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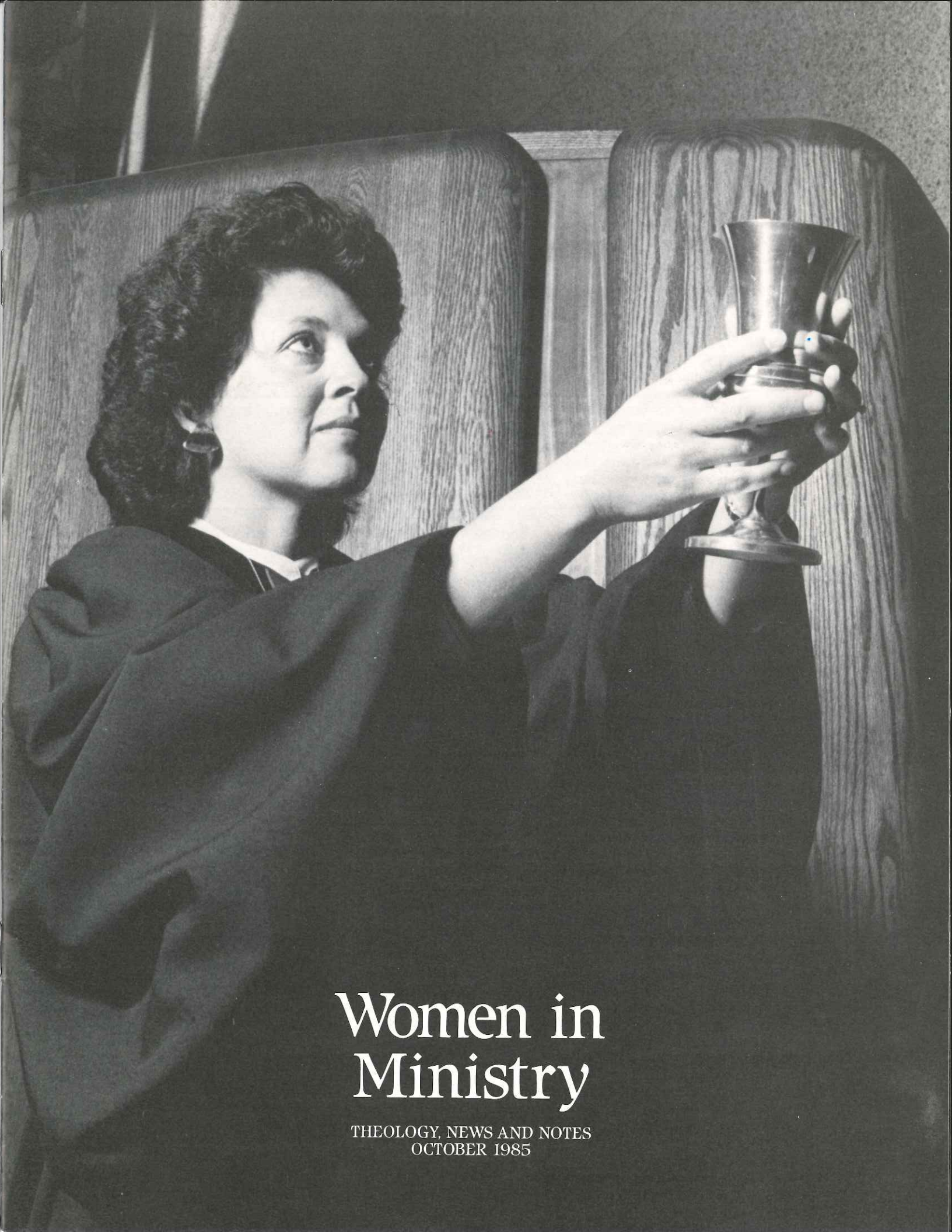
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Women in Ministry

THEOLOGY, NEWS AND NOTES
OCTOBER 1985

Introduction

In June of 1975 we published an issue entitled **Women In Transition**. At that time controversy surrounded the roles and functions of women in the home, the church, and society in general. We presented a number of evangelical and historical perspectives concerning women and examined "traditional" assumptions and alternatives. We posed such questions as "What is the proper place of women?" "What gifts are women allowed to exercise within the church?" and "Should women be ordained?" That was ten years ago.

This year Fuller Theological Seminary is celebrating the tenth anniversary of its Office of Women's Concerns, an office created in response to the needs and concerns of women at Fuller for recognition, specialized aid, counseling and placement.

The last two decades have been critical for women, not only at Fuller but throughout the Christian world. Seminaries across the United States are experiencing an ever-increasing influx of women students, a significant movement that is well documented in the comparative data we publish on pages 5 and 6.

This issue should not be seen as a polemic. Through its contributors it seeks to explore what it is like to be a woman pastor, the historical precedents, and the life and ministry experiences of five ordained women.

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Women and Preaching

by Karen Jo Torjesen

Women have always been proclaimers of the Word and leaders of Christian communities. Like men they have always responded to the claims of the gospel of Jesus Christ on their gifts and on their lives, though many of their stories lie forgotten in dusty corners of church history. These women, as we shall see, stand before us as a "great cloud of witnesses" who by faith responded to the call to preach, who by faith endured the opposition of their brothers and who by faith over nineteen centuries have built up the household of God.

Although the call to preach the gospel of Jesus Christ has always come with a warning that opposition would surely follow, women's response to this call has been made even more difficult or dangerous by a cluster of ideas on the nature of woman taken over from the Graeco-Roman world by early Christianity. The Greek philosophers attempted to give a systematic and ordered formulation of principles which they thought to be operating in their society. It seemed to them that all of society divided naturally into two spheres—the sphere of the public or the political sphere, and the sphere of the private, the household. Men, they judged, by virtue of a superior rational nature were suited to participate in the political sphere; women, because their rational nature was judged weaker, were suited to govern the household.

The presumption that men possessed an undiminished rational nature meant that they were also destined to rule over women, whose rational nature was weaker. Integral to this idea was the judgment that women's weaker rational nature was more susceptible to the emotions and passions. These theories about society, women's place in it and their corresponding "nature" were adapted by Christian theologians, sometimes

modified and sometimes expanded. But throughout the history of women's ministries women have had to deal with this set of theories in one form or another.

Let us now look at the march of women preachers, teachers and evangelists across the centuries. We will see them responding to a call that could not be resisted and we will see them resisting the application of these theories about women to their ministries. The most important women for this whole tradition are the women who knew Jesus personally. Century after century Jesus' acceptance of these women as co-workers and the equality they enjoyed with the male disciples were appealed to by women whose right to minister had been challenged. The names of Mary Magdalene, the first disciple to be commissioned with the message of resurrection, Salome, Mary the daughter of James, and Junia, the woman whom Paul designates as foremost among the apostles, appear in women's arguments defending their right to minister.

Christianity was unusually open to women's leadership in the first two centuries. The earliest congregations assembled in homes and were led by the householder offering hospitality; often it was a woman such as Phoebe or Prisca or Lydia or Nympha or Chloe. Since Graeco-Roman society accepted the leadership of women so long as it was confined to the private sphere, Christian practices and pagan social mores did not come into conflict. The failure of early Christianity to gain the status of a "legal religion" and the sporadic persecutions kept the early churches circumscribed within the private sphere of the household for more than two centuries.

Not until the middle of the third century did Christianity move out of homes to meet in buildings set aside exclusively for Christian worship. This was the beginning of the early churches' transition from the private to the public sphere. Changes in organizational structure, modeled on Roman administrative structures to accommodate the numerical growth of the congregations, accelerated this process. Women who continued their two-centuries-old ministries of preaching and teaching were now criticized. Pagans hurled accusations of scandal against the Christians, because the Christian women behaved like courtesans, moving freely about in public, speaking to men without shame. According to the social norms of pagan society, a woman who abandoned the private sphere of the household for public activity was assumed to have also abandoned the supreme virtue of chastity. Christian women preaching and teaching outside the context of the household fell into this category. The literature of the late third and early fourth centuries shows the churches reacting vigorously both to restrict the ministries of women by denying them the right to preach, teach or baptize and to confine them to their homes by arguing that their only proper ministry was prayer.

Women did not stop preaching and teaching. In the third century Christian scholars like Origen and Hippolytus had developed new methods of Scripture study and had produced extensive commentaries. These were beginning to appear in the libraries of educated Christians and fourth-century theologians were already using them as sources for their own commentaries. Women of the upper classes like Paula and Melainia, whose education made these works accessible, gathered around themselves like-minded women for intensive Scripture and theological study. Out of these grew powerful and influential women's

“Christianity was unusually open to women’s leadership in the first two centuries.”

communities whose influence extended even to the imperial court. These communities provided the new context for women’s teaching and preaching.

When Roman power weakened and collapsed in the west and a feudal social structure replaced the Roman political order, women’s communities became even more powerful. The leaders of these women’s communities, such as Sancha Garcia of Spain or the abbess Mathilda of Germany, were responsible not just for the spiritual well-being of their communities, but also for that of all the villages and churches within the jurisdiction of their religious houses (sometimes as many as 40). While preaching and teaching were their main duties their work included disciplinary, financial, administrative and judicial tasks.

In the early centuries of the medieval period women exercised these powers uncontended, but in the twelfth century the literature of the Graeco-Roman world was rediscovered and the old theories on women’s nature and women’s role were revived and assimilated into medieval theology. Thomas Aquinas argued from the theory of women’s subordination that a woman could not be ordained a priest since she could not reflect the supremacy of that position as one who was in subjection to man. Slowly the powers of the medieval abbesses were eroded as Aristotelian philosophy nourished the stream of medieval theology; however, the spiritual authority of women was undiminished. Men and women from all stations in life made pilgrimages to visit Julian Norwich or Hildegard of Bingen, both outstanding theologians and mystics.

The decision of the medieval theologians that women must be excluded from ordination on the basis of the theory of women’s subordination was inherited by the theologians of the Reformation and, while they reformed many aspects of

the theology of ordination, they did not reform the medieval practice of excluding women from ordination. But women did not stop preaching and teaching. Along the fringes of the churches which enjoyed state support were protesting groups which formed communities and often in these a woman’s leadership was welcome. The most outstanding of these, the Quakers, actively encouraged women’s leadership in their meetings.

