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<sup>2</sup> While liberation theology is an accurate designation of *Sojourners'* position (see Jim Wallis' comments on page 3 of the September 1981 issue of *Sojourners*), it is an indigenous North American theology of liberation whose basic stance was worked out before the appearance in English of Gustavo Guterrez's seminal work, *A Theology of Liberation* (Maryknoll, NY: Orbis, 1973). Liberation theology did not make much of an impact on the American scene until Guterrez's book appeared; the Latin American theology did not influence the editors of *Sojourners* in the first few years of the magazine. As noted above, Wallis has written urging the Latin Americans not to make the mistake of tying themselves to Marxism.

<sup>3</sup> Kirkpatrick Sale's *SDS* (New York: Random House, 1973) is the best study of the SDS; see also Alan Adelson, *SDS: A Profile* (New York: Scribner's, 1972). For more succinct studies of the period that put the New Left in a broader context of twentieth century American radicalism, see James Weinstein, *Ambiguous Legacy: The Left in American Politics*, (New York: New Viewpoints, 1975) and Milton Cantor, *The Divided Left: American Radicalism 1900-1975* (New York: Hill and Wang, 1978).

<sup>4</sup> Christopher Lasch's comments in *The Agony of the American Left* (New York: Knopf, 1969) pp. 5-6 are relevant here:

Populist and Marxist rhetoric sometimes coincided. The Populist platform of 1892 contained the ringing declaration: "The fruits of the toil of millions are boldly stolen to build up colossal fortunes for a few, unprecedented in the history of mankind; and the possessors of these, in turn, despise the public and endanger liberty. From the same prolific womb of governmental injustice we breed the two great classes—tramps and millionaires." Some historians have concluded from this rhetorical coincidence that the Populist critique of capitalism, though arrived at independently, was essentially the same as the Socialist critique. (Norman Pollack: *The Populist Response to Industrial America* [Cambridge: Harvard University Press, 1962.]) This conclusion, as I have argued in the *Pacific Historical Review* (February 1964, pp. 69-73), rests almost entirely on verbal correspondences; it is arrived at by piecing together a series of quotations abstracted from their contexts and treated with equal weight, without regard for speaker or occasion, so as to form a wholly synthetic system which is then attributed to the Populists themselves.

This comment of Lasch's about Pollack's work is a good description of the methods Joan Harris uses in her indictment of *Sojourners* discussed below. There are also parallels between the position of figures like Nash and Lindsell and late nineteenth century movements. Leslie K. Tarr suggested in his *Christianity Today* article "Are Some Electronic Preachers Social Darwinists?" (Oct. 21, 1983 p. 50) that some electronic preachers have mistaken Herbert Spencer's social Darwinism for biblical perspectives. If one takes the capsule summary of the tenets of social Darwinism on page 6 of Richard Hofstadter's *Social Darwinism in American Thought* (Boston: Beacon, 1955), and substitutes "the market" for "nature," then one has an accurate description of Nash's position.

<sup>5</sup> Newfield's perspective is similar to that of Art Gish in *The New Left and Christian Radicalism* (Grand Rapids: Eerdmans, 1970). Gish compares the New Left to the Anabaptist movement of the sixteenth century and finds useful elements in both experiences for Christian radicals to appropriate. This book circulated among those who would become the editorial staff of *The Post-American* fairly soon after they met; I used it as a textbook for a course on Christian social involvement at Trinity College during the second semester of the school year in which we met.

<sup>6</sup> See Mill's comments in his chapter, "Rules for Critics," *The Marxists* (New York: Dell, 1962):

"Plain Marxists (whether in agreement or in disagreement) work in Marx's own tradition. They understand Marx, and many later marxists as well, to be firmly a part of the classic tradition of sociological thinking. . . . They are generally agreed . . . that his general model and his ways of thinking are central to their own intellectual history and remain relevant to their attempts to grasp present-day social worlds. . . . It is, of course, the point of view taken in the present essay" (p. 98). Mills contrasted his plain Marxists to rigid or institutionalized marxism, which characterizes Marxists "who have won power, or come close to it" (p. 99).

