fit this image. Of course, in a publication entitled *Home Life* one might expect to find at least 60 percent of the female images in the homemaker role. Forty percent of American women work outside the home. This image was 22 percent over reality!

The second most frequent image was that of the working mother, the woman who juggles job and family responsibilities. This image of woman was seen in 13 percent of the stories and articles. She was the crux of many testimonials, both for and against women working outside the home. Although the "con" side was heavily favored, both sides of the question were presented.

One article on the working mother advocated that women should work for their children's sake. Judy Dalton, in an article entitled "Pleasing Society or Helping a Child," stated her belief that a mother should find fulfillment both within and outside the home. Her work away from home would encourage her children to be more independent, thus benefiting them in later life.¹¹

Another approach was taken by one writer who maintained that woman's real fulfillment comes from marriage, plus motherhood, plus "x." The "x" was designated as volunteer work or a part-time job. According to this author, women "are not thinking about abdicating their roles as wives and nurturers of the family. In fact,

they can never forget that they are, first of all, wives and mothers."¹²

Most of the articles on working mothers were by women who discouraged the practice. Their titles tell their story: "Finding Fulfillment in the Home,"¹³ "What Working Mothers Miss,"¹⁴ "Moments of Joy,"¹⁵ and "Money, Memories, and Motherhood."¹⁶ The bottom line of most of these articles was that women are the primary parents responsible for their children. Therefore they should remain at home.

Several articles addressed the problem of equalizing housework and parenting responsibilities. "Some Modern Myths About Marriage" called attention to the evolving practice of an equitable division of domestic duties between husband and wife.¹⁷ In "Confessions of a Househusband"¹⁸ and "Sabbatical Switch"¹⁹ the authors told how switching roles for periods of time caused both couples to move toward fathers sharing equally in housework and the rearing of children.

An unusual article appeared in the April 1978 issue of *Home Life*. The author warned women about becoming too dependent on their marriage partners. When a woman's identity and fulfillment rest exclusively in her mate, the author stated, she cuts herself off from growth as a person. She fails to explore her "potential creativity lying dormant" within her.²⁰

The image of the career woman was evident in only 4 percent of the articles. In most cases the career woman herself was the author of the article. She was single, happy with her career, and not a little bit disturbed at the church's and society's put-down of her. Suzanne Matheny enumerated the many pressures on women to marry, in an article entitled "That Family of One?" She would prefer that the church look on singleness as a "special gift" which could have far-reaching implications for ministry.²¹

The one image of a woman in ministry was the autobiographical account of a woman who edits a magazine for youth. She enjoys freedom, friends, career, and admits that she is angry at the church for ignoring single people. She maintains that the term family in the church is synonymous with the nuclear family, but that the family of one is valid also.²²

In summary, materials for adults showed some signs of acknowledging the changing roles of women in society. Writers continued to be typed by sex and type of material. Women wrote about matters of the home and marriage, while men wrote about the Bible and its meaning.

The image of women was largely that of the homemaker. This was true to a greater degree than exists in American society in general. Some sensitivity to the problems of the working mother was apparent, but most articles reminded her of her primary responsibility in the home. Similar advice was rarely given the father.

The career woman and the woman in professional ministry were largely ignored. The emphasis on the nuclear family obscured all other considerations in *Home Life*. Few models for a variety in ministry existed. Few stories and articles identified problems and experiences of single women with careers.

The picture wasn't entirely traditional, however. Several recent issues have featured articles advocating greater sensitivity to the changing roles of women in mar-

riage and society in general. Greater family participation by males is a priority of some *Home Life* writers. The call for women to develop more independence and their own identity created another challenge to women readers.

Summary of Findings and Implications

While I researched only a segment of Southern Baptist literature, my hunch is that the following findings are generally true for Southern Baptist literature.

Writers. Until more women are theologically trained and fill positions as ministers and college and seminary teachers, we will not have many more women writers of biblical exposition. As it now stands, Southern Baptist literature has many women writers, but they cluster around the material for children and women. They are not frequent writers of articles on topics other than marriage and family.

The implications of this finding are far-reaching. Authors' life experiences are the perspectives from which they write. If women do not write for some types of publications, their unique insights and interpretations will not appear. Other women reading the publications will not have their own perceptions validated by someone of their own sex.

A second implication is that women's perceptions and ideas are not valued as highly as men's. The fact that women do not write for adults, except in material geared toward the home, implies that their perceptions are either immature, limited, or uninformed. While this implication may not be true, it is nevertheless the image presented by the lack of women writers.

Graphics. Graphics are largely male in these publications. The highest percentage of pictures showed both males and females together. However, pictures of males outranked pictures of females only 2 to 1. The hidden message may be one of the following: (1) Men do more than women, therefore they are pictured more often; (2) Men do more worthwhile things than women, therefore they are pictured more often; (3) Women do not like to have their pictures made; or (4) There are more men than women, therefore there are more pictures of men.

Option number four is untrue; there are more females than males! Option number three is a sexist statement, either as it is stated, or reversed. Choose between options one and two—men do more things or men do more worthwhile things.

Graphics also limit women in another respect. They reinforce the content of stories and articles and thus portray women in limited roles and activities. In the collegiate literature they are pictured mainly in the company of males. In adult material women appear almost exclusively in the home and its activities.

The most significant implication of graphics relating to women is in what graphics fail to do. They fail to picture women often and to picture them engaged in a wide variety of careers and activities. They fail to picture women in church other than as organists and Sunday School teachers of children.

A final implication concerns the finding that women are pictured with men far more often than they are pictured alone or with other women. Women who are married or in the company of men are valued more highly than single women in our society. Singleness is valued

more highly in men than in women. This finding may also point to the implication that women are dependent on men to a greater degree than men are dependent on women. Hence all the pictures in the "male only" category. A man acting alone is independent; a woman acting alone is rejected.

Content. What is said about graphics can be said about content. In each publication examined, with the exception of *Home Life*, the maleness of the content was apparent. Males were used as characters in stories and as illustrations and references almost 2 to 1 over females.

A clear implication of this finding is that female readers would find fewer points of identification than male readers. With fewer female characters and illustrations, fewer experiences of females would be included. Male readers would have fewer opportunities to understand the female experience.

The homemaker image consistently projected in *Home Life* severely limited role models of women in society and the church. This limitation implies that women with careers, women in ministry, and single women do not have the opportunity of reading about their problems and life situations. Another implication of the consistent homemaker image in publications for young readers is that girls lose valuable role models for a wide variety of careers and ministries.

Language is another element of the content which excludes women. Frequent or confusing use of the generic "man" and the masculine pronoun "he" unnecessarily excludes women from much of the discussion. This was especially true for curriculum materials in the college and adult categories. While some use of these terms is unavoidable, words such as "people," "persons," and "Christians" are more inclusive of females.

Doubtless the recurring image of the homemaker, which appeared much more frequently than other female images in these eight publications, reflects the values of most Southern Baptists. Two factors, however, would argue for more variety. One is the diversity among Southern Baptists themselves. The second is the uncontestedly changing role of women in American society today.