Then in the revival movements of the 18th century it seemed as if Christianity itself had moved out of its churches and onto the streets. And here the “preaching ladies” had their finest hour. By the power of their words and the forces of their personalities Frances Willard, Phoebe Palmer, Maggie van Cott created their own congregations as they travelled. They were legitimized only by an overwhelming sense of God’s call: the authority of the revivalists did not come from ordination.

The romantic movement of the preceding century had greatly modified the philosophers’ theories on the nature of women. The theory of woman’s subordination remained unchallenged, but the Greek notion that woman’s nature was inferior because she lacked a fully developed rational nature was turned on its head, because the theoreticians of the romantic movement glorified feeling above thinking, sensitivity above rationality, the moral above the political, and woman’s nature was the supreme exemplification of all these virtues. And they could be preserved only when women remained in the protected sphere of the private. Preaching ladies had not only abandoned the private sphere but

their presence in public threatened to unravel the entire fragile fabric of the female nature. The women preachers countered by insisting that their proper sphere was the sphere to which they were called and compelled by the Word of God.

Spurred by a call to campaign against the evils of slavery, drunkenness and prostitution, women reformers took to the streets on the heels of their preaching sisters. They too encountered the same angry protest that they had left the sphere which God had assigned to them and were engaging in activities detrimental to their God-given nature. It was in the struggle against slavery and as a result of the bitter attacks on their right to publicly defend the rights of slaves that women abolitionists took up the cause of women’s suffrage. They argued that since God had called women to work for the moral reform of the nation they needed the vote to carry out that responsibility.

When in 1920 women gained the vote, their presence in the public sphere was finally formally accepted. It is perhaps this that really laid the foundation for the acceptance of women’s ordination in the twentieth century. The women revivalists who had preached to thousands and founded and pastored their own churches had been pressing for

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Significant Statistics

ENROLLMENTS IN SELECTED SEMINARY PROGRAMS BY SEX, PROGRAM AND DENOMINATION: 1980

	Professional Programs			B.D./M.Div. Programs		
	M	F	(% female)	M	F	(% female)
Roman Catholic in Canada	382	237	(38)	233	33	(12)
United Church of Canada	211	166	(44)	141	101	(42)
American Baptist	807	240	(23)	424	137	(24)
Southern Baptist	7110	1606	(18)	4220	403	(9)
Christian Church	599	206	(26)	337	117	(26)
Lutheran: LCA	800	257	(24)	544	173	(24)
United Methodist	2816	1129	(29)	1765	736	(29)
Presbyterian (U.S.A.)	564	194	(26)	165	43	(21)
United Presbyterian	2161	523	(19)	809	376	(32)
Episcopal	669	304	(31)	509	192	(27)
Roman Catholic (U.S.A.)	4194	1188	(22)	3005	208	(6)
United Church of Christ	834	423	(34)	340	275	(45)
Non-Denominational	5991	1827	(23)	3426	678	(17)
TOTALS	27,138	8,300	(31)	15,918	3,472	(22)

ATTITUDINAL DIMENSION OF RECEPTIVITY (%) ♦

	Prefer a man	No difference	Prefer a woman
Senior or sole pastor	60	39	1
Associate or assistant pastor	21	76	3
Minister of education	7	78	15
Minister of music	7	85	9
Youth minister	21	75	4
Performing a baptism	27	72	1
Administering the Lord’s Supper	27	73	1
Preaching a sermon	33	66	1
Conducting a funeral	33	67	1
Advising about a personal problem	25	71	4
Moderating the session meeting	21	78	1
Coordinating church staff as senior minister	39	60	1
Working with a contractor to renovate the church	45	54	1
Planning the congregation’s annual budget	17	81	2
Pronouncing the congregational call to worship	13	86	1
Reading the Scripture lesson	9	90	1
Leading a pastoral prayer	14	86	1
Pronouncing the benediction	16	83	1
Visiting in the hospital	13	84	3
Developing the church’s programs	14	84	1

INCREASE IN SELECTED SEMINARY ENROLLMENTS: 1972-1980 ♦

Program	Rate of Increase
Total enrollment	66%
Male enrollment	31%
Female enrollment	223%
Enrollment in professional tracks	
males	36%
females	248%
Female enrollment in “ordination” degree programs	241%

ACKNOWLEDGEMENTS:

Marvin J. Taylor, ed. *Fact Book on Theological Education: 1980-81*. American Association of Theological Schools, Vandalia, Ohio.

♦ Charts marked with this symbol are based on a 1980 national-sample survey of the Presbyterian Panel, consisting of approximately 3,800 lay church members, lay leaders, pastors and clergy in specialized ministries.

PERCENTAGE OF CLERGY THAT ARE WOMEN

Denominations are generally arranged from the most liberal at the top to the most conservative at the bottom. Women have made inroads at both ends of the spectrum.

San Jose Mercury News/Knight-Ridder News Service, May 1985.

Unitarian Universalist Assoc.	18%
Reform Judaism	6%
United Church of Christ	12%
Presbyterian Church (U.S.A.)	6%
United Methodist Church	5%
Episcopal Church	7%
Lutheran Church in America	4%
Disciples of Christ	10%
American Lutheran Church	3%
American Baptist Churches, USA	4%
Conservative Judaism	1%
Southern Baptist Convention	1%
Roman Catholic	0%
Lutheran Church—Missouri Synod	0%
Assemblies of God	11%
African Methodist Episcopal Church	13%
Pentecostal Holiness Church International	17%
United Pentecostal Church International	6%
Church of God in Christ International	12%
Church of God in Christ, Inc.	1%
Greek Orthodox	0%
Orthodox Judaism	0%

RESPONSES INDICATING STEREOTYPING % ♦

Questions	Percentage of Panel responding "definitely" or "probably" correct		
	Members served by interims	Members with installed clergywomen	Laypersons on panel
*1. A woman minister who is married can fulfill her responsibilities as wife and mother just as well as if she were not working full time.	63	68	47
2. Women are likely to have higher levels of absenteeism from work than men.	14	20	27
3. Women ministers are likely to change jobs more often than are men.	12	21	18
4. Women who try to be both full-time ministers and wives and mothers are likely to have emotional problems due to all the demands placed on them by both jobs.	47	45	53
5. The children of women who are full-time ministers are likely to have personal problems due to the lack of adequate care and attention.	25	24	30
6. Since most churches today are competing with each other for members, they need the strong leadership that mostly men can give.	20	33	37
*7. A woman's temperament is just as suited for the pastoral ministry as a man's.	91	89	82

*Agreeing with this item indicates the non-stereotyped response. Assenting to the other items indicates the stereotyped response.

PREFERENCE FOR MEN AS MINISTERS (%) ♦

Questions	Percentage of Panel indicating preference for a man		
	Members served by interims	Members with installed clergywomen	Laypersons on panel
1. Senior or sole pastor	32	21	60
2. Associate or assistant pastor	9	10	21
3. Minister of education	2	9	7
4. Minister of music	2	4	7
5. Youth minister	18	13	21
6. Performing baptism	16	19	27
7. Administering the Lord's supper	8	13	27
8. Preaching a sermon	9	11	33
9. Leading a pastoral prayer	6	9	14
10. Conducting a funeral	17	15	33
11. Advising about a personal problem	22	25	25
12. Moderating the session meeting	9	11	21
13. Coordinating church staff as senior minister	20	20	39
14. Working with a contractor to renovate the church	53	58	45
15. Planning the congregation's annual budget	11	20	17

Views of a Newcomer to the Pulpit

by Elizabeth Nordquist

I suspect that no one was more surprised than I to find myself an associate pastor at Bel Air Presbyterian Church. To be ordained had never even been a secret wish; to preach had never been an aspiration; to work in a highly-organized business office had never been a goal. Even when Fuller founded its Office of Women's Concerns in 1975, it had not occurred to me that my life might be shaped by its founding or by the Seminary's prophetic role in encouraging and deploying women to the ordained ministry.

Yet, in spite of my limited expectations of God and myself, today—in my response to God's calling me to the ministry of the Presbyterian Church (U.S.A.)—I know I am doing the tasks for which I have been gifted and I am becoming the person whom I was created to be. More importantly, I see that the response of women to God's call to ordained ministry is vital to the body of Christ as well.

The contributions we women clergy make are many. I can characterize some of them by portraits of people to whom I minister.

Dianne is in her early 30s, an accomplished and successful career woman with graduate degrees and prestigious jobs on her resume. Through the providential placement of people next to her by God's Spirit, she met Jesus Christ last year. She and her new husband attend our church, and they are eager to learn about the Christian faith. However, she brings grief with her from the past—hurt from being raised in an alcoholic family, and the implications of her young, upwardly-mobile professional status—choices she has made about children and career that she sees now, as a Christian, in a different perspective. When she comes to seek me out she says, as many others do, "I've never talked to a pastor before,

but I thought that since you are a woman, you might understand."

The socialization and upbringing of women in North America is different from that of men, and for many women having a woman designated and enabled to be a minister—a doer and proclaimer of God's Word—makes these women feel included and represented in a significant way in the Church.

Almost every time I preach in the Sunday worship services—which is quarterly—I get responses from women of all ages and stages of life, telling me that in some way I have heard and spoken to their hearts. Sometimes, I am surprised by this, because I have never preached from the pulpit on "the woman's issue," nor have I deliberately sought to speak to or for women. Apparently, however, by being all that I am, God uses me to serve a part of the Church that hasn't always felt served before. For some of these women, seeing me work—called by God, called by my congregation, affirmed by my colleagues in ministry—says to them, "There is hope for me to enter fully into God's design for me...I am acceptable...I can develop my unique spiritual gifts...I can be healed."