<sup>7</sup> While numerous analysts have characterized *Sojourners* as radical, Augustus Cerillo, Jr., is the only commentator who specified the analytical content of "radical" and authors upon whom *Sojourners* draws (see his "A Survey of Recent Evangelical Social Thought," *Christian Scholars' Review* 5 [1976] 272-280, a condensed version of his American Academy of Religion regional paper of 1974, "On Being Salt and Light in the World: An Appraisal of Evangelical Social Concern").

The most extensive discussion of analysts upon which *Sojourners* draws appears in two review essays by the present author, "The Structure of Power," *Post-American*, January, 1974, pp. 8-9 and "America's Empire," *Post-American*, November/December, 1973, pp. 10-11, 14. See also my "Political Analysis in the Evangelical Left," AAR Mid-Atlantic Regional Meeting, 1982.

<sup>8</sup> See my comments on misunderstandings of the use of this motif in "The New Class and the Young Evangelicals: Second Thoughts" (*Review of Religious Research* 24/4 [March, 1983] 262 and 265n5).

<sup>9</sup> For a discussion of differences between "responsible conservatism" and the Radical Right, see chapter 2 of Richard V. Pierard, *The Unequal Yoke* (Philadelphia: Lippincott, 1970). The tactics of AIM and *Conservative Digest* put them in the Radical Right camp.

<sup>10</sup> Two investigative journalistic pieces deal with AIM's work, methods, and finances: John Friedman and Eric Nadler, "Who's Taking AIM?" (*The Soho News*, NY, July 15, 1981, p. 10) and Louis Wolf, "Inaccuracy in Media: Accuracy in Media Rewrites the News and History," *CovertAction* 21 (Spring, 1984) 24-38. I realize some would consider the latter article a "tainted source," but I would invite interested readers to compare the AIM study of *Sojourners* with the *CovertAction* piece side by side and decide for themselves which comes closer to being accurate journalistic reporting.

<sup>11</sup> There is one Soviet piece on the church from 1982; the next most recent source is a quotation from *World Marxist Review* from 1977. There is one Soviet source from 1965, two from 1935, and two from Lenin. Needless to say, this is not a valid picture of the current "Soviet party line."

<sup>12</sup> For examples of this distortion, see her comments on pages 4 and 42-43 of *File*; for the originals she distorts through selective quotation and omissions, see Wes Granberg-Michaelson, "At the Dawn of the New Creation," *Sojourners*, November, 1981, p. 14 and Merold Westphal's review of Fernando Belo's *A Materialist Reading of the Gospel of Mark*, February, 1982, pp. 37-38.

<sup>13</sup> IPS is a think tank located in Washington. In the twenty-five years since its founding, it has provided analyses of domestic and international problems from a perspective to the left of mainstream liberalism in America. It is perhaps an indication of the quality of IPS' work that it has been the target of a number of attempts from the New Right to discredit its work as Marxist. These attempts have been ably discussed by Aryeh Neier in "The I.P.S. and Its Enemies" (*The Nation* [December 6, 1980] 605-608); another discussion of the IPS appeared in the *New York Times* Sunday magazine: Joshua Muravchik, "Think Tank of the Left" (May 3, 1981).

PRACTICAL THEOLOGY

## The Church and Domestic Violence

by Marie M. Fortune

"My heart is in anguish within me, the terrors of death have fallen upon me. Fear and trembling come upon me, and horror overwhelms me. And I say, 'O that I had wings like a dove! I would fly away and be at rest; yea, I would wander afar, I would lodge in the wilderness, I would haste to find me a shelter from the raging wind and tempest.' "It is not an enemy who taunts me—then I could bear it; it is not an adversary who deals insolently with me—then I could hide from him. But it is you, my equal, my companion, my familiar friend. We used to hold sweet converse together; within God's house we walked in fellowship. "My companion stretched out his hand against his friends, he violated his covenant. His speech was smoother than butter, yet war was in his heart; his words were softer than oil, yet they were drawn swords." Psalm 55 (RSV)

The Saturday before Easter I received a call from a colleague who serves a parish in this city. "I have a woman here who has just walked in off the street," he said. "Her husband beat her up. Please talk to her." Clearly, the woman was in crisis and did not know what to do next. I provided her with reassurance and information and suggested that she contact the local shelter for abused women where she could find protection, comfort and time to sort out her options. She took the information and then left with the police to retrieve her son whom she had left behind in her house with the husband she had fled.