Recommendations

1. Women should be encouraged to write for higher age levels and on topics other than marriage and the family. Serious efforts should be made to recruit women to write on theological themes, ethical issues, and biblical expositions for the older youth through adult ages. If we do not do so, we are clearly saying that some segments of church life are for "males only," while others are for "females only." If one hears the rejoinder, "We do not have women who are biblical and theological experts!" one must respond candidly with "Then make some, train some." One may respond cynically with "When did Baptists begin limiting biblical interpretation and theological formulation to the experts?" In short, women's viewpoints and perspectives are needed for balanced presentations.

2. Women should appear in graphics and content of publications much more frequently, and in a wide variety of activities, occupations, and professions. A large number of role models for women would do two things. First, it would increase the range of possibilities for young

women who are wondering about their future. Second, career women and working mothers could identify with these women more readily than they can identify with the homemaker. By reading about the problems and experiences of women in different occupations, women who work can vicariously solve many of their own problems.

3. Women should be included in lessons and articles challenging young people to all types of professional ministry. Discussions of Christian vocations should not use the terms "man" or the masculine pronoun "he" because these words unnecessarily exclude women. An attempt should be made to use women who are currently in professional ministry as role models in publications at all age levels, but especially for preschoolers through college students.

4. Single people should not be excluded from graphics, articles, and stories in publications for the young or adults. A positive image of single people should be presented through emphasizing their careers, relationships, and ministries within the church. Their singleness should not exclude them from family oriented publications such as *Home Life*.

5. Men should be encouraged to write more often for the materials geared to young children. Their perspectives and experiences would be valuable in that setting. Pictures of men interacting with small children should appear more frequently. *Home Life* and other family publications should solicit more articles from men on marriage and parent responsibilities.

6. Recommendations for further study were at every hand as I researched this paper. Every publication, every age group, and every category could be analyzed over a longer time span. Comparisons between data found in different time periods of a publication would reveal trends and changing emphases. Many other publications, which I excluded from this study, should be analyzed for their images of women. And what about images of men? Their roles are certainly changing too.

Other ways of getting at more subtle images of women would make interesting studies. For example, an

analysis of kinds and frequency of occupations for women in different publications. Or an analysis of the personality characteristics of selected women characters in the fiction of some publications. These data could reveal stereotyped or unstereotyped images of women. An interesting study of language and its uses in articles could reveal its inclusive and exclusive qualities.

The role of women is in transition. The outcome may depend on how effectively the church encourages women to explore their options creatively and responsibly. Literature is a powerful force in presenting those options. When women are encouraged and allowed to exercise their unique gifts, the gospel can be more adequately conveyed to a waiting world.

¹ I examined all the Sunday School quarterlies for the five year period. Since leisure reading periodicals were usually published monthly, I randomly selected 20 issues of each publication. The one exception to the number of publications examined was in the college category, I analyzed 12 issues of *Collegiate* and 18 issues of *The Student* because more issues were not available at the time

² Examples of other major content analyses for images of women which were models for this study were Lenore J. Weitzman and Diane Rizzo, "Images of Males and Females in Elementary School Textbooks," *Mediacenter*, 1 (May 1975), 24-29; and Dianne B. Graebner, "A Decade of Sexism in Readers," *The Reading Teacher*, XXVI (October 1972), 52-58.

³ *Look and Listen*, July 2, 1978-September 24, 1978.

⁴ *Growing*, July-September 1978, p. 62.

⁵ Quinn Pugh, David Jenkins, and Bill Magee, "God's Great Secret," *Youth in Action*, October-December 1975, p. 29.

⁶ Gordon Kingsley, "Proclaiming," *Youth in Action*, April-June 1976, p. 49.

⁷ See these lessons in *Youth in Action*: December 2, 1973, p. 45; July 7, 1974, p. 10; April 6, 1975, p. 13; May 4, 1975, p. 29.

⁸ February 1973, May 1974, and May 1975 are examples of this.

⁹ Velma D. Brown, "The Priority of Family Ties," *Adult Bible Study*, October-December 1977, p. 52.

¹⁰ John W. Tresch, Jr., "New Sensitivities in the Home," *Adult Bible Study*, April-June 1975, p. 44.

¹¹ Judy Delton, "Pleasing Society or Helping a Child," *Home Life*, February 1974, pp. 20-21.

¹² Martha Nelson, "Marriage + Motherhood + X = Fulfillment," *Home Life*, February 1974, pp. 20-21.

¹³ Shirley M. Dever, February 1974, pp. 20-21.

¹⁴ Jane K. Prieue, April 1974, p. 16.

¹⁵ Louise Neph, September 1974, p. 33.

¹⁶ Louise Neph, September 1974, p. 27.

¹⁷ John Drakeford, May 1974, pp. 16-18.

¹⁸ James Baker, April 1974, pp. 14-15.

¹⁹ Judy Osgood, April 1978, pp. 7-8.

²⁰ Sita Butler, "Over Dependency in Marriage," April 1978, pp. 38-40.

²¹ Suzanne Matheny, "That Family of One?" April 1978, pp. 28-30.

²² Linda Lawson, "My Life as a Single Adult," April 1974, pp. 10-11.

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Look again at the front of your program and note the purpose of the consultation as established by the Inter-agency Council: "to develop a body of findings for use by all denominational agencies in *employment, policy-making, education programs, and vocational guidance.*" Toward this outcome this consultation has three objec-

tives and I wish to relate to the first: "to define the present situation in the SBC in regard to women in church-related vocations."

We did some digging. There are four primary locations of data available for anyone who wants to go to it, dig it out, and abide by the policies of that agency.

1) SSB, vocational guidance—files on young people who have made commitment at our assemblies and other events

2) FMB—extensive files

3) HMB—extensive files

4) seminaries—extensive files w/information on both men and women.

But there were two things that were missing. So to add to the body of information a subcommittee for research was formed.

The two missing elements:

A) seminary enrollment of women

associate in divinity diploma in theology—22%
diploma in religious education—40%
diploma in church music—30%
diploma in church music—5%
master of divinity—5%
master of religious education—44%
master of church music—25%

B) An employment survey was made to try to piece together another element of missing data. What about women who are employed by our Southern Baptist Convention agencies in executive offices, in administrative and supervisory positions, clerical, accounting, computer positions, building maintenance. We had about 1,211 females employed in SBC agencies in maintenance to clerical to administrative to supervisory to executive offices.

In a survey that was distributed to all of them, there were two agencies that, due to a number of circumstances, did not participate. One was the Sunday School Board, and the other was the Annuity Board. They are quite unique in terms of the general thrust of our agencies. The Sunday School Board in this environment in Nashville has been faced with numerous pressures of all kinds. They also have to employ such a tremendous number of persons of all walks of life without regard to their religious commitment that the overall study would be tremendously biased by an agency of this size. We could have said we will only go to a certain portion of the population at the Sunday School Board, but that would distort our findings. It would build in a bias that would make it difficult to be comfortable with whatever we came out with. So with that in mind, we recognize that we miss about half of the total women employees, but the unique nature of those two agencies would totally color and bias the overall findings.