In God's grace, my ministry is not only heard and needed by women, as unique as that opportunity is. David is another parishioner of mine. He is single and just beginning his career. He is not included in the host of Women's Ministries activities, so he only interacts with me occasionally, sometimes very informally—in committee meetings or as a guest speaker to one of our singles groups. Yet he has let me know that my ministry is important to him. He tells me, first, that my perspective gives him a new perspective on his own attitude and relationship to women. As a man, educated to a stereotypical male career and raised in a church that had entirely masculine leadership,

David's attitudes and ideas about women were formed without much awareness and consciousness on his part. Now, as he matures in Christian faith, he is finding that some of those presumptions are not useful, possibly not even just or right. He tells me that my presence, demeanor and heart force him to look at those attitudes and behaviors and to consider what God wants of him in all of his relationships with women—work colleagues, co-leaders in ministry, and family members.

Second, David professes he has learned from my ministry something which has to do with my approach to Scripture, to theology. When I was a student of preaching and then a teaching assistant for Ian Pitt-Watson and Robert Schaper at Fuller, we went around and around on whether there was such a thing as "woman's preaching." My professors adamantly refused to accept a "separate but equal" classification of women in the pulpit. We evaluated, then became evaluators ourselves; we concentrated on unity of theme, integrity of exegesis of Scripture, and balance between "His story" and "our story."

Today, however, having ministered in a congregation for two years, I am aware that my sisters in ministry and I do bring a different sensibility to our preaching. God's Word has become real to me in the particularity of my female experience—in developing from girlhood to womanhood, in learning to accept God's view of me rather than society's, in choosing and responding to a life partner, in giving birth to children and caring for them. My social activities as I grew up—nattering away with teenage compatriots, weeping over real and imagined exclusion and rejection, reading fantasy and romance and dreaming about its invasion into my

"My sisters in ministry and I do bring a different sensibility to our preaching."

life—inform my preparation process as I teach and preach. When I teach the parable of the prodigal son, I think of prodigal and elder daughters I have known, whose pain and anger and jealousy separated them from their parents and each other. When I read the story of Joseph, I am reminded of the fable of Cinderella, which has captured the fantasies of so many girls to their detriment; yet I remember that the story of Joseph teaches us of God's sovereignty, God's redemption, and our need to forgive—even as forlorn or broken would-be Cinderellas. The stuff of my life—my sensibilities, my growing up—is used by God to open to my congregation a different window on God's great truths.

I believe God uses women pastors to speak to women, to men, and, through particular issues, to all. Ann is a faithful member of our church. Her life looks normal, even ordinary, from the outside. Yet, she carries within her deep scars and pain from her past, when she was the target of incest and abuse from her Christian family of origin. She had tried to tell a pastor about it; the response she got was that somehow she had imagined it, or if it were true she had invited it. She never dared to tell anyone about it again. The damage done to her was deep and lasting. She came to me, presumably about something else, and as her story unfolded she revealed the tragedy of her victimization, both in the abuse and in the lack of pastoral care. I assured her then, and continue to assure her, that God did not intend this for her, that nothing she might have done deserved it, that God could and would heal her, and that she could grow into God's intention for her as a woman loved by our Lord Jesus Christ.

The portrait I've painted is a composite. There is not just one such victim in a congregation of our size, or of almost any other congregation.

Both church and society have been slow to acknowledge the evil of the family systems in which the powerful dominate and violate the powerless.

I believe that part of my calling is not only to comfort and bind the wounds of victims of domestic violence in the name of Jesus Christ, but to speak to the issues themselves, searching and proclaiming Scripture diligently to provide the church with God's attitude about power and servanthood and justice and mercy.

I am amazed and grateful that I am able to participate in the unique contributions that women are making to pastoral ministries. We are being called to speak truth to issues where falseness has not been recognized before, to speak peace to people who have heretofore been unwilling to consider reconciliation, to speak righteousness to systems built on unrighteous assumptions, and in the tradition of those women at the empty tomb of Jesus Christ to proclaim Him from a perspective that has not always been heard in the church or the world.

Ministry—being God's transparent channel of grace—is something for which women called by God are suited and gifted, and I am convinced that our presence in the church is a complement and an augmentation to our brothers who until recently have shouldered alone the burdens of proclaiming the Kingdom from the pulpit.

Convinced as I am that I am called to pastoral ministry, I confess it is not always easy for me, as a woman. Not everyone, staff or parishioner, welcomes a woman into a local church warmly. My sisters in ministry and I all have our stories of pain and embarrassment—of people leaving the congregation, withholding tithes in hope we will be fired, and refusing our

hospital calls and our availability for weddings and memorial services.

I am always given pause when I ascend to a pulpit to preach and read the words, "Sir, we would see Jesus." I do a quick mental exegesis to remind myself it's not Elizabeth they don't want to see, but *anyone* who might obscure the living Word.

Sometimes it is wearying to know that every time I preach someone will check out before I begin, just because I am a woman.

As uncomfortable as those incidents and encounters are, I know that they "come with the (ministry) territory" for women and are the counterpart in female experience to the slings and arrows at our male colleagues. And certainly every person who has been in ministry has experienced similar kinds of rebuffs and obstacles.

There are two major areas of ministry with which I struggle regularly. The first is the hierarchical and structured nature of the institution of the church, even the most connectational and collegial one. I wondered, in my first year on staff, whether I had mistaken the direction of my candidates' committee to go to seminary; the training I needed was an M.B.A., more than an M.Div.! My years in the church as lay person and clergy have taught me that Peter Drucker, "management by objective" and "quests for excellence" have done much to correct what had been flabby and frustrating in church administration. However, I struggle personally with the concomitant ethos that arises from the corporate model applied to the church.

One of my male colleagues in ministry talks about "turf orientation"—a sense of proprietariness about one's personal ministries, especially the successes; a sense of competition between pastors for the "plums"—the most prestigious positions, in the most prestigious churches, in the most prestigious

"We are being called...in the tradition of those women at the empty tomb of Jesus Christ."

communities; evaluation of the "products" of ministry—numbers in attendance, money raised, buildings built, programs generated—rather than how those products came about—with patience, love, gentleness and joy.

It is hard for me to figure out where my life in the church fits into that model. It is hard for me to see to it that Jesus' paradigm of the first being last and of leadership through service gets enacted. I find I have to be vigorous in my spiritual awareness, to watch against the arrogance, insensitivity and abuse of power that tempt me in a milieu where I am perceived to be among the powerful. I find that I have to work hard to remember that the purpose of all the systems, reports, budgets and evaluation is to proclaim Jesus Christ and to be His people in the middle of a world which generally pays no attention to His claims or purposes. I struggle to budget my time between study and devotion and the urgency of administration.

I know I don't struggle with this alone. My friends on my pastoral staff are in that struggle, too. The corporate model seems a greater challenge for me, having come from a completely non-corporate system. I try to be honest before God and the Body about the difficulty of that model, the ways I can be accountable to it, and how I can work with it.

The second area of challenge is one that is a struggle for every family person in ministry as a career: the conflicting demands of relationships and of the call to minister. Every pastor on our staff has a spouse and children; we often share our concerns about being who we are called to be in

both arenas. Maybe what is different for me is my history of motherhood and caretaking and the investment that I have made from the home front, physically, emotionally and spiritually, in my husband, children, parents, siblings and friends.

When I sensed that God was calling me to the pastorate, I was sure that if the call were genuine there would be a way for me to be faithful to my first call—to husband and family—as well as to this next call—to ministry. I still believe that, although it is a challenge for me to know, in the moment, which call takes precedence. My children are growing up, increasingly capable of their own maintenance, becoming independent. My husband is supportive to a degree unrivaled by any man I know. I have been able to ask for, and get, help from them all for some of the logistical tasks that are part of the process of living.

But, as every mother with a calling does, I also feel urgently my own expectations, my family's expectations, and the expectations of my constituency. Mine are the most demanding and most difficult to meet; they can be unrealistic and overwhelming. Yet much of what prepared me for the kind of ministry I have was nurtured in the crucible of my relationships; I now find it a challenge to choose with whom to be in each moment. On occasion, I've thought the early church had a good plan, entrusting the leadership of the institution to the unencumbered and unfamilied. But, in my better moments, I know that the clutteredness of my life, with children, puppies, former students, relatives, neighbors, seminary buddies and church members, is the place where I can seek the Lord and proclaim the good news of the gospel, the good news of forgiveness, reconciliation, health of spirit, and freedom to incarnate the gospel wherever God puts a person.

I am grateful for, and challenged by, the gospel ministry as I am experiencing it. I never expected it would be easy or smooth, and I hope that as women are faithful to their callings, the church is going to be even more effective in its outreach to the needs of the world.

I hope that in the span of my ministry I will become a deeper, more Christ-like, more honest messenger of the gospel; that I can be more open to the variety of people to whom God leads me; that I will encounter from male colleagues more genuine friendship and support; that I will continue to see the displaced, the disenfranchised, the marginalized, the powerless and to speak words of comfort to them, while challenging repentance from the forces that oppress.

Therefore, having this ministry by the mercy of God, we do not lose heart... for what we preach is not ourselves but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. (II Cor. 4:1,5)

God grant me the grace so to do!

The **REVEREND ELIZABETH NORDQUIST** is minister of Worship and Community Life at Bel Air Presbyterian Church in Bel Air, California. She received her B.A. in English from the University of California at Los Angeles and her M.Div. from Fuller Theological Seminary ('85).



Women as Church Planters?

by Marie Wiebe

“No one is going to come to a church that a woman starts,” I replied to the assistant superintendent of our Pacific Southwest Conference. He had asked me if I would consider planting a new church in Camarillo. I also said, “It sounds exhausting and how do you do it anyway?” As soon as I’d said it, I realized that my first comment wasn’t true. Up until then, my job as associate pastor had involved outreach and visitation, and many new people had joined the church. A number had told me that they were coming because of me. Those words astonished me, because often I felt I had to prove it was all right for me, a woman, to be a pastor. However, that opinion came more from other pastors and longtime members of the congregation. The new people that I had led to Christ, or helped in their renewal to commitment, had no such problems. They didn’t know that women in ministry was an issue.