Rev. Marie M. Fortune is the director of the Center for the Prevention of Sexual and Domestic Violence in Seattle, Washington. This article is reprinted from *Theology, News and Notes*, June, 1982.

This recent experience gives evidence of aspects of family violence that the church must understand: the church is a sanctuary and an appropriate refuge for members and non-members who need assistance with family violence. For the most part, however, the church is unprepared to help.

### Where is the Church?

Until recently, the church has been the priest and Levite in passing by victims of family violence who have fallen by the wayside. The secular community, in many instances, has been the Good Samaritan, and since 1970, has helped respond to the crisis of family violence with shelters and telephone "crisis lines." Often, the church's "passing by" has been unintentional, especially on the part of the clergy. They simply do not "see" the victim standing before them. Most commonly, when asked about family violence, they comment, "No one ever comes to see me with this problem . . ." The seemingly logical conclusion of their limited perception is ". . . so you see, I don't need information about family violence."

Many victims or abusers hesitate to go to their clergy for fear of the response; they fear talking to yet another person who either does not know how to help or whose help may in fact be detrimental.<sup>2</sup> Often hidden from public view, family violence has nevertheless reached epidemic proportions in the U.S.<sup>3</sup> Even good, church-going Christians are not exempt from the statistics of victims and abusers. The United Methodist Church, surveying a portion of its membership, found that 68 percent of those questioned had personally experienced family violence.<sup>4</sup>

Ironically, the church has failed to hear the suffering of violent families because, in general, it has failed to speak out.

During the final session of a several-week seminar for clergy, one local pastor commented with some distress that in the past few weeks he had encountered two incest cases and a rape in his small congregation. In exploring this further, it was discovered that he had announced from the pulpit that he was taking a seminar on sexual and domestic violence and that he thought it was a valuable course. This brief announcement apparently gave the congregation "permission" to approach him with these problems and the confidence that he would be able to help them. As a result, people in the church who had been struggling for some time with incestuous abuse and the rape experience came to him for help.

The stigma surrounding family violence remains great, especially in the church. Victims and abusers are the "new lepers" among us. In our silence, we pretend to not see the suffering. We are disbelieving when a friend or parishioner pours forth a story of abuse, especially if the abuser is a respected and well known member of the congregation. We make clear that we do not want to know about the pain and its source. Of if we do recognize the violence, we recommend more prayers and Bible study and send the person back into a frightening and confusing situation. It is no wonder that people hesitate to come to the church for help. Yet, at all times the church can and must represent the Good Samaritan for people who are afraid, confused and in pain.

### The Gospel Message

Two gospel stories can help us shape the church's response to family violence. The Good Samaritan story in Luke 10:29-37 provides a model of compassionate response to a bruised and battered victim of violence. In it, we are called to see the victim before us and respond with our material resources to provide immediate protection and support. Pressing us to another dimension of response, the story in Luke 18:1-8 describes a widow who persists in seeking vindication from the judge who did not fear God nor care about the people. Finally the judge tires of her persistence and grants her request for vindication against her adversary. Then, Jesus says, even so God hears and will vindicate those who cry out. In many cases the church, as the widow, is called to persist in advocating for the powerless and vulnerable—the victims of family violence. This persistence may involve advocating for individuals who need legal, medical or social aid, or it may involve advocating on a larger scale to change unjust laws and practices which exacerbate the suffering of victims of family violence and deny help for the abusers, leaving them to repeat their past sins. The gospel mandate is clear: We as the church are called to bind up the wounds of the victims and to confront the destructive actions of the abusers. In short, we are called to seek justice.