We were looking for career and advancement opportunities and their feelings about it. We wanted to see if there were indications of sexism, that is a bias toward or against women. The census satisfaction about working in the agencies, if there was a sense of calling, what degree that calling was, and on the list goes.

We distributed about 735 questionnaires. We had 524 come back, and that is a 71 percent coverage. One of our agencies came through with 95 percent, another one with 89 percent, another with 83 percent, which I think is phenomenal. The distribution of materials related to the seminaries, 193, and we had 99 returned. It was difficult to know how many of the women in the seminaries regard themselves as full-time employees; we had some difficulty with the distribution there, but we still feel somewhat comfortable that we got enough coverage that it really wouldn't create any problems.

Let me share the opening statements on the research material that you'll have in your packet. And I would encourage you to read this.

Survey of Women Employees of Southern Baptist Convention Agencies, April-May 1978

More than just a few women employees expressed strong negative feelings about their employment at the Southern Baptist Convention (SBC) agencies. On the other hand,

83 percent indicated they worked for their particular agency because of the "sense of worthwhile accomplishment."

The purpose of this survey was to determine to what degree women employees were discontent and to define the sources of discontent within the organizational context of SBC agencies.

Though responses to several items indicated substantial dissatisfaction with the organization, there was very little support that "sexism" was the dominant factor. Most discontent seemed to be focused toward feelings that "once a typist, always a typist"; that is, the organization does not have an aggressive program that encourages or permits women employees to advance up the career ladder. "A minority" might feel the organization is unfair toward women employees, but the data indicate nearly 40 percent feel management jobs are generally closed to women.

About 10 percent more were "uncertain" and another 10 percent did not respond to the item on the questionnaire.

Extensive cross-tabulations were made to see if male supervisors were overbearing, if pay scales were "unfair," if marital status or age or education or background factors correlated with composite measures of dissatisfaction and/or desire for organizational policy change.

No clear relationships were uncovered except negative feelings about personnel directors. There was 20 percent agreement that personnel directors were "advocates" for clerical workers with the administration of the organization. On the other hand, disagreement with this statement totaled 35 percent while 30 percent were "uncertain" and another 15 percent unresponsive. It appears the personnel director symbolizes the organization of "the system" and thus, is recipient of the full impact of dissatisfaction.

What does this imply? First, there are no past surveys to compare attitudes with present findings to determine declining, increasing or a continued low level of "confidence" in personnel policies by women employees. However, it is this writer's opinion that the data reflect a low level of confidence in all organizations of society; that is, the discontent with the agencies parallels the general societal distrust of big business, labor unions and congress. Public confidence in the major companies dropped to one-third of their 1966 level in March 1976 according to Lou Harris polls. However, it would be the highest insult to conclude "everybody is griping and our women employees have merely joined in," or to say, "Our best strategy is to do nothing," or "When the public mood changes, so will our people."

Look at the larger social context. First, women employees have become a self-conscious group. They are aware that many jobs are "women's jobs." Even this survey uncovered that two-thirds of the clerical workers indicated that "no man would do what I do for the same pay." On the other hand, two-thirds agree that "Though I could use more pay, I think I am being treated fairly."

The self-consciousness seems to be evidenced more emphatically in the 70 percent importance attached to "a sense of calling to Christian service," in the 67 percent agreement about the feeling of having "been called of God to do the type of work I'm now doing," and in the 83

percent importance attached to "a sense of worthwhile accomplishment" associated with employment at the respondent's agency.

Motives associated with God's calling, Christian service and worthwhile accomplishment are clear evidence of a self-conscious labor force. Thus, given such self-identity, self-awareness and the associated expectations, a responsive and sympathetic organization is very important.

This brings us to the second observation. Most SBC agencies have policies which foster career development, but somehow they are not being communicated. To illustrate, 60 percent of the respondents felt their supervisor would encourage them to get schooling to train for management positions, but only eight percent disagreed. The interesting fact is that one-third were either uncertain or did not venture even a guess by checking one of the options.

Regarding the adjustment of work schedules to permit training, less than one-half felt such might be done for them, only 12 percent disagreed and 40 percent were either uncertain or non-responsive. Finally, financial assistance was thought to be available by 23 percent, 27 percent were negative, and the remaining one-half were uncertain or non-responsive. Only 37 percent felt management positions were closed to women, but there was very little idea that such openness could apply directly and practically to them.

A third observation to be made regarding the social context is the matter of under-employment. Nearly two-thirds of the women employees felt they had "more skills, gifts and interests" than their present job demands of them.

The following materials are organized around eight hypotheses. The design and testing of the questionnaire took these into careful consideration.

It was expected that much of the discontent would be expressed by young single women, who were better educated, who came from higher status backgrounds, and who recently had moved to the agency's city. On the other side would be the older and more mature women, especially the married with children to help support. These women would be less expressive of dissatisfaction, more understanding and supportive of traditional roles.

None of these expectations were verified by the survey.

The hypotheses that were supported apply to the predominance of "intangible benefits" for working in SBC agencies over the financial remunerations.

Two other matters were partially supported: the sense of calling by God was expressed by a majority, but not specifically of such proportions as to qualify as "most" women employees (see Hypothesis 3); and to say that "a minority" of women employees feel that they are not being treated fairly is true regarding pay, but not on career advancement opportunities though positive respondents outnumbered negative respondents; the uncertain respondents meant the hypothesis was only conditionally supported.

Hypothesis 1a: A majority of women clerical workers depend upon their job as their only source of income.

Finding: **Not validated.** Less than half of the women employed in secretarial, clerical, accounting and service

positions indicated their income from that agency was their only source of financial support. However, a majority of female employees in positions such as consultants, editors, faculty, and technicians (exempt and nonexempt) did indicate such dependency.

TABLE 1

Degree of importance	Percentage			
	Executive & administrative	Consultant, editorial & faculty	Technicians-exempt and technicians-nonexempt	Secretarial, clerical, accounting, service
Very Important	21.2	29.5	33.3	24.8
Important	24.2	18.2	19.3	20.9
Unimportant	7.6	11.4	1.8	3.5
Does Not Apply	47.0	40.9	45.6	50.8
Total	100.0	100.0	100.0	100.0

Hypothesis 1b: Though size of paycheck is very important, their higher priorities are "intangible" benefits; good place to work, religious motives, opportunities for advancement.

Finding: **validated.** A majority of women in every category demonstrated strong support of the "intangible" benefits for working at an SBC agency. Strongest support was indicated for the five statements which formed the "Good Place to Work" cluster and a close second was indicated for the three statements which formed the "Religious Motivation" cluster. The indicators of the "Opportunities for Advance" cluster were not as strongly supported, especially among clerical workers.