So on that day I was not too open to the idea, but our assistant superintendent is not an easy person to turn down. He asked if I would at least go with him to get all the demographic information on the area. One day in May of 1984 we set out. On that trip, he shared the vision he had for the church, and that I was the obvious one to be the developer pastor, since I already lived in Camarillo. He also wanted to help provide a new model for women as pastors in our denomination. He was convinced it would work. That day was the first hint I had that this could be God’s idea, too, and not just the assistant superintendent’s. I began to pray seriously about it, quite surprised that God could be leading me in this new direction. The assurance grew as the days passed.

We had a couple of exploratory and then organizational meetings. In October we rented the Community Center for Sunday evening meetings.

I had heard that the Charles E. Fuller Institute of Evangelism and Church Growth was having their third “How to Plant a Church” seminar that fall and so I went. It was an exhausting but empowering experience. Because of a wealth of research and statistics the Institute is able to significantly help new church planters. Much of it rang true with what I was already learning and knew from years of experience in reaching out to new people. It was very helpful and gave me real tools for the task.

We have also had a good support system. The Covenant denomination has made a real commitment to church planting, especially in our Pacific Southwest Conference. The assistant superintendent was called with that specific job description. Thus, I never felt that I was on my own. He was there with information and advice. The closest two Covenant churches were asked to be parenting churches. Two lay members and the pastor from each joined the assistant superintendent and me as an advisory and support team. Concerns and specific prayer requests are continually carried back to their congregations—whose prayer support has been vital to our success. They have also supported us financially. With one church’s gift, we purchased our chairs, and with the other we printed 18,000 brochures, mailing them to every home in Camarillo. We are still getting results from the brochures. One of the churches gives to us also on a monthly basis and has often sent some of its people to worship with us. That is a real encouragement. To have people join us, especially at first when we were a smaller group, boosted our morale. It also helped visitors to feel more comfortable. If a group is too

small, some persons feel conspicuous. A member from the other church lent us his piano and several times singers have come to enrich our worship services.

There is another reason that I value the parenting churches and our Pacific Southwest Conference. As a church planter, I need to be accountable. The biblical model of ministry is team ministry, not the solo star model one often sees in new church planting. I am as prone to mistakes as anyone else and I want to avoid harming a new church as much as possible by being accountable to others.

In my former church, I was hired to work two-thirds time. At first the plan for starting the new church was that I would do it in the one-third time that I was free. This proved a problem because I actually did not have any free time. Many weeks I worked 50 to 60 hours per week. After much consideration, I made a decision to work the two-thirds time and give the extra time each week to the new fellowship group. As things progressed I realized that this was not going to work. It is hard to focus on two very different tasks. I needed to put all my energies into one area. Therefore I made a second hard decision and resigned as associate pastor at the end of the year. I knew the new church would not coalesce until we worshipped together on Sunday morning.

We started meeting for worship on the first Sunday morning of January, 1985. We were very fortunate to have found good facilities by renting rooms in a former career college building. Since it had stood empty for two years, we were able to get it for a

“Women haven’t always had the chance to take responsible and visible roles in the church.”

good price. We started out by renting three rooms, then four, and now other rooms are available for us as we grow.

We are eight months old and I am learning some facts about church planting as a woman which I did not expect:

- For the first wedding I performed, the young man had grown up with such abuse from his father that he did not relate comfortably to men. Before I knew their story, I had been surprised that they selected me, the woman intern, to officiate at their wedding. They were grateful they had the chance to choose.

- I also have learned how important my presence in leading worship has become to women in the congregation. They had never felt so accepted or represented in the church before.

- During my year of internship, the deacons had voted to allow the women deacons to serve communion. (Previously, the women had only washed the cups!) And they also voted to determine if I would be allowed to administer communion. Now, there is no line drawn in our church to keep women from full participation in congregational life.

- I have also heard some delightful stories regarding girls in the congregation. When asked what they were going to do when they grow up, some have replied, “I’m going to be like Pastor Marie.” The role model had never been there before.

- The volume of counseling has been another surprise to me. Both men and women have responded to the option of coming to a woman pastor.

- I have grown to understand how mothering has been a good experience to learn shepherding of the flock. There has been a lot of the same everydayness, the same need for loving, patient nurture and the same belief that someday the people will be

mature and off on their own—helping others to grow. All the interruptions and caring for the many small details of the pastorate have not been as upsetting for me as for some of the other pastors I have observed. They constantly work to control their schedules and consequently spend a lot of time being upset by the unrelenting demands of people whose lives don’t fit into tidy plans. I also learned as a mother that methods are expendable. If one plan to teach my children something wasn’t working, I gave it up for something else that worked. That seems harder for some pastors to do. Their ego is somehow tied up with their methods and programs and people no longer take first precedence.

Here in our new church, I am not seen as the “woman pastor.” I am just seen as the pastor. I had read that developer pastors “could do no wrong” since they were the only pastor that a congregation had known. That is true here and I had no idea how great that would feel as a woman. To experience such a high level of commitment and support is wonderful. Women in ministry is not an issue. I discovered everyone must deal with it before they come here. I am working in a totally different world.

When we first advertised our church services, I did not put my name on the ad because I didn’t want that to be a stumbling block. Nor did I want us to look like a liberal or non-evangelical church. But people in the church didn’t like this, and they wanted my name there. I knew that was right, but it was a big step for me to take.

Church growth material indicates that if a church is completely democratic, it will not grow because that gives every interest group or faction the veto and nothing happens. This idea helped me feel more comfortable about taking leadership. I realized that I could organize things that would be

best for the congregation and for myself. For example, I wanted the church phone to ring at home because that would be very helpful to me—so I arranged it. I wanted our church to be inclusive and to incorporate as many people as possible into the worship life of the church—so I’m doing that. Women haven’t always had the chance to take responsible and visible roles in the church, and men haven’t always had the chance to learn servanthood. So I am giving that a chance to happen.

Church members are also recognizing and verbalizing other differences.

- No one has an image of what the pastor’s husband should do. They are still impressed that he comes to hear his wife preach every Sunday! But this also means the pastor’s husband doesn’t have to tiptoe around the role of the pastor’s wife.

- There is a challenge now for everyone in the congregation to be all that they can be. And not just half of the church.

- For the first time, all people are seeing a visual continuation of our foremothers in the faith from Sarah to

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The **REVEREND MARIE WIEBE** is pastor of a new Evangelical Covenant Church in Camarillo, California. The daughter of missionaries to China, Wiebe was educated abroad. She received her M.Div. from Fuller Theological Seminary ('82).



A Black Female Pastor: Strengths and Challenges

by Shermella Garrett-Johnson

"Nothing in the world can take the place of persistence. Talent will not; nothing is more common than unsuccessful people with talent. Genius will not; unrewarded genius is almost a proverb. Education will not; the world is full of educated derelicts. Persistence and determination alone are omnipotent." (Anonymus)

Historically, Black women have needed persistence and determination in order to survive injustice, prejudice and discrimination. These strengths of character were first worn as "designer originals"; later they became "hand-me-downs." Yes! We were handed down the strength and courage necessary if we were to survive the cold wars of humankind.

Spiritually, Black women in ministry are clothed again in "hand-me-downs." This time we have been handed down our clothing by God so that we can survive in his ministry on earth. Why? Because God had a plan for us before the foundation of the world. We cannot fail! We have been strengthened historically and spiritually for all the challenges that are involved in Christ's directive, "Follow me." What a tremendous time for us to be in the ministry of our Lord and Savior, Jesus Christ. What a tremendous blessing from God who has given us strength to do "all things" through his Spirit.

Reflection is a necessary activity. While writing this article I thought of many of the difficult experiences I have had — experiences that (at the time) I thought were unnecessary. I am especially reminded of my experience as a policewoman in Los Angeles. It had its rewards and I enjoyed much fulfillment in the role. However, I was never lulled into a false sense of security because I knew I would have to work constantly to be accepted — first as a woman and secondly as a Black woman.

There were subtle as well as overt acts of non-acceptance, but because I

loved the job, I never for a moment became so discouraged that I wanted to give it up. I felt the physical pain of training to become part of the force and the mental pain of knowing how far I could go. I now consider that experience as my "furnace time." I know now that God was watching me and that even then there was a purpose for me. It was not until 1978, however, that I realized what was going on — God touched me! An injury and premature disability retirement allowed me to hang up my police uniform and pick up my clerical garb. Perhaps that's why I feared no evil as I walked through the shadows of death — God was with me!

I know that each person who enters the ministry brings her/his "furnace" experiences. My advice is: use them as positive experiences because you know that "in everything God works for good with those who love him, who are called according to his purpose" (Rom. 8:28). I believe that if we all engaged in the mental exercise of reflection we would discover that during those periods of our lives God was molding us into special vessels for his service; he was allowing these times of testing so that we could learn to withstand.

I liken my "furnace time" of formation to that of volcanic activity: beneath the experiences of man's inhumanity to man, God was forming me. My struggles and disappointments were the elements necessary for me to come forth as powerful as the igneous rock formed from the molten lava. And when God touched me I spewed forth with the power of the Holy Spirit. That same power is with me today because it has taken up residence as part of my life.

The presence of other Black women studying at Fuller is a declaration that they have experienced that same

volcanic activity. All of us have come forth with those two strong elements which God has supplied for us: persistence and determination. Now, as we move along the path as powerful volcanic lava we can move barriers which in the past kept us from "becoming." We cannot easily forget what lies behind us, but we can reach forward to what lies ahead.

Not only is our presence as Black women in the ministry being felt here at Fuller; it is also being experienced in other institutions of learning, in many churches and in many communities. One powerful reaction to our presence was evident in an article in the *Los Angeles Times* as a result of an interview with a prominent Black Baptist minister. He stated, "Despite obstacles, women ministers are increasing in the Black Baptist churches and one day it will be a crisis." It is described as a "crisis" situation because, in his opinion, women who are seeking the ministry are being disobedient to Scripture. Powerful eruptions almost always demand serious attention and careful consideration. Some of our discouragements as Black women in ministry will be made from this type of fabric which has been woven out of misunderstanding of Scripture and preconceived notions of where women should be assigned. But our challenges are made of such!