### Shaping a Response

Social ethicist Beverly Wildung Harrison says that the role of ministry is to make public issues out of private pains, i.e., to take the individual suffering of people, attend to it, and then address it in a larger social context. This is certainly an appropriate way of viewing family violence. Violence is a personal tragedy for the individuals in a violent family, but it is not an isolated personal event. Family violence is largely a social problem created and sustained by social forces which underlie the individual battering incidents. It must be addressed as a crisis for the individual family *and* as an ongoing social problem of disturbing magnitude. Our response as the church must be to address family violence on both personal and public levels. Whether our role is parish pastor, pastoral counselor, Sunday School teacher or friend, we are part of the church's response to family violence and we each can be a significant part of the *pastoral, prophetic and preventive response*.

### A Pastoral Response

Family violence raises particular religious issues which need attention; it may even precipitate a crisis of faith. Questions about separation and divorce, family authority and responsibility, the meaning of suffering, and the possibility of forgiveness are all critical concerns to those touched by family violence. Too often secular resources fail to address religious questions, and pastors—out of ignorance and discomfort—tend to respond with platitudes and empty prayers. Religious questions need an informed and appro-

priate pastoral response.

To respond with sensitivity, clergy and lay person need special education and training to understand what family violence is all about. Often general counseling techniques which many clergy learned in seminary—especially marriage counseling—are inadequate and inappropriate to deal with family violence. Clergy and lay persons need to know more about the dynamics of family violence and the kinds of help which are effective when responding to a parishioner or friend.

The first goal in counseling is to stop the violent act, which, potentially, can be terribly destructive or even lethal. The objective of an initial intervention, therefore, cannot be simply to preserve the family unit at all costs. To attempt to avoid separation or divorce — when there is violence — forces people to remain in a life-threatening situation. The once-viable marriage covenant has become empty and meaningless, and to remain physically together while the violence continues is a charade which is more damaging than a temporary separation or the consideration of divorce. If the abuser is willing to seek treatment to stop the violence, however, rebuilding the relationship may be possible in the future.

To stop the violence, pastors or lay counselors may need to be confrontative. Although the church tends to shy away from confrontation, in this case it may be the most loving and helpful thing to do. Sometimes the victims of family violence need to be confronted with the reality of the danger they and their children face in order to motivate them to seek protection. Likewise, abusers need to be confronted with the reality of what they are doing to themselves and their families. Too often no one cares enough to say: "This has got to stop." Confrontation is not the same as harsh and punitive judgment which drives abusers further into isolation. Confrontation can and should be supportive and encourage abusers to seek treatment.

To fully provide for the needs of victims and abusers, pastors and lay counselors need to be aware and make use of secular resources for shelter, legal advocacy and treatment. Most large communities and many smaller ones now have some type of crisis services for abused women. In smaller communities, these services have often been established by church people working with others in the community. These services are a valuable resource and can provide assistance which individual ministers cannot, especially in the area of shelter for victims and long term treatment for abusers. Pastors need to work cooperatively with community services in order to increase their effectiveness and be able to share their particular expertise as a pastoral resource.

The church as a community of faith also has a pastoral role to play. The congregation which responds with genuine concern and compassion when a family loses a loved one often has difficulty when that same family faces family violence. Yet, friends in the congregation can provide the ongoing community support which each of the family members needs to stop the violence and be healed from its pain. In one study, over half of the abused women who had left abusive relationships did so with the aid of family and friends rather than traditional counseling resources.<sup>5</sup> Many women who are unwilling to talk with a pastor or therapist about their abusive treatment may seek help from lay people whom they know through their church.

### The Prophetic Response

One of the reasons that family violence has reached epidemic proportions is that there has been no public institution which has forthrightly said that family violence is unacceptable and must be stopped. We have the resurgence of the women's movement to thank for bringing the issue to public attention in the past ten years. But even so, the legal, religious, social service, mental health and medical institutions have moved slowly to take a strong public position opposing violence in the family.