TABLE 2

Relative support to the Five Statements on SBC Agency as a "good place to work"* by category of Women Employees

Relative support	Percentage			
	Executive & administrative	Consultant, editorial & faculty	Technicians-exempt and technicians-nonexempt	Secretarial, clerical, accounting, service
Positive agreement on all 5	45.5	31.4	27.9	25.6
Positive agreement on at least 4 of 5	81.8	68.6	60.5	55.3
Positive agreement on at least 3 of 5	96.4	82.9	88.4	74.9
Positive agreement on at least 2 of 5	100.0	94.3	97.7	86.8
Positive agreement on at least 1 of 5	100.0	97.1	100.0	95.9
None of the 5, positive	—	2.9	—	4.1

*See Appendix A

TABLE 3

Relative support to the Three Statements on "individual "Religious Motivation"* by category of Women Employees

Relative support	Percentage			
	Executive & administrative	Consultant, editorial & faculty	Technicians- exempt and technicians- nonexempt	Secretarial, clerical, accounting, service
Positive agreement on all 3	54.5	40.0	46.5	32.0
Positive agreement on at least 2 of 3	87.3	80.0	76.7	60.7
Positive agreement on at least 1 of 3	96.4	97.1	90.7	81.3
None of the 3 positive	3.6	2.9	9.3	18.7

*See Appendix A

TABLE 4

Relative support to the Two Statements on "Opportunities for Advancement" by category of Women Employees

Relative support	Percentage			
	Executive & administrative	Consultant, editorial & faculty	Technicians- exempt and technicians- nonexempt	Secretarial, clerical, accounting, service
Positive agreement on both	56.4	28.6	34.9	31.5
Positive agreement on at least one	72.7	54.3	58.1	52.1
Neither of the 2, positive	27.3	45.7	41.9	47.9

*See Appendix A

Table 5 singles out six items to be compared to the item on "only source of income." Note that the total of [37] was equal to but not below [53]. The other five items far exceeded the level of support to [53].

TABLE 5

Relative support for selected items on "intangible benefits" by women employees

Selected Item: Statement	Percent			
	Strong* support	Moderate* support	* Neutral	Total SS + MS
[53] To provide my only source of income INTANGIBLE BENEFITS:	24.2	16.9	4.2	43.7
[37] I doubt that I could get as satisfying a job outside this organization as I have now.	16.9	26.9	15.0	43.8

[38] Even though I could use more pay, I think I am being treated fairly.	15.2	58.4	8.6	73.6
[45] I feel comfortable in my professional relationships with my supervisor.	32.1	49.6	5.8	81.7
[47] I feel I have been called of God to do the type of work I'm now doing.	29.9	36.8	15.5	66.7
[65] (I work here) to fulfill a sense of calling to Christian service.	31.1	39.5	5.5	70.6
[66] (I work here) to provide a sense of worthwhile accomplishment.	43.5	39.3	3.2	82.8

*On items [53], [65], and [66] "Very Important" = strong support; "Important" = moderate support; "Not Important" = neutral. All items were rated "Strongly Agree," "Agree" and "Uncertain" respectively.

Hypothesis 2: A majority of women employees work for SBC agencies out of a sense of "calling by God."

Finding: **Validated, conditionally.** Three statements were included in the survey related to religious commitment as a motive for women's employment in an SBC agency. The most direct statement is "I felt God led me to work for him here." This statement was the fourth in a series of five statements from which the respondents were instructed, "Check the **one** statement below that best fits why you originally applied for work in this organization." Such a multiple choice approach makes it impossible to use the statement as support or lack of support for the hypothesis. Nevertheless, item [67] demonstrates the important strength of this reason as motive for employment.

The second statement of importance to the hypothesis is couched in terms of the present. The instructions said, "For what reasons do you work here? Indicate the importance of each statement as it applies to your employment at this time." This instruction applied to 14 statements, of which number 13 read: "To fulfill a sense of calling to Christian service." See Item [65]. Seventy percent of all participants indicated this was "very important" or "important" in their working for that agency.

The third statement relates to a sense of call to perform a "type of work." Sixty-seven percent of the respondents indicated they "strongly agree" or "agree" with the statement "I feel I have been called of God to do the type of work I'm now doing." See item [47].

Hypothesis 3: A minority of women employees feel SBC agencies are "unfair" toward women employees.

Finding: **Validated, conditionally.** Two statements in the survey directly address this hypothesis: [50] "Management positions are generally closed to women" and [40] "No man would do what I do for the same pay." Indirectly,

three other statements relate to the matter of "fair" treatment: [35] "This organization is as open as it could afford to be toward both men and women, [36] "Professional positions are open to anyone with the skills and experience," and [41] I feel "looked down on" by my supervisor(s)." The responses to these statements are on pages 25 and 26.

On item [59] we note there were more women who crossed the barrier of neutrality and negativity to disagree with the implication that there was sex discrimination in their agency.

On Table 6 a note of bitterness is sounded. However, the emphasis of the responses could be on low pay rather than sex discrimination. See Table 8.

TABLE 6

Distribution of responses to the statement: "No man would do what I do for the same pay," by category of Women Employees

Choices	Percentage			
	Executive & administrative	Consultant, editorial & faculty	Technicians-exempt and technicians-nonexempt	Secretarial, clerical, accounting, service
Strongly agree	30.2	25.7	25.6	31.6
Agree	20.8	22.9	11.6	31.2
Uncertain	18.9	17.1	16.3	14.0
Disagree	26.4	22.9	34.9	17.2
Strongly disagree	3.8	11.4	11.6	6.0
Total	100.0	100.0	100.0	100.0

Table 7 displays responses to a positive statement about the general equalitarian openness of the organization. It is valuable because it specifies "both men and women." The easiest response to such a statement is to agree. Yet less than 50 percent stopped on the first two choices. Over one-third registered negative responses to contradict the implied equalitarian practice. (159 were positive, 131 were negative, and 63 were not sure, but would not agree with the statement.)

It appears a major part of the "dispute" is with career advancement practices of the organization in general and not a sexist argument. Note items [41] page 26. There is no difference in feeling demeaned by whether the woman employee is supervised by a man or a woman. Likewise pay is not a factor either. See Table 8. Item [51] page 27, however, seems to give a clue: the personnel director. It is this writer's opinion that the personnel director symbolized the organization or "the system" and thus, receives the full impact of the major dissatisfaction that might be felt toward the organization. Further study of the three items which dealt with training opportunities showed general ignorance or confusion about organizational policies. See [32], [33] and [34] page 24. For insight about a sense of underemployment see responses to [43] on page 26.

TABLE 7

Distribution of responses to the Statement: "This organization is as open as it could afford to be toward both men and women".

Choices	Percentage
Strongly agree	10.8
Agree	33.2
Uncertain	17.5
Disagree	26.0
Strongly disagree	10.2
No response	2.2
Total	100.00

TABLE 8

Distribution of responses to the Statement: "I feel 'looked down on' by my supervisor(s)" by sex of Supervisor

Choices	Sex of Supervisor	
	Man	Woman
Strongly agree	6.7	8.8
Agree	10.3	8.8
Uncertain	5.4	3.5
Disagree	39.5	37.2
Strongly disagree	38.1	41.6
Total	100.0	

Hypothesis 4a: Older women employees are more satisfied." as older women.