I believe that one of the challenges facing us as Black women in ministry is the removal from our path of those things which would impede our ministry — namely, poor hermeneutics. How can we do this? First of all, we must continually search the Scriptures. We must not allow any incorrect methods to prevent us from doing what Christ has already ordained for us. It will be our task to locate those passages in Scripture which have been lifted out of context and used incorrectly.

"It is in proper Scriptural interpretation that we find our identity as Black women 'in Christ.'"

I find the story of Martha and Mary in the Gospel of Luke as the passage which affirms my call to the ministry. The story represents all women today: some will choose to remain in traditional roles, which is helpful, while others (like us) have chosen to sit at the feet of Jesus. Both are worthy positions. However, what makes my decision to "follow Jesus" so satisfying is that, like Mary, he has said to me that I have chosen the good part which shall not be taken away from me. And that's a promise from him to me!

Another challenge I see the Black woman in ministry facing is crossing over traditional educational requirements. For many years Black students were encouraged to take only those subjects which would enable them to get "meaningful jobs." They were never encouraged to enter into specialized areas such as languages, science and accounting. However, as Black women in ministry, one of our tasks is to learn the original languages of the Bible so that we can properly interpret Scripture to our people. It is in proper interpretation that we find our identity as Black women "in Christ." Not only is it a challenge, but it is also a responsibility to "study to show yourselves approved" (II Tim. 2:15). We have that obligation because we have been given the directive to "feed my sheep."

What does this directive mean to us today? It means that we have responsibility for others and that the persons under our care belong, first of all, to Christ. Pastors, missionaries, teachers and parents are only those who care for Christ's sheep. To feed his sheep is to know what the sheep are doing and what they lack in their spiritual diet, always keeping in mind that we are but undershepherds

and that we hold a grave responsibility over those who have been entrusted to our care.

My concern in the Black church is one of a lack of biblical information. In the past our Black churches, unlike many other churches, have not stressed the need for Christian education beyond Sunday School. We need effective teachers in the Sunday School. We need trained pastors who can bring proper insight into God's Word. We need dedicated people who can provide a variety of biblically oriented experiences outside the church during the week. All the resources of the church must be used to teach people who they are in Jesus Christ. Historically, the Black people have always struggled with their identity. They were without substantive assurance of who and what they are. They have struggled with the onerous task of finding their "place in the sun." It is quite sad that our people are not only information-poor in our society, but Bible-poor in our churches. It is time for us to take up the slack in this area and get back to the basics — one of which is the all-important aspect of teaching as a method of feeding our sheep.

When I became a staff member of the First African Methodist Episcopal Church of Pasadena, I indicated my desire to work in the Sunday School because I believe God has given me the gift of teaching. I believe, as most of you probably do, that it is not enough just to hear preaching every Sunday. It is not enough to rely on the pastor's expertise and biblical knowledge. These assets may enable her/him to exegete Scripture and manipulate words so that they come forth mellifluously, but preaching is not enough.

All too often our sheep leave church on Sunday experiencing the pangs of emptiness because they have not been filled. "Yes, it was a good sermon," someone said. "The pastor is

something else in that pulpit. Words ain't ever sounded more together. That seminary sho' helped. I have heard pastors preach about them dry bones all my life, but today they got up and walked. It was tough!" But that's not enough. How about tomorrow when the rent is past due again, the refrigerator is empty, depression is the color for the day? Can that person jump back into Sunday and live off that message? I hardly think so! But that is how it's been for too many years in too many Black churches. It is our challenge to move the sheep beyond the Sunday experience and that's where teaching plays such an important part.

I found my place in the teaching ministry. The deeper I have gotten into the teaching ministry at my church, the more I have realized how Bible-poor so many people in the church are. I have encountered men and women who proudly state that they have been in the church for over 50 years, but who do not know the books of the Bible or what they are about. They do not know that Jesus Christ came into the world not only to give us eternal life after this life, but also to make this one full and complete. They do not know that Christ has freed us not only physically but spiritually so that we can enjoy relationships which were heretofore strained. He has also freed us to work on other relationships that are still tension-filled. This kind of reconciliation comes only through Jesus Christ. Too many church people do not know that God's "black sheep" are inextricably tied to Jesus Christ and through him tied to one another.

I have taken on just this type of challenge as a Black woman in the ministry. Now I not only am teaching Sunday School, but four years ago I started day and evening Bible classes. I recognized that some of the senior

Law and Grace

An interview with Sharon and Bill Johnson
as told to Mary Elizabeth Jepson

saints were being neglected due to programs scheduled for evenings—a time when most of them stay home. Knowing this, I arranged a Tuesday class at 10:00 a.m. so that they could return home by noon. I also discovered that this community of saints needed fellowship beyond Sunday mornings. Some would not be seen or heard from one Sunday to the next. They were not experiencing the joy of being Christians in their twilight years. Now I see new life, new hope and uplifting and nurturing fellowship. Praise the Lord that I am able to see God's work through me in these joyful experiences of others.

Black women in the ministry cannot afford the luxury of refusing to be assigned tasks such as Christian education or other positions that have been defined as "extras" as distinguished from "necessities." Our history has been one of seeking an education so that we would be able to think for ourselves, so that we could become independent and useful. Women have been an integral part of this quest to help Black people become better educated. Men have seldom been willing to teach; the women were the ones who had the burning desire to return to the primary schools after receiving (in most instances) just

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The REVEREND SHERMELLA

GARRETT-JOHNSON is associate pastor at the First African Methodist Episcopal Church in Pasadena, California. She received her B.A. in Criminology from California State University at Fullerton and is currently an M.Div. student at Fuller Theological Seminary.



She has the gift of administration; he likes to play the organ. Her idea of a wonderful leisure time activity is camping; he prefers to watch a tough game of football on TV. He insists that people abide by law and order; she preaches love and grace.

Meet Mr. and Mrs. William Johnson or, more precisely, police officer William Johnson and the Rev. Sharon Johnson. They seem most comfortable if one calls them simply Bill and Sharon. Tall, muscular Bill Johnson has had a long career as a policeman with the Los Angeles Police Department. He is currently adjutant to the commanding officer of the Van Nuys Field Services Division of the department. Bill had been on the force for fifteen years when he met Sharon, who had just begun studying at Fuller. They both knew what they wanted vocationally—100% commitment to service-oriented, but extremely different, occupations—police work and professional Christian ministry.

Bill reflected for a moment. "After our first or second date I knew I wanted to share life with Sharon." Prior to enrolling in Fuller's School of World Mission, Sharon had worked as an administrator in a missions agency for six years. Since she definitely did not believe women should be ordained and preach, she intended to update her skills in missions and become involved in ministry in a country outside the United States. As part of her studies at Fuller, however, she took a class on the church in the School of Theology from Dr. Glenn Barker. Sharon remembers, "He presented a convincing case for the ordination of women. For the first time my eyes were opened to realize that God calls women as well as men to minister in the pastorate as preachers. I knew I wasn't called to

do children's ministry or other areas of Christian Education; I had administrative gifts."

After Sharon met Bill and knew she wanted to marry him she began struggling very seriously with what her calling really was. Since they both felt that God had led them to each other they had to work out the two career commitments. It became a geographical problem because Bill's contract doesn't allow him to leave the L.A.P.D. without losing all his seniority. The geographical issue, however, inspired Sharon to explore various ministry options and to consider using her administrative abilities as a pastor. Along the way she even tried to convince Bill to become a minister—partly because she had never imagined herself being married to anyone not engaged in professional Christian ministry. She had envisioned herself, rather, as the wife of a pastor who would help him in his ministry. Being the pastor was not quite what she had in mind.

But Bill's commitment to law enforcement remained constant. He was determined to continue doing what he does best. Commented Bill, "I think a person should be where he or she wants to be. If they're happy doing what they're doing and can do it well, they should do it; the vocation doesn't matter—whether it's being a minister, a police officer, a welder, a male nurse or a female nurse." Although he realized there would be barriers to her acceptance as a parish pastor Bill encouraged Sharon to pursue a career which utilized her strengths. Eight years ago, while she was still in seminary, they were married.

After graduating from Fuller with an M.Div. in 1980, Sharon completed the requirements for ordination in the Presbyterian Church (U.S.A.) and sent out her dossier to many churches in the Los Angeles area. More months passed than she cares to remember

"Members appreciate Sharon's pastoral leadership and Bill's participation in the life of the church."

and still she waited for a positive reply, a call. The search ended with an invitation from the Community Presbyterian Church of the Lakes to become the pastor. The church, located in the town of Lake Hughes just 50 miles from Los Angeles, has 70 members.

Many people have told the Rev. Johnson their feelings of apprehension about having a woman as pastor of the church. Although they liked Sharon and Bill they felt a concern regarding how this new experience would all work out. Fortunately for the church and for the Johnsons, the previous pastor had prepared the way. When he took a vacation or had to be out of town for other reasons he often asked lay women to preach in his absence.

Occasionally people attend Community Presbyterian who have never heard a woman preach and/or strongly disagree with the idea of women serving as pastors. When these people express this viewpoint—as they often do—Bill is ready with his straight-faced rejoinder, "Oh, I'm the pastor's wife!" He continues, with a smile, "I have a great time with that and they just walk out shaking their heads."

The Johnsons' acceptance within the church has been gratifying. The members appreciate Sharon's pastoral leadership and Bill's participation in the life of the church. Sometimes the girls in the church talk to the Rev. Johnson about their interest in becoming a minister. Says Sharon, "I try to encourage them, but they don't realize that dealing with being called to professional Christian ministry is a relatively traumatic process. Many women feel they must choose between this call and the desire to get married and raise a family. The ever-present challenge to me is to work through this process."

Marriage and occupation place particular stress on everyone so engaged. The Johnsons have discovered that pastoral ministry and police force work are particularly hard on marriage. As in all marriages—especially two-career ones—there are assets and drawbacks. One strength is having such different occupations that conversation is never boring. Comments Bill, "We don't tell each other everything because some of my stories are too gory and some of Sharon's are too confidential. When someone comes to the house for counseling by the pastor I go to the backyard and work."