The church is called to be *prophetic* and with a strong voice challenge the notion that family violence is a private matter — an area into which no one outside the family should venture. Further, the church must challenge the widely-accepted idea that the husband/father has the absolute right to do whatever violence he wishes with other family members. The absence of the church's outspoken

concern on this issue perpetuates the silence for both victims and abusers and minimizes the potential impact that the church should have in shaping public opinion and moral standards about domestic violence.

A prophetic response must be based on solid theological and ethical consideration and study. Unfortunately some of the history of the Christian tradition has reinforced the notion that family violence is acceptable. An example of this is apparent in a quotation from the 15th century publication called *Rules of Marriage*:

"Scold your wife sharply, bully and terrify her. If this does not work, take up a stick and beat her soundly, for it is better to punish the body and correct the soul than to damage the soul and spare the body . . . Then readily beat her, not in rage but out of charity and concern for her soul so that the beating will redound to your merit and her good."

An embarrassment to Christians in the twentieth century, this passage nevertheless makes apparent the need for theological and scriptural homework in order to ground the prophetic voice in the liberating truth of the Gospels. Then, we can speak with the power and authority of the Word not only to the church but also the wider community. It is vital that the Christian community conveys the clear message that "people are not for hitting and abuse,"<sup>6</sup> a conviction based on the belief in the sacredness of human persons.

### A Preventive Response

The church's preventive role is, in the long run, the most important one. The church remains a significant locus of education, new awareness and moral standards for many in the community. The church has the opportunity to shape people's understanding of themselves, their relationship with God, and their relationships with other persons, particularly in the family. Family life education in the church presents an ideal context for helping families learn how to shape their relationships in non-violent, respectful and creative ways. In this respect, prevention moves to a broader category of justice-making, and the work of the church is to enable families to address such issues as sex role stereotyping, multicultural experience and appreciation, stewardship of the family's material resources conflict and problem solving, shared decision making, use of television, etc. Such family modeling can also take place in the context of the Gospel's values (see Resources). Providing the awareness and skills to families to maintain caring, nurturing, challenging, just relationships is a primary prevention of strategy which can help break the cycle of violence.

Also, in the context of examining methods to prevent family violence, pre-marriage counseling must approach the topics of anger, conflict and violence, as well as the more common subjects of money, sexuality, in-laws, occupations, etc. For those couples who are still in the first blush of romance, this topic is often jarring and sobering. It pushes couples to consider what they will do if violence occurs, and it helps them clarify basic ground rules with each other in advance of marriage. The counseling session helps them realize that while anger and conflict are inevitable in their relationship, violence is not. They can make a covenant together based on a just and non-violent relationship. They can consider their potential for violence based on their personal and family histories and their expectation for the marriage relationship. This can help prevent them from being caught up in the cycle of family violence in the future.

Similarly, working with teenagers is an excellent educational opportunity to help prevent family violence. Adolescence is a formative period in the areas of self-image, sexuality and expectations of relationships, and abusive patterns formed in teenage relationships are hard to break in later marriages. Teenagers need a strong

and consistent message which runs counter to the often abusive and exploitative media message which bombards their consciousness. Young people need information about their own sexuality, and about sexual abuse as well, so if someone in their family attempts to take advantage of them, they will know where and whom to ask for help.

The problem of abuse of the elderly by their adult children is becoming increasingly apparent. The church can help prevent this form of family violence by trying to minimize the stress created in families which have the responsibility of caring for an elderly person. In addition, regular visits by clergy and lay persons to shut-ins provides older persons with a dependable contact outside the family. A trained and sensitive person can detect difficulty and then assist the older person in dealing with an abusive situation before it becomes chronic.

### The Church: Roadblock or Resource?

Violent families who are in any way affiliated with the church encounter it as either a roadblock or a resource. The church's silence and inability and, in some cases, unwillingness to realize the suffering caused by family violence create enormous roadblocks which prevent victims and abusers from seeking help. When the church does acknowledge the problem, its theological and pastoral approach can often be damaging, thereby creating still more confusion and guilt which immobilizes victims or abusers in their efforts to stop the violence. Sometimes the church even takes a defensive role and tries to isolate its members from assistance provided by state law. Thus it creates a roadblock for the family which might otherwise receive assistance from secular as well as religious resources. Sometimes these roadblocks force church members into a difficult choice between the church with its counter-productive advice, and the person's own survival.