TABLE 9

Relative support to the five statements on SBC Agency as a "good place to work"* by age of Women Employees

Relative	Age			
	Under 35	35-49	50-64	65+
Positive agreement on all 5	23.1	29.5	40.7	20.0
Positive agreement on at least 4 of 5	54.4	63.2	70.9	55.0
Positive agreement on at least 3 of 5	76.9	79.0	87.2	80.0
Positive agreement on at least 2 of 5	90.0	88.5	93.0	90.0
Positive agreement on at least 1 of 2	96.9	96.9	96.5	95.0
None of the 5, positive	3.1	3.1	3.5	5.0

*See Appendix A

Hypothesis 4b: Younger women are more highly motivated for career advancement.

Finding: **validated.** Older women employees are about as interested in career advancement as younger women, but not as strongly motivated.

TABLE 10

Distribution of responses to the statement "I would like to advance from the position I now hold" by age of women employees

Choices	Age			
	Under 35	35-49	50-64	65+
Strongly agree	29.6	25.0	8.6	18.8
Agree	36.5	30.4	43.2	37.5
Uncertain	14.5	20.7	16.0	25.0
Disagree	15.1	19.6	28.4	18.8
Strongly disagree	4.4	4.3	3.7	
Total	100.0	100.0	100.0	100.0

Hypothesis 5: Married women employees with children still at home (pre-college age) are less change oriented than single women employees.

Finding: **not validated.** Table 11 displays the lack of significant difference between the two groups specified in the hypothesis.

TABLE 11

Comparison of relative support of the 12 statements on "attitudinal orientation for organizational change"* by marital status and presence of children under age 18

Relative support	Age	
	Never married	Married with both husband and child under 18
Support of 6 to 12 of the 12 statements	23.2	28.4
Support of 3 to 5 of the 12 statements	42.1	38.6
Support of 0 to 2 of the 12 statements	34.7	33.0
Total	100.0	100.0

*See Appendix A

However, during the preparation of data for Table 11 a moderate relationship was noted in the category of widowed, separated and divorced women employees. For high, medium and low change orientations, the widowed, separated and divorced group was 55.9 percent, 20.6 percent, and 23.5 percent, respectively.

Hypothesis 6: Younger women employees who have migrated to the city within the past five years are less change oriented than young women employees who are more permanent residents of the city.

Finding: **not validated.** Younger women employees who are recent migrants to the city are not more change oriented than the longer term residents. In fact, this holds true for all ages. Thus, we conclude that residential mobility is not an indicator of a disposition which would be reflected in a critical attitude desiring organizational change or in a sense of dissatisfaction with a "new" setting.

Table 12 compares the young "newcomers" to the young "old timers."

TABLE 12

Comparison of relative support of the 12 statements on "attitudinal orientation for organizational changes" by age of Women Employees and length of residence

Relative support	Women Under 35	
	Moved to city in past 5 Years	Lived in City 5 or more years
Support of 6 to 12 of the 12 statements	21.8	19.4
Support of 3 to 5 of the 12 statements	31.0	46.3
Support of 0 to 2 of the 12 statements	47.1	34.3
Total	100.0	100.0

*See Appendix A.

Hypothesis 7: Women employees with higher education are more change oriented than women employees with lesser education.

Finding: **not validated.** The response to the question of "How many years of schooling have you had beyond high school?" was poorly worded since non-response is assumed to indicate the participant received no formal training beyond high school. Nevertheless, no significant difference was revealed, as displayed on Table 13.

TABLE 13

Comparison of relative support of the 12 statements on "attitudinal orientation for organizational change"* by education level of Women Employees

Relative support	Education		
	Not gone beyond High School	Some education beyond High School	College graduate or higher
Support of 6 to 12 of the 12 statements	27.5	26.5	41.7
Support of 3 to 5 of the 12 statements	37.6	45.6	30.6
Support of 0 to 2 of the 12 statements	34.9	27.9	27.8
Total	100.0	100.0	100.0

*See Appendix A.

Hypothesis 8: Single women employees from higher status backgrounds (father in "white collar" occupation) are more change oriented than single women employees from lower status backgrounds (father in "blue collar" occupation).

Finding: **not validated.** The relative status background of young single women employees has no significant influence toward or against a desire for organizational change within SBC agencies.

TABLE 14

Comparison of relative support of the 12 statements on "attitudinal orientation for organizational change"* by Relative Status of Parental Background of single Women Employees

Relative support	Relative support	
	"Blue collar"	"White collar"
Support of 6 to 12 of the 12 statements	32.6	33.3
Support of 3 to 5 of the 12 statements	37.0	48.9
Support of 0 to 2 of the 12 statements	30.4	17.8
Total	100.0	100.0

*See Appendix A.

APPENDIX A

Items that formed each composite are listed below by title, item number, and statement as appeared on the questionnaire. **The choices that support the intent of the composite are listed in parenthesis.**

1. Good place to work
 - [37] I doubt that I could get as satisfying a job outside this organization as I have now. (agree, strongly agree)
 - [38] Even though I could use more pay, I think I am being treated fairly. (agree, strongly agree)
 - [41] I feel "looked down on" by my supervisor(s). (disagree, strongly disagree)
 - [45] (Reason for working here) to provide a sense of worthwhile accomplishment. (important, very important)
2. Religious motivation
 - [47] I feel I have been called of God to do the type of work I'm now doing. (agree, strongly agree)
 - [65] (Reason for working here) to fulfill a sense of calling to Christian service. (important, very important)
 - [67] (The one statement that best fits original reason for employment)
 - (1) I came here to work because it is a religious organization
 - (4) I felt God led me to work for him here. (either item checked)
3. Opportunities for advancement
 - [35] This organization is as open as it could afford to be toward both men and women. (agree, strongly agree)
 - [36] Professional positions are open to anyone with skills and experience. (agree, strongly agree)
4. Attitudinal orientation for organizational change (change oriented)
 - [35] This organization is as open as it could afford to be toward both men and women. (disagree, strongly disagree)
 - [36] Professional positions are open to anyone with skills and experience. (disagree, strongly disagree)
 - [37] I doubt that I could get as satisfying a job outside this organization as I have now. (disagree, strongly disagree)
 - [38] Even though I could use more pay, I think I am being treated fairly. (disagree, strongly disagree)

- [39] I would like to advance from the position I now hold. (agree, strongly agree)
- [40] No man would do what I do for the same pay. (agree, strongly agree)
- [41] I feel "looked down on" by my supervisor(s). (agree, strongly agree)
- [43] I feel I have more skills, gifts and interests than my present job demands of me. (agree, strongly agree)
- [44] There are less politics involved in getting promotions in this organization than there are in other places of work. (disagree, strongly disagree)
- [45] I feel comfortable in my professional relationships with my supervisor. (agree, strongly agree)
- [46] I doubt I will be employed here next year. (agree, strongly agree)
- [48] More people should be glad they **have** a job and should quit trying to tell the management how to run the organization. (disagree, strongly disagree)