Bill and Sharon share household duties: they try to set aside two or three hours one night each week and work together cleaning the house; Sharon does the grocery shopping; Bill keeps the yard in shape and makes sure the cars get proper care; they take turns doing the dishes and preparing meals.

The drawbacks in having such diverse careers and interests are most evident in their leisure time and activities. In any given month they have only one day off together. Sunday is a work day for Sharon. Bill is off on Saturday, but she is often busy. Since being in the ministry can be all-consuming they schedule dates just to be together. And they look forward with keen anticipation to their one month's vacation each year when they have plenty of time for rest, relaxation and renewal of their relationship.

"Our decision-making comes mostly from working out compromises," says Sharon. "We try not to impose our likes on each other. We do a lot of listening and give each other freedom to pursue independent interests. And we work hard at sharing our feelings because if you understand what another person feels you're more likely to compromise."

Bill enjoys being the pastor's husband. Sharon can count on him as a loyal confidant. And people in the church can count on him as a willing and capable helper. Since there are as yet no stereotypes about the role of a pastor's husband Bill has felt free to try exercising his gifts as a regular member of the church. Smilingly he says, "You've heard of learning by trial and error? Well, in the process of discovering my gifts I volunteered to teach the church youth group and failed miserably. Next I offered to teach an adult Sunday School class. My performance wasn't as bad as with the youth, but it wasn't good. Obviously I don't have the gift of teaching! I decided I have the gift of helps—painting at the church, moving furniture, playing the organ when the organist can't come at the last minute—if it needs doing I'll try to help."

The pastor's husband enjoys listening attentively to the pastor's sermons and pays her the welcomed compliment of giving her his honest impressions. "I know what she goes through in preparing for each message. At first she practiced them on me; now I hear them for the first time on Sunday morning. I'm very proud of her and her work." On Sunday mornings following the worship service Bill doesn't stand with the Rev. Johnson at the back of the church when she greets parishioners, but he does make it a point to stay and converse with the people. As for the pastor she appreciates his presence and encouragement.

"Teaming It" in Marriage and Ministry

by Pamela Baker Powell

Sharon accepts her pastoral call as a serious responsibility and God-given challenge. She is deeply committed to the pastoral ministry. "Helping laity realize that Christ calls each of us to share him with others is a major responsibility of the church. I want to be involved in the fulfillment of this process." Along with her many responsibilities as a pastor, the Rev. Jonson has co-chaired the Communication and Church Support Committee of the Presbytery of San Fernando. She has also represented the presbytery in New York, Canada and at a conference on women at Purdue University. She currently is serving as vice-moderator of the presbytery and next year will assume the role of moderator.

Sharon and Bill, the pastor and the pastor's husband, have successfully come to terms with their separate and distinct calls to ministry—his as a professional lay person and hers as a professional clergy person. Each is using unique gifts in God's service to humankind.

The **REVEREND SHARON JOHNSON** is pastor of the Community Presbyterian Church of the Lakes in Lake Hughes, California. She received her B.A. from California State University at Northridge and her M.A. and M.Div. degrees from Fuller Theological Seminary ('78, '80). **BILL JOHNSON** is a police officer and an adjutant in the Los Angeles Police Department.



Priscilla and Aquila did it. Susannah and Samuel Wesley did it. William and Catherine Booth did it. And many, if not most, pastors and their wives have done it throughout history. Team ministry is not, by any means, a new thing in the Kingdom of God—but suddenly, it is an idea whose time has come!

With the fresh liberating breath of the Holy Spirit moving through the Church in the twentieth century, bringing about the realization that ministry is geared by gift and not by gender, has come the increasing phenomenon of husband and wife pastors in ministry teams. Not as in the past, with the husband exerting the "official" pastoral presence and authority and the wife functioning as a (supposedly) silent but supportive presence, but as a real team with each pulling his or her own weight—each bringing his or her own blend of personality, savvy, style, leadership abilities, intelligence and spiritual gifts to a ministry that is shared between them. Certainly team ministry is an expression of ministry that is on the cutting edge in the church today.

We have been at it now for over two years. My husband, John, and I (both Fuller graduates) have been co-pastoring a Presbyterian Church in the western end of the San Fernando Valley in Southern California since May of 1983. It is the First Presbyterian Church of Sherman Oaks. Sherman Oaks is in L.A. proper—wedged between Van Nuys and Bel Air on the north and south and Studio City and Encino on the east and west. The whole Valley has a population of 1.6 million, and recently the *Los Angeles Times* reported that the busiest intersection in the world is the conjunction of the 405 and 101 Freeways—right in our church's backyard! John and I can see President Reagan's California Church, Bel Air Presbyterian, from the front yard of our home. The "Galleria," the shopping

mall that has received national attention, is within walking distance from the church. You've heard of Valley Girls! Well, we've got the originals! And *People* magazine says that Michael Jackson lives just three short miles from our front door! About half the population of our area is Jewish, and so we are studded with synagogues in every direction and the presence of that deep intellectual and spiritual heritage in our communities. Less than a quarter of the Valley's population is church. One out of three is connected with the entertainment business. And why a man from Oregon and a woman from Indiana are called to team ministry in such an area has got to be a testimony to God's great sense of humor!

Having said that, I can report that things are jumping at the First Presbyterian Church of Sherman Oaks. The deacon in charge of attendance says that attendance in Sunday worship is up 25%. On one Sunday in July of '84, \$150,000 was raised for what became a \$200,000 face-lift on the building. We even had to buy double-decker cribs for the nursery and increase our child care budget from \$1,000 a year to \$3,000. The congregation doubled its giving in 1984. People are participating in Bible study and small groups, men's and women's retreats—and the church has grown by 33% since May of '83. Statistically, we have moved from a 300-member to a 400-member church in two years. We are the fastest-growing church in the Presbytery of San Fernando.

How does one account for that? How does one account for the fact that John and I went to the Sherman Oaks interview as pastor and wife, and they called us up later and said, "Have

"Both religious and societal influences converge to make team ministry a viable prospect."

you ever considered working as a team?" To which we replied "Have we!"

Lyle Schaller, national expert on "everything you ever wanted to know about churches," says that, statistically speaking, churches that have women pastors are growing. Daniel Yankelovich points out in his book *New Rules* that an emerging attitude in America is the tolerance and respect for new attitudes of self-expression. (Perhaps, secularly speaking, a team ministry could be seen as that.) John Naisbitt in *Megatrends* says that the generation which grew up in the 1960s is suspicious of old institutional ways and is drawn to new, less rigid structures. The secular women's movement, despite its excesses, must be acknowledged as a potent force causing women—secular and Christian—to rethink their lives and their lives' meaning in light of their personal values. Then, there is the remarkable emergence of the egalitarian male role model as one to be respected and emulated. Here is the guy who is both sensitive and manly, able to make a touchdown and change a baby's diaper; who can not only grill a good steak, but make a great salad; who wouldn't dream of sitting in a waiting room while his baby was being born; who loves people and uses things—and has a profound respect for any other human being made in God's image—no matter what their age or sex or color might be. That's the new national hero. Hats off to him! For he is a lot of the reason that a professional team ministry can work in our culture. If Calvin was right that the Holy Spirit is constantly at work in society, it is possible to see that both religious and societal influences converge to make team ministry a viable prospect.

If we have established a receptive environment for team ministry in our culture today, the question still remains, does it work? And how does it work? Just as in every endeavor, spiritual or otherwise, the proof is in the pudding.

One day in the parking lot of a large Presbyterian church where my husband was an associate pastor, a woman in the congregation approached him. "So, I hear that you and Pam are planning to go into a team ministry," she said. "I'm surprised to hear that you'd opt for competition all your life!"

"Not competition," my husband replied, "but cooperation! We're big on cooperation."

The distinction between competition and cooperation is the fundamental distinction that must be grasped and thoroughly maintained for team ministry to be harmonious, successful and satisfying to the partners in the team and the congregation they are serving. Nothing sours a ministry like a pastoral team that plays one-up-manship! Nothing is so crippling to the gift of love as distrust. Nothing is so debasing to the "team" effort as personal egotism. On the other hand, the ministry team that sees every good effort as something that enhances the joint ministry entrusted to them by Christ; the ministry team that resolutely sets out to be each other's best friends both publicly and privately whatever the circumstances; the ministry team that cheers each other's growth, even at cost to the other personally or professionally, will find team ministry an arena where one can do the most important work in the world, the ministry of our Lord, with an important, supportive partner. Team ministry does work when it is understood to be the privilege that it is.

Having made this fundamental distinction for all team ministries,

there are many different styles of team ministry being evidenced by clergy-couples in the country today. There is the clergy-couple, co-pastor model. John and I are a clergy-couple (married couple, each ordained), who serve as co-pastors of a congregation. This means that we share the pastoral office of the church. We share its responsibilities and privileges. We are, in a sense, each senior pastors. Now, we are each full-time pastors. When we began, we shared one call. There is a clergy-couple from Fuller who serve Whitworth College as co-associate chaplains. They share one position. There is a clergy-couple from Fuller who share an associate pastor for youth position on the staff of a church. They share one position. There is a clergy-couple from Fuller who serve a congregation as two staff members with two different positions (he, youth; she, adult ed.). He is full-time; she is part-time. There are other clergy-couples from Fuller who work on church staffs as full-time pastors in two separate positions. Clergy-couples often do not serve one congregation together. In fact, over half do not in the Presbyterian Church (U.S.A.). Other models of ministry include one person serving one congregation and the other partner serving an adjoining congregation. Sometimes one serves an institution (seminary, college, hospital) or denominational staff, and the other serves a congregation. All of these are valid expressions of ministry by clergy-couples.

Even though there is a growing number of co-pastorate ministries being expressed in the Church today, there are still a number of "most asked" questions about how it works that should be answered!