The corporate church and personal faith can and should be invaluable resources for individuals facing family violence. Through prayer and personal support victims can gain the strength and courage to leave the abuse behind, and abusers can make the changes necessary in order to stop the violence. The church — the community of faith — working with and through other resources in our communities, can insure that there is adequate shelter, support and advocacy for those who need it. The church must speak out to remind people that there is nothing in the Christian message which justifies the abuse of another person.

As the Body of Christ, both the church and individual members of the congregation are called to remove the roadblocks to loving and effective care. Then our *pastoral, prophetic, and preventive response* can more adequately become the resources which make justice a possibility for both victims and abusers who suffer from family violence.

1 In a recent survey conducted by the Center for the Prevention of Sexual and Domestic Violence, however, we found that parish clergy surveyed nationally averaged 13.7 persons per year coming to them with situations which constituted family violence.

2 In one survey sample of 81 abused women, only 18 percent indicated that they had called upon clergy for help; of those, half were satisfied with the clergy response and half were unsatisfied. This information comes from Ellsworth and Wagner, "Formerly Battered Women: A Follow-up Study," an unpublished manuscript, University of Washington School of Social Work, 1980.

3 It is estimated that 50 to 60 percent of couples will experience physical violence at some point in their relationship. One out of five female children and one out of 11 male children will experience sexual abuse before reaching the age of 18. At least half of this sexual abuse occurs in the family as incest. See *Family Violence: A Workshop Manual for Clergy and Other Service Providers*, Fortune and Hormann, 1980.

4 This survey was conducted by Peggy Halsey and results were published in the *Texas Methodist*, Oct. 9, 1981, Sharon Mielke, editor. The categories included in this total figure included physical and verbal abuse of a spouse, abuse of a child by the respondent, and physical and sexual abuse experienced by the respondent as a child.

5 *Ibid.*, Ellsworth and Wagner.

6 An expansion of John Valusek's principle discussed in "People Are Not For Hitting," available at 3629 Mossman, Wichita, KS 67208.

### Resources

The Center for the Prevention of Sexual and Domestic Violence is an interreligious, educational ministry. As a resource primarily to the religious community, it provides workshops for clergy and lay counselors as well as secular professionals on the problem of family violence. It also makes available workshop and curriculum materials for working with adults and teenagers. To receive the

Center's bi-monthly newsletter, "Working Together," write to CPSDV, 4250 S. Mead St., Seattle, WA 98118 or call (206) 725-1903.

"Parenting for Peace and Justice," by Kathleen and James McGinnis with tapes, program guide and filmstrip is available from Discipleship Resources, 1908 Grand Ave., P.O. Box 189, Nashville, TN 37202. This is a fine resource for families in churches exploring positive models of parenting and family life.

*Love and Negotiate: Creative Conflict In Marriage*, by John Scanzoni. Using a strong biblical base, Scanzoni presents a sound alternative to the hierarchical view of marriage: an excellent resource.

### Twelve Opportunities to Help

1. Volunteer to serve on the board of your local shelter for abused women and gain the experience and knowledge that will enable you to make a significant contribution to the healing of violent families.
2. Volunteer to train as an advocate/counselor for the shelter or crisis line in your community.
3. Sign up for a training seminar to learn ways to effectively counsel victims and abusers.
4. Contribute to the local shelter money or material goods (clothing, furniture, supplies, etc.) through the women's fellowship in your church.
5. Speak up when someone tells a wifebeating joke. Wifebeating

is not funny and you need to stand up and be counted.

6. Arrange an adult education series in your church on family violence.
7. Provide brochures in the church's narthex about community services dealing with family violence.
8. Speak up in the community in support of local services for victims and abusers.
9. Keep informed about all legislative issues at the state and national levels. Let your representatives know of your concerns about family violence issues. Be especially aware of how budget cuts are affecting services in your area.  
*And for clergy . . .*
10. Do the theological and scriptural homework necessary to better understand and respond to family violence.
11. Preach a sermon about family violence.
12. After you have taken a training seminar, volunteer to be on call at your local shelter when it needs a clergy person.