APPENDIX B

- [1-2] How long have you worked for this organization? 6.6 av.
- [3] Which category best describes your present job?
 - (1) Executive (president, director, vice-president, dean) 1.3%
 - (2) Administrative (supervisor, manager, unit director) 12.4%
 - (3) Consultant-editor-faculty 8.8%
 - (4) Technical (exempt from overtime pay) 4.6%
 - (5) Technical (non-exempt from overtime pay) 6.3%
 - (6) Secretarial-clerical-accounting 62.2%
 - (7) Services (maintenance, delivery, shipping) 1.9%
- [4] How many different jobs have you had in this organization, including this job? 2.0 av.
- [5] How many times were the changes in jobs a promotion? 1.9 av.
- [6-7] How many years do you have until retirement (age 65)? 26.3 av.
How many years of schooling have you had beyond high school!
 - [8] Business school 1.2 av.
 - [9] College 3.2 av.
 - [10] Technical school 1.4 av.
 - [11] Seminary 2.1 av.
 - [12] Other 1.6 av.
- [13] How are you paid?
 - (1) by the hour 20.8%
 - (2) by salary 77.7%
 - (3) by the project 0.0%
- [14-15] How long have you lived in this city? 17.6 av.
- [16] Are you a member of a local church?
 - (1) Yes 89.9%
 - (2) No 9.2%
- [17] If no, are you a member of a church elsewhere!
 - (1) Yes omitted
 - (2) No omitted
- [18] If you are a member of a church please indicate the appropriate category for your church:
 - (1) Southern Baptist 84.7%
 - (2) Other Baptist 2.5%
 - (3) Other Protestant 9.0%
 - (4) Catholic 0.8%
 - (5) Other religion 0.4%

[19]	Please indicate your marital status:		(7) Service Worker (housekeeper, barber, janitor, porter, waiter)	1.5%
	(1) Single, never married	26.0%	(8) Laborer (farmhand, fisherman, gardener, helper)	2.3%
	(2) Married, living with spouse	63.4%	(9) Not employed	3.4%
	(3) Married, not living with spouse	1.5%		
	(4) Divorced	4.6%	[30]	Please check the category which best describes the type of work you prepared for in school (high school, business school, college, technical school, etc.)
	(5) Widowed	3.8%		(1) Professional (accountant, artist, clergyman, dentist, lawyer, librarian, pharmacist, scientist, teacher)
[20]	Since you are or have been married check the category which best describes (described) your husband's occupation:			45.2%
	(1) Professional (accountant, artist, clergyman, dentist, lawyer, librarian, pharmacist, scientist, teacher)	42.3%		(2) Manager, official, proprietor (postmaster, inspector, credit manager)
	(2) Manager, official, proprietor (postmaster, inspector, credit manager)	17.3%		2.1%
	(3) Farmer and farm manager	0.0%		(3) Farmer and farm manager
	(4) Clerical and kindred worker (bookkeeper, cashier, mail carrier, salesperson, secretary, receptionist, shipping clerk)	11.1%		0.0%
	(5) Craftsman, foreman, etc. (brickmason, carpenter, electrician, jeweler, mechanic, painter, tailor)	11.6%		(4) Clerical and kindred worker (bookkeeper, cashier, mail carrier, salesperson, secretary, receptionist, shipping clerk)
	(6) Operative (deliveryman, bus driver, seamstress, dry cleaner, packer, welder, printer)	3.6%		51.9%
	(7) Service worker (housekeeper, barber, janitor, porter, waiter)	1.5%		(5) Craftsman, foreman, etc. (brickmason, carpenter, electrician, jeweler, mechanic, painter, tailor)
	(8) Laborer (farmhand, fisherman, gardener, helper)	0.0%		0.0%
	(9) Not employed	2.3%		(6) Operative (deliveryman, bus driver, seamstress, dry cleaner, packer, welder, printer)
	If you have one or more children living at home indicate the number by the grade in school:			0.4%
[21]	Pre-school or kindergarten	1.1 av.		(7) Service worker (housekeeper, barber, janitor, porter, waiter)
[22]	Grades 1-4	1.1 av.		0.4%
[23]	Grades 5-7	1.2 av.		(8) Laborer (farmhand, fisherman, gardener, helper)
[24]	Grades 8-10	1.1 av.		0.0%
[25]	Grades 11-12	1.2 av.		
[26]	College	1.1 av.		
[27]	Graduate work/seminary	1.0 av.		
[28]	Please indicate the dollar category of the combined incomes in your household (you, your spouse, and/or any other source of income to your household budget):		[31]	If you had the opportunity now, for what type of work would you like to prepare?
	(1) under \$7,500	9.3%		(1) Professional (accountant, artist, clergyman, dentist, lawyer, librarian, pharmacist, scientist, teacher)
	(2) \$ 7,500-\$ 9,999	14.8%		70.3%
	(3) \$10,000-\$14,999	16.9%		(2) Manager, official, proprietor (postmaster, inspector, credit manager)
	(4) \$15,000-\$19,999	15.2%		9.1%
	(5) \$20,000-\$24,999	16.5%		(3) Farmer and farm manager
	(6) \$25,000-\$29,999	14.3%		0.2%
	(7) \$30,000 or more	13.1%		(4) Clerical and kindred worker (bookkeeper, cashier, mail carrier, salesperson, secretary, receptionist, shipping clerk)
[29]	Please check the category which best describes (described) your father's occupation:			20.0%
	(1) Professional (accountant, artist, clergyman, dentist, lawyer, librarian, pharmacist, scientist, teacher)	22.5%		(5) Craftsman, foreman, etc. (brickmason, carpenter, electrician, jeweler, mechanic, painter, tailor)
	(2) Manager, official, proprietor (postmaster, inspector, credit manager)	14.7%		0.4%
	(3) Farmer and farm manager	12.4%		(6) Operative (deliveryman, bus driver, seamstress, dry cleaner, packer, welder, printer)
	(4) Clerical and kindred worker (bookkeeper, cashier, mail carrier, salesperson, secretary, receptionist, shipping clerk)	8.2%		..
	(5) Craftsman, foreman, etc. (brickmason, carpenter, electrician, jeweler, mechanic, painter, tailor)	28.4%		(7) Service worker (housekeeper, barber, janitor, porter, waiter)
	(6) Operative (deliveryman, bus driver, seamstress, dry cleaner, packer, welder, printer)	6.5%		..
				(8) Laborer (farmhand, fisherman, gardener, helper)
				..
				If you wanted to change from a clerical position to a management position, indicate your reaction to the statements:
			[32]	My supervisor would encourage me to enroll in school for such training.
				(1) Strongly agree
				22.2%
				(2) Agree
				37.0%
				(3) Uncertain
				17.5%
				(4) Disagree
				3.4%
				(5) Strongly disagree
				4.7%
				No response
				15.2%
			[33]	My supervisor would help me arrange my work schedule so I could enroll for training and still work here.
				(1) Strongly agree
				16.2%
				(2) Agree
				30.6%
				(3) Uncertain
				26.9%
				(4) Disagree
				6.4%
				(5) Strongly disagree
				6.1%
				No response
				13.8%