1. **How does a co-pastorate work?** More easily than one might think, at first! The model we have devised is

"As long as we are clear on who's doing what, the congregation does fine."

like this. Preaching is alternated every week. The one who preaches plans the service. The other partner assists in the service as liturgist. Further, the mid-week Bible Study is planned and taught by the partner who is not preaching that week. Staff meetings are held every week. The one who preaches leads the staff meeting. Moderation of the Session is alternated. We have tried it in 3- and 6-month increments. A six-month span is much more satisfactory because it allows the Moderator to initiate and follow through on specific projects. The Committees of Session are divided evenly (providing leadership) between us according to the gifts and interest—but we are both always present at meetings of the Worship Commission and Administration Commission. If any Committee meeting is vitally important to the life of the church, we both attend. We both always attend any all-church functions that are held. The staff is divided between us for purposes of accountability and evaluation. Each staff member is assigned to one of us as head of staff. We do not alternate the staff members' lines of accountability.

2. How does the congregation refer to you?

They refer to us as "our pastors" or "the pastors." If someone calls the church asking for Pastor Powell, the receptionist asks, "Which one, John or Pam?"

3. Isn't it confusing to people to have two senior pastors?

Only if it is confusing to the pastors! If someone asks something about

Church Growth or Mission in our church, I simply tell them that they should talk to John because he is in charge of Mission and Church Growth. If someone asks about Education or Fellowship, he refers them to me. We try not to answer each other's questions or take each other's messages. As long as we are clear on who's doing what, the congregation does fine.

4. What happens if you disagree?

Every church staff has its disagreements. A married couple working together in team ministry is not immune from this phenomenon. When there are disagreements, there are two things to keep in mind. It is important to maintain the distinction between ministry issues and personal issues. Ministry issues can be handled as any two professional people working together can resolve their perspectives. Personal issues should never be expressed in public. Every marriage and every working relationship has private disagreements. They should always remain private. To make them public is injurious to the ministry as a whole and to the relationship. The airing of personal disagreements can cause extreme insecurity in the congregation.

5. Where does the buck really stop?

With us! Contrary to the myth that someone always has to have the last word, we have found that issue to be absent from our working relationship. The principle seems to be that if one of us is strongly opposed to a direction that the other wants to take, the other refrains from pursuing it. Think about it. If you had an idea that your best friend and most valued colleague thought was a mistake, would you pursue it? Of course not! The key here is mutual respect.

Team ministry may be as old as the New Testament Church, but certainly

its expression as clergy-couples is new and can be unsettling to the faithful!

The story is told about the first exposure of us that our congregation received through a brochure with our picture on the front. This brochure was sent out to the entire congregation by the Pastor Nominating Committee the week before we were to preach our candidating sermons. One of our strongest and most supportive elders now, a retired military officer, is reported to have said when he opened the mailing, "Oh, no! He's got a BEARD—and she's a WOMAN!"

Team ministry can be like that! Surprising!

The **REVEREND PAMELA BAKER POWELL** is co-pastor of First Presbyterian Church of Sherman Oaks, California. Powell received her B.A. in English from Miami University and her M.Div. from Fuller Theological Seminary ('82).



Six Years and Three Priests Later

by Stephanie Young

I'm for and against change, just like the next person. I'm for it when I think I'll get fast results that will make me a better or more attractive person. This is the way I feel every time I make an appointment to get my hair cut. Just the right snip here and there and I'm sure that I'll finally be as interesting on the outside as I've always been on the inside. It never quite turns out that way, but I resist learning not to trust that optimistic anticipation. New cars, clothes, larger homes in better neighborhoods, jewelry, even personal computers are easy enhancements that my friends and I always seem to look forward to if we can afford them.

On the other hand, I'm against change if it means work and dubious results. Zip-plus-four leads my list in this category along with mandatory smog control devices, the reorganization of the phone company, and possibly even child-proof aspirin bottles. What this seems to tell me is that untested plans for the improvement of society do not attract or motivate me to the same degree as my desire to appear better to those around me. And since, at this point in my life, I have no reason to believe that I'm vastly out of step with most others, I suspect this attitude is fairly common baggage. I also suspect that it had something to do with my initial lack of enthusiasm for the advent of inclusive language in my Sunday morning worship. That's not to say I wasn't wholeheartedly in support of equality for women, but, well, I just wasn't sure that this particular measure was worth the effort.

Theological arguments aside (because we've heard them all), there were a few things standing in the way of my enthusiasm for inclusive language. First of all, I have a loving respect for the past born directly out of my faith. When you grow up in a small fundamentalist church and attend the local public high school,

you quickly learn to think about and defend the value of the past and your relationship to it—especially in the late sixties when the relevance of any history was questionable. So, with a highly developed suspicion of the trendy, I wasn't sure that I wanted to lose my link to those who had believed before me and sung hymns or prayed prayers in a way that we were now so easily labelling "unacceptable."

Secondly, with degrees in both art and English literature, I am more than a little interested in the beauty of things. In fact, I would go so far as to say that my faith rests a good deal on the beauty that I see, hear and feel when I worship. Furthermore, I expect this beauty to be active in attracting those who have yet to believe. I cannot think that it's right to value things around us any less than the principles behind them—to represent beautiful ideas with ugly (now I mean truly ugly) things. To my mind the configuration "he/she" was (and still is) truly ugly, and I worried that its depersonalized efficiency would find a way into my worship.

But finally, and probably most strongly, I wasn't convinced that inclusive language would actually advance the "cause" of women. Corrective measures were in order, but this one was so subtle that whatever effect it had would necessarily be immeasurable. I could hardly point to a "she" (like I might a new Volvo) to show that I was a much improved person, worthy now of increased attention and respect. And besides, either by luck or cowardice, I had never felt hampered from doing what I wanted to do in life. I had had sufficient respect from my male colleagues and friends, but even if that were not so, I doubted that inclusive language would have won them over. And how much of a distraction would

all this change be from the real work at hand, which was worship of the Almighty God?

These "arguments" were not really as strong as they sound. They were more like minor objections to the anticipated irritations I expected from a change in the worship service that I loved. So just about six years ago, when the Episcopal Church voted to change the Book of Common Prayer and ordain women, my parish began practicing inclusive language and I had to adjust. There were no great discussions on the matter, at least not among the common folk. Our rector had spent years as one of the prime movers in the national campaign to ordain women, so our position and practice were a foregone conclusion. Anyone who disagreed strongly had already seen the writing on the wall.

Not only were we lucky to escape early divisiveness, but this particular parish had one other major advantage in its transition to inclusive language. Our liturgies (hymns and all) are printed out each week to make it easier for newcomers (and, in fact, a high percentage of regular parishioners who migrated to this Episcopal church from other denominations) more comfortable with the worship service. Bibles, hymnals and prayer books are all unnecessary because the words have been assembled into the desired flow for that week. Therefore, it was quite easy to substitute a word here or there without anyone knowing the difference—assuming, of course, that the substitution was done with some care. For a while the somewhat contrived "humankind" intruded more often than I might have liked. But with practice it became less obvious, stepping aside for better options along with the overuse, usually awkward, of "person" or "persons." The graceful changes now seem to center around two simple devices: the increased use of plurals and the alternation within

"The change...brought me closer to the infinite fullness of God and creation."

any given text between masculine and feminine singular pronouns.

The first of these is used throughout the service, but works especially well for the hymns. "We," "they," "us," "them" and "people" actually seem to add something to the truth of what we the congregation are singing. In general, alteration of the hymns has been almost imperceptible, although I suspect that someone might be carefully choosing them for adaptability. (I wouldn't be surprised to discover that the hymns we most frequently sing now are not necessarily the same ones most frequently sung ten years ago, but if so, this doesn't seem to bother anyone.)

The second device, the alternation of masculine and feminine pronouns, is reserved for Scripture and the sermon. While the plural fits particularly well the corporate singing of hymns, it is not always appropriate for these more personal addresses. One of the wise choices made was to print the lessons and gospel passages as written and let those reading them to the congregation (whether lay or clerical) make the changes as they go. (Naturally, most of them have determined the changes beforehand.) This gives us the best of both worlds, and it's not as distracting as it might sound.

So with the advantage of printed liturgies, the transition proceeded smoothly with a minimum of awkwardness and distraction. It just wasn't a big deal to make it work. In a very short time I forgot my first and second objections, waiting only for a verdict on the third. Would anyone be significantly affected by change? The answer was, "Yes, I would." After six years of the new language—that's somewhere around 300 hours of

hearing and speaking it—I have discovered that I am thinking differently. The extended use of "we" and "they" has strengthened my sense of the unity we share as corporate worshippers and partakers in the body of Christ. John M. Mulder commented on this phenomenon in an issue of *Theology Today*:

There is an interesting side benefit to resorting to plural usage, for I have discovered that I have begun to think less in terms of solitary individuals and more in terms of groups and communities. Perhaps one way of resisting the rampant individualism of American religious life and culture is to think and talk in terms of plurals, not singulars.

On the other hand, my sense of myself as an individual before God, alone accountable for my life, has also been enhanced. I can't really say what a man might have felt when he heard the word "man" used to represent the entire species, but in retrospect I have realized that to me it suggested a sort of abstract, faceless mass or looming shadow. Now I see a real community (from the plural) or my own and others' individuality (from the alternating singular pronouns). Some have objected to this alternation, but if it's skillfully employed not only do I feel my accountability when I hear "she," I also like knowing that the "he" really means "he" and not just "one." (I have to confess that it still takes me a bit by surprise when the preacher uses "she" for a sinner.) Maybe the old way of using "man" and "he" for the generic was efficient, but I have found the new, more specific language to be a stronger one, particularly within the context of worship. The alternating pronouns always remind me of a wonderful essay by Charles Williams in which he comments that the hierarchy of merit consists of individuals in a constant

state of flux: for a moment one leads, then another, then another.

Equality is the name we give to the whole sum of such changes....In the very moment of looking down on the ranks below, the whole order is happily changed and one finds oneself looking up at the astonishing blaze of those same ranks now high and high above.

Perhaps when inclusive language has become a firmly established practice within the church, we might decide we were lucky as English-speaking men and women of faith not to have a ready-made pronoun that includes masculine and feminine without being either specifically.