[34]	This organization would give me financial aid if I agreed to work here when I completed my training.		(4) Disagree	17.2%	
			(5) Strongly disagree	17.2%	
			No response	2.2%	
	(1) Strongly agree	8.8%	[43]	I feel I have more skills, gifts and interests than my present job demands of me.	
	(2) Agree	14.1%		(1) Strongly agree	18.8%
	(3) Uncertain	33.7%		(2) Agree	41.6%
	(4) Disagree	13.5%		(3) Uncertain	12.5%
	(5) Strongly disagree	14.1%		(4) Disagree	21.3%
	No response	15.8%		(5) Strongly disagree	3.3%
[35]	This organization is as open as it could afford to be toward both men and women.			No response	2.5%
	(1) Strongly agree	10.8%	[44]	There are less politics involved in getting promotions in this organization than there are in other places of work.	
	(2) Agree	33.2%		(1) Strongly agree	7.8%
	(3) Uncertain	17.5%		(2) Agree	29.9%
	(4) Disagree	26.0%		(3) Uncertain	24.7%
	(5) Strongly disagree	10.2%		(4) Disagree	24.1%
	No response	2.2%		(5) Strongly disagree	10.8%
[36]	Professional positions are open to anyone with the skills and experience.			No response	2.8%
	(1) Strongly agree	8.9%	[45]	I feel comfortable in my professional relationships with my supervisor.	
	(2) Agree	36.8%		(1) Strongly agree	32.1%
	(3) Uncertain	17.2%		(2) Agree	49.6%
	(4) Disagree	25.5%		(3) Uncertain	5.8%
	(5) Strongly disagree	9.1%		(4) Disagree	8.6%
	No response	2.5%		(5) Strongly disagree	1.9%
[37]	I doubt that I could get as satisfying a job outside this organization as I have now.			No response	1.9%
	(1) Strongly agree	16.9%	[46]	I doubt I will be employed here next year.	
	(2) Agree	26.9%		(1) Strongly agree	7.8%
	(3) Uncertain	15.0%		(2) Agree	7.8%
	(4) Disagree	26.6%		(3) Uncertain	18.6%
	(5) Strongly disagree	12.7%		(4) Disagree	34.6%
	No response	1.9%		(5) Strongly disagree	29.1%
[38]	Even though I could use more pay, I think I am being treated fairly.			No response	2.2%
	(1) Strongly agree	15.2%	[47]	I feel I have been called of God to do the type of work I'm now doing.	
	(2) Agree	58.4%		(1) Strongly agree	29.9%
	(3) Uncertain	8.6%		(2) Agree	36.8%
	(4) Disagree	13.9%		(3) Uncertain	15.5%
	(5) Strongly disagree	2.2%		(4) Disagree	11.1%
	No response	1.7%		(5) Strongly disagree	4.2%
[39]	I would like to advance from the position I now hold.			No response	2.5%
	(1) Strongly agree	22.2%	[48]	More people should be glad they have a job and should quit trying to tell the management how to run the organization.	
	(2) Agree	35.2%		(1) Strongly agree	7.8%
	(3) Uncertain	16.3%		(2) Agree	24.4%
	(4) Disagree	18.8%		(3) Uncertain	17.5%
	(5) Strongly disagree	3.9%		(4) Disagree	34.1%
	No response	3.6%		(5) Strongly disagree	11.6%
[40]	No man would do what I do for the same pay.			No response	4.7%
	(1) Strongly agree	29.6%	[49]	My religious beliefs are very important to me.	
	(2) Agree	25.5%		(1) Strongly agree	74.2%
	(3) Uncertain	15.0%		(2) Agree	23.5%
	(4) Disagree	20.8%		(3) Uncertain	0.6%
	(5) Strongly disagree	6.9%		(4) Disagree	0.3%
	No response	2.2%		(5) Strongly disagree	0.0%
[41]	I feel "looked down on" by my supervisor(s).			No response	1.4%
	(1) Strongly agree	7.2%	[50]	Management positions are generally closed to women.	
	(2) Agree	9.1%		(1) Strongly agree	10.8%
	(3) Uncertain	4.4%		(2) Agree	26.3%
	(4) Disagree	37.1%		(3) Uncertain	12.5%
	(5) Strongly disagree	39.6%		(4) Disagree	31.6%
	No response	2.5%		(5) Strongly disagree	9.1%
[42]	I hope to work in this organization until I retire.			No response	9.7%
	(1) Strongly agree	15.5%			
	(2) Agree	19.7%			
	(3) Uncertain	28.3%			

[51]	I feel the personnel director represents the concerns of clerical workers more than the "administration" (he/she is my advocate).		[60]	To help buy a house (pay off the mortgage).	
	(1) Strongly agree	5.7%		(1) Very Important	11.3%
	(2) Agree	14.8%		(2) Important	20.0%
	(3) Uncertain	29.3%		(3) Unimportant	3.6%
	(4) Disagree	21.5%		(4) Does not apply	53.6%
	(5) Strongly disagree	13.5%		No response	11.3%
	No response	15.1%	[61]	To provide a career beyond homemaking.	
[52]	I would rather run errands (like getting coffee) for a man supervisor than for a woman supervisor.			(1) Very Important	16.6%
	(1) Strongly agree	7.7%		(2) Important	27.9%
	(2) Agree	12.5%		(3) Unimportant	9.4%
	(3) Uncertain	14.1%		(4) Does not apply	35.3%
	(4) Disagree	31.0%		No response	10.9%
	(5) Strongly disagree	22.2%	[62]	To help pay off some medical, hospital, dental bills.	
	No response	12.5%		(1) Very Important	5.2%
	For what reasons do you work here?			(2) Important	11.5%
	Indicate the importance of each statement as it applies to your employment at this time.			(3) Unimportant	7.8%
				(4) Does not apply	64.7%
				No response	10.9%
[53]	To provide my <i>only</i> source of income.		[63]	To help pay off some debts other than medical and mortgage.	
	(1) Very Important	24.2%		(1) Very Important	5.3%
	(2) Important	19.5%		(2) Important	19.7%
	(3) Unimportant	4.2%		(3) Unimportant	6.5%
	(4) Does not apply	45.2%		(4) Does not apply	57.3%
	No response	6.9%		No response	11.3%
[54]	To supplement another inadequate source(s) of income (i.e., Social Security, alimony, investment, annuity, etc.).		[64]	To help support my parents (at home, convalescent or nursing care, etc.)	
	(1) Very Important	5.5%		(1) Very Important	1.5%
	(2) Important	5.5%		(2) Important	4.6%
	(3) Unimportant	4.2%		(3) Unimportant	2.3%
	(4) Does not apply	74.2%		(4) Does not apply	79.2%
	No response	10.5%		No response	12.4%
[55]	To supplement my husband's income (it takes both of us working to make a decent income).		[65]	To fulfill a sense of calling to Christian service.	
	(1) Very Important	22.9%		(1) Very Important	31.1%
	(2) Important	23.7%		(2) Important	39.5%
	(3) Unimportant	6.1%		(3) Unimportant	5.5%
	(4) Does not apply	38.4%		(4) Does not apply	14.3%
	No response	9.0%		No response	9.6%
[56]	To pay back a loan for my education.		[66]	To provide a sense of worthwhile accomplishment.	
	(1) Very Important	2.1%		(1) Very Important	43.5%
	(2) Important	2.9%		(2) Important	39.3%
	(3) Unimportant	2.3%		(3) Unimportant	3.2%
	(4) Does not apply	81.7%		(4) Does not apply	5.3%
	No response	11.1%		No response	8.6%
[57]	To purchase some items I have put off buying while rearing my children.		[67]	Check the <i>one</i> statement below that best fits why you originally applied for work in this organization.	
	(1) Very Important	1.9%		(1) I came to work here because it is a religious organization.	15.3%
	(2) Important	8.0%		(2) I was invited to work here by the administration.	11.8%
	(3) Unimportant	9.0%		(3) I came to here to work for/with a specific person (a friend, relative, supervisor, etc.).	7.3%
	(4) Does not apply	70.0%		(4) I felt God led me to work for Him here.	37.6%
	No response	11.1%		(5) I came here for no special reason except to earn an income.	23.3%
[58]	To help pay for my child's education.			No response	4.8%
	(1) Very Important	11.8%	[68]	Indicate whether your immediate supervisor is a man or woman.	
	(2) Important	13.9%		(1) Woman supervisor	33.2%
	(3) Unimportant	1.1%		(2) Man supervisor	62.8%
	(4) Does not apply	62.4%		No response	4.0%
	No response	10.7%			
[59]	To help my husband build a retirement "nest egg."				
	(1) Very Important	7.1%			
	(2) Important	18.1%			
	(3) Unimportant	6.5%			
	(4) Does not apply	57.4%			
	No response	10.5%			

QUESTIONNAIRE RESPONSE RATE

	Questionnaires		Percent Returned
	Distributed	Returned	
Brotherhood Commission	21	20	95.2
Executive Committee			
Building and Baptist			
Joint Committee on			
Public Affairs	47	35	74.5
Baptist Joint			
Committee on			
Public Affairs			
Christian Life			
Commission			
Education Commission			
Executive Committee			
Historical Commission			
Seminary Extension			
Foreign Mission			
Board	213	163	76.5
Home Mission			
Board	127	106	83.5
Radio and Television			
Commission	46	41	89.1
Seminaries	193	99	51.3
Golden Gate			
Midwestern			
New Orleans			
Southeastern			
Southern			
Woman's Missionary Union	88	60	68.2
Total	735	524	71.3

EMPLOYMENT SURVEY

	Executive Officers		Administrative Supervisors		Clerical, Accounting, Computer		Building Maintenance		Total Employees	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
	Annuity Board	16	1	12	24	2	93	26	3	56
Brotherhood Commission	9	1	18	16	0	11	-	-	27	18
Christian Life Commission	6	0	1	1	0	4	-	-	7	5
Education Commission	3	1	1	0	0	4	-	-	4	5
Foreign Mission Board	45	2	41	23	12	182	5	2	115	208
Historical Commission	3	0	0	0	0	5	-	-	3	5
Home Mission Board	-	7	-	12	-	100	-	-	-	140
Public Affairs	4	0	1	5	0	0	-	-	5	5
Radio & TV	24	4	33	11	8	37	3	0	68	52
Seminary Extension	3	0	3	0	1	9	-	-	7	9
Southern Baptist Foundation	1	0	0	1	0	3	-	-	-	8
Stewardship Commission	-	-	-	-	-	8	-	-	-	8
Sunday School Board	-	-	-	-	-	-	-	-	430	531
Woman's Missionary Union	0	9	0	45	0	40	2	2	2	96

Prepared by Paula Clayton

Consultation on Women in Church-Related Vocations

Sponsoring Agencies

Baptist Joint Committee on Public Affairs
Brotherhood Commission
Christian Life Commission
Foreign Mission Board
Historical Commission
Home Mission Board
Radio and Television Commission
Southeastern Baptist Theological Seminary
Southern Baptist Theological Seminary
Sunday School Board
Woman's Missionary Union

Steering Committee

Catherine Allen, WMU (chair)
Winston Crawley, FMB
Orrin Morris, HMB
Morton Rose, SSB
Ron Tonks, HC
Clarence Duncan, RTVC
Alan Neely, SEBTS
Harry Hollis, CLC
Connie Davis, BC
Stan Hastey, BJC

Program and Research Subcommittee

Bobbie Sorrill, WMU (chair)
Walter Shurden, SBTS
Nell Magee, SSB
Stan Hastey, BJC
Harry Hollis, CLC
Bill O'Brien, FMB
Phil Jones, HMB
Orrin Morris, HMB
Alan Neely, SEBTS
Ron Tonks, HC

Arrangements Subcommittee

Martha Jo Glazner, SSB (chair)
Ginny Davis, SSB
Bill Halbert, SSB

Finance Subcommittee

LaVenia Neal, WMU (chair)
Hettie Johnson, HMB
Judy Jacobs, SSB

Findings Subcommittee

Elaine Furlow, HMB (chair)
Connie Davis, BC
Clarence Duncan, RTVC
Tom Hill, FMB
Roy Jennings, BC
Alice Magill, SSB
Bonnie Shields, WMU
Ron Tonks, HC

Special Assistance

Technical: Bo Reece, SSB

Special Appreciation

Sunday School Board for use of meeting facilities

Publicity and Publications Subcommittee

Johnni Johnson, FMB (chair)
Jennifer Bryon, SSB
Mary Ann Ward, WMU
Bonnie Sparrow, RTVC

Press Room

Debbie Baird Buie, WMU
Mary Ann Ward, WMU
Johnni Johnson, FMB
Bonnie Sparrow, RTVC
Janet Kelly, Executive Committee
Judy Touchton, HMB
Debbie Stewart, Baptist General Convention of Texas
David Wilkerson, CLC
Norman Jameson, Baptist Press
Jennifer Bryon, SSB
Bracey Campbell, SSB
Jerilynn Wood, SSB
Barbara White, SSB
Tim Fields, BC
Mark Sandlin, SSB

The consultation originated in the Missions Coordination Subcommittee of the Inter-Agency Council and was conducted under the auspices of the IAC. The sponsoring agencies provided staff leadership and basic funding and services for the Consultation.

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