Concurrent with the advent of inclusive language in my church came the much anticipated arrival of women priests. In the last six years we've had one intern and two full-time women speaking from the pulpit and serving consecutively on a ministerial staff that averages five full-timers and three part-timers. (There is also a fourth, but she has not been very visible to the congregation in her highly successful and independent social ministry.) Each has been a strong individual, and because of this I cannot identify any one quality that their cumulative presence on the church's staff as women has contributed to the church. Nor has the church's ministry itself changed because women are now serving there as priests. But somehow it feels different. You can now observe women leading and men serving in a new way that makes for an added richness, similar to the added richness in the language. As a woman parishioner I feel that I have a different, more open relationship to the entire clergy because there is a woman among them.

"For me it turned out to be an unsought but much needed blessing."

But now I must make two observations on women ministers in the church. First of all, my church happens to be the largest Episcopal parish west of the Mississippi. As far as I know, in the ten years I have worshipped there all of the male priests have come to us with previous church experience. However, all three women have come here on their first assignment. Some mental adjustments were in order if the women were to be fairly compared to their male counterparts, and it is important, especially for the layperson, to remember this. It is simply a matter of time before women in general can stand side by side with the men of experience in the church. Secondly, of the three women who have served my particular congregation, I feel the one there now has been most successful at establishing her niche, and for one simple reason. Her father before her (as well as a grandfather) was an Episcopal priest. She knew before she started what it meant to serve the church in this capacity and did not manifest to the congregation what the other two had shown, probably without even knowing it—the need for our approval. As a layperson I do not want my spiritual leaders to need my approval, but as a woman I am aware of the awkward position of many female ministers. Frequently without clear models, they're still finding their own voice. On the other hand, this woman with the priestly genes quickly developed her own following and her own special place of service within our congregation. I would like to think that because she led in her own right, the women priests who follow her (but without her advantage) will also be seen in a different way—confidently, rather than tentatively.

A bit of patience with inclusive language and a bit of understanding for women ministers were not a lot to ask of this layperson for the resulting richness that entered my worship. The

change helped me see myself (and others) more clearly as active participants in the body of Christ, and in its own small way brought me closer to the infinite fullness of God and creation. It was neither a change that greatly enhanced my self-image by setting the world right (as some advocates have suggested), nor was it full of irritation and devoid of significance. For me it turned out to be an unsought but much needed blessing, and an entirely different species than zip-plus-four.

STEPHANIE YOUNG is associate director of Communications and Public Affairs at Fuller Theological Seminary. She received her B.A. in Art from Wheaton College and her M.A. in English Literature from California State University at Los Angeles.



FULLER'S NON-DISCRIMINATORY LANGUAGE STATEMENT

As members of the Joint Faculty of Fuller Theological Seminary, we are committed to the use of non-discriminatory language in all areas of the community's life. We recognize that many women and men no longer find "man," "men" and "mankind" acceptable as generic terms. We understand that such exclusive language, though once normative in our speaking and writing, now tends increasingly to alienate a substantial group of people. We wish to challenge patterns of language that may be doing harm even when harm is inflicted unconsciously and without intention. As Christians desiring to support human equality, we intend to avoid exclusive language which might express or encourage discrimination within the church or society. We pledge ourselves as faculty and encourage students, staff members and administrators to use language which includes women and men in all our teaching, writing, witness and worship. ■

Women and Preaching

—FROM PAGE 4

ordination since the middle of the nineteenth century. Within local areas where their authority was respected women revivalists were licensed and recognized as pastors. However when the theoretical question of women's ordination was raised at national denominational conferences, decade after decade the volatile opponents of women's ordination carried the day. The problem of women's presence in the public sphere was evident not only in the debate over women's ordination, but also in the debate over the right of laywomen to be voting participants in the national conferences. It is not coincidental that conferences which denied women the right to be ordained also denied them the right to be voting lay members of national conferences. The coupling of these two issues reflects the ambivalence of the leadership of the churches on women's proper sphere.

Not until women's right to participate in the public sphere was established did women make real progress in obtaining ordination and there were often several steps backward for every one forward. For example, in 1924 a conference of the Methodist Protestant Church finally granted women ordination, but in 1939 when they united with two other Methodist conferences, women's right to ordination and women's right to be lay participants in the conferences were withdrawn. Not until the 1956 conference were both of these rights restored. In 1956 the Presbyterian Church in the U.S.A. voted to ordain women. The United Methodist Church also granted women ordination in 1956; the Episcopal Church followed in 1977. To date the Christian Reformed Church, the U.S. Orthodox Church, the Roman Catholic

“Women are...perceived to have by nature the qualities that make for good leadership.”

Church and the Church of God in Christ—among others—do not ordain women.

The 1983 study of sociologist Edward Lehman presents us with an intriguing way of measuring the attitudes of twentieth-century Christian culture toward women. If we take the three elements of the Greek theory of women, we see that to a large extent the theory that women belong only in the private sphere has been abandoned and that women's presence in the public sphere of ministry as well as business and politics is generally accepted. We also see that the philosophers' theory of women's nature and that of the romanticists has been modified, and while women are perceived by nature to be empathetic and sensitive they are also perceived to have by nature the qualities that make for good leadership. The last element of the philosophers' theory of women, that they are naturally subordinate to men, seems to persist, not on the cognitive level, that is, not on the level of the ways in which contemporary Christians think about women, but rather on the affective level, that is, the deeper level of unanalyzed and often unconscious feelings.

Thus, the story of women as formal proclaimers of the Word and leaders of Christian communities continues today. It is through the contemporary lives, stories and ministry experiences of women who are seeking to use their gifts and follow their calling that history is revealed. The question is, what progress is being made even now on the affective level as the potential, calling and ministry of women is recognized and increasingly implemented in the church, the Christian community and the secular world?

Women as Church Planters?

—FROM PAGE 11

Huldah to Priscilla to the pastor and to themselves.

- For the first time, men don't have to be in charge; they are following a woman.
- Spiritual gifts are not seen as gender-based.
- Healing has occurred as God is being more wholly imaged.
- People don't feel so threatened because the leadership and preaching are perceived as more non-directive.
- In church planting, there is always the latent fear of “empire building” at the people's expense. That is not felt here.

I love preaching every Sunday, but I also enjoy all the variety of being a pastor—the reading, the studying, the administration, the counseling, the visitation, the planning, the dreaming, the community contacts, the people.

When I first went to Fuller, I never dreamed that I would end up being a pastor, much less starting a new church. Thankfully, obeying God has just taken me one step at a time. I had no idea I would be the first and only woman pastor in our Pacific Southwest Conference. I had no idea I would be the first woman church planter in the Covenant denomination. I did not start out to be a pioneer. Somebody had to be, and I'm glad to find out that this is a good road for others to follow.

A Black Female Pastor: Strengths and Challenges

—FROM PAGE 14

enough education to teach others. But it was enough. I hope we will all feel the burning desire to return to our churches to teach our people that

John 3:16 means something beyond just a good memory verse. Let us teach them that the joy of serving a living God comes from studying his Word as well as from hearing it from the pulpit.

Teaching moves the pastor into other dimensions of what the sheep need. We are able to learn more about individuals because of the constant contact with them. This has been true for me. Through involvement in teaching various classes I have discovered that many people were experiencing such deep personal problems that biblical lessons were often hard to integrate into everyday life. They couldn't see the joy of Christ because of the pain of life.

Because of the teaching contact, I have been able to identify other needs in the lives of those I come in contact with. The Bible class for Young Adults affords me an opportunity to minister to those who are having marital conflicts, depression and other dark corners. God has provided me with another ministry in conjunction with teaching: I have started a “We Care” Hotline in Pasadena, which is a service of First A.M.E. Church. There are too many Christians who have been taught (supposedly biblically) that it is sinful to be depressed, to cry or to show fear. As ministers we have to interpret what God has to say and feed our sheep accordingly. Christian mental health has not been a ministry of the Black church. Psychiatry and psychology were not considered the task of the church and therefore were left to secular society. Black people for years considered psychiatry to be just for “rich white people.” That is a myth. It is our responsibility as women in ministry to know how much we can do for a person and to be open and willing to accept limitations. It is not enough to tell a person in a crisis situation, “God knows how much you

can bear” or “Smile, God loves you!” Our task goes beyond that. We can learn to help and we can learn to refer people to professionals who can help them in areas where we cannot. I hope the Hotline will be one way of meeting this challenge.

This is a tremendous time to be a minister. But even more so being a Black woman in the ministry. The Black church has come a long way, but not far enough. There is still so much for us to do. And since the church has been primarily comprised of women, we can make the reality of need and fulfillment of that need work for us.

What is the role of the Black woman in the ministry? The roles are multifarious: preacher, teacher, pastor, missionary. The challenge is to minister with persistence and determination — God's gifts to us. Our appointed time has come!

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Dr. Cecil M. Robeck, Jr.'s article “The Decade (1973-1982) in Pentecostal-Charismatic Literature: A Bibliographic Essay,” printed in the March 1983 issue of *Theology, News and Notes*, has recently been reprinted in such journals as *The Christian Librarian*, the *Zadok Centre Reading Guide* and the *TSF Bulletin*.

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ERRATUM: Please note the following error in the June 1985 issue of *Theology, News and Notes*. On page three of William LaSor's article, “My Earthly Pilgrimage and Warfare,” the following sentence appeared: “Only an Armenian could devise such error.” It should have read, “Only an Arminian...” Our apologies to Dr. LaSor and our readership for this error.

CALENDAR FOR 10-YEAR CELEBRATION

The following special events have been planned for Fuller's tenth anniversary celebration of the Office of Women's Concerns.

JANUARY 23, 1986

Faculty Forum: Male/Female Relations 7:00-10:00 p.m. Payton 101.

MARCH 5, 1986

Women's Chapel (Sponsored by the Evangelical Women's Caucus)
Speaker: Kari Torjesen Malcolm
10:00-11:00 a.m.
Presbyterian Church

APRIL 1-3, 1986

Women's Lectureship Lecturer: Elouise Frazier
Times to be announced
Presbyterian Church

APRIL 3, 1986

Ten-Year Celebration Banquet
Time and place to be announced

APRIL 16, 1986

Faculty Forum: Inclusive Language
7:00-10:00 p.m.
Payton 101

For further information call (818) 449-1745, extension 3264.

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