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## Evangelical Feminism: Reflections on the State of the "Union"

Harvie M. Conn

What is a feminist? I agree with Alan Alda. It is "someone who believes that women are people."

My purpose in this essay is to review the opinions on feminism now current within the evangelical community. What do I mean by "evangelical"? To quote Robert K. Johnston, I speak of a group of over forty-five million North Americans and millions more worldwide. Two of their commitments are important for us in providing a functional definition for this paper. They affirm (1) the need for personal relationship with God through faith in the atoning death and resurrection of Jesus Christ, and (2) the sole and binding authority of the Bible as God's revelation.<sup>1</sup>

More specifically, I focus on what some have called "conservative-evangelicals." This label, like so many other theological ones current, is purely functional. And even then it is clumsy. "Conservative" hardly seems appropriate as a designation for those in this circle who question past evangelical stances on the issue of women in the Bible. And I suspect there are many in this broad continuum who are even reluctant to use the term "evangelical" about some on the far opposite end of the spectrum from them.

However, my own purpose is not labelling so much as sampling. With a highly selective hand that has eliminated journal and magazine literature, I seek to introduce key selected writers in a growing discussion. I hope to point to some of the issues that are presently surfacing in the infra-fraternity discussion and to point to those that still need to be resolved for progress. As with most issues, the evangelical has entered the discussion as a latecomer. And ordinarily the choice of options perceived by the writers are limited to the two around which the contemporary discussion revolves - egalitarianism versus some form of hierarchism. Unfortunately the former is also designated as feminism, an equation I am not yet prepared to make. And equally unfortunately, the latter is often indistinguishable from some form of subordinationism, an equation more culturally formed than biblically, often as covert as overt.

### Evangelical Options: Egalitarianism

The book that initiated evangelical participation came from within that camp in 1974 - *All We're Meant to Be* (Waco: Word Books) by Letha Scanzoni and Nancy Hardesty. Unlike so much evangelical

writing, the work was not simply a negative, knee-jerk reaction against earlier feminist literature the evangelical frequently characterizes as "liberal" or "secular." Scanzoni and Hardesty, working within the evangelical orbit, startled it by commending an egalitarian position. Their call for equality in the male-female relationship, coming from within a community that assumed a hierarchical position as theoretically biblical, initiated the discussion. *Eternity Magazine* selected it as "book of the year" and it has remained very much at the center of evangelical discussions since then. Its serious attention to Scripture placed it in the evangelical camp and thus demanded evangelical attention for its new conclusions. The wide range of issues it dealt with were also striking. The width of its treatment, in fact, may be part of the reason why it continues to be a center of discussion. And why it also appears rather thin and superficial in its exegetical treatment of biblical texts. It minimizes a wide range of hermeneutical possibilities. And its resolutions of difficulties in interpretation are not always fully satisfactory. There is little admission of unanswered problems. Still, more than most evangelical literature in this field, it has come closest to understanding and interacting with the full agenda of topics raised by women's lib.

In 1975, the second major evangelical treatment of the issue appeared, this time from the pen of Paul K. Jewett. His book, *Man as Male and Female*, was much more narrowly limited in its scope and style. He paid little overt attention to the contemporary social and cultural questions. And one might even say it was more theological than exegetical. It remained more technically aimed at the theological issues involved.

Undoubtedly these were factors in making it a storm center of controversy. Many reasons could be added to the list. Like Scanzoni and Hardesty, the book rejected the traditional conservative defense of a hierarchical view of the man/woman relationship. Jewett saw such a view requiring not simply a priority of the male but even the superiority of the male. He rejected this classical statement of the evangelical as entailing a subordination of the female to the male. In its place, he argued for what he called "a model of partnership."<sup>2</sup>

In addition there were other reasons to anger the community in Jewett's argument. He used a modification of Karl Barth's idea of human sexuality as the key to understanding man, male and female, as image of God. In doing that, despite his strictures on Barth's argument, he angered the community in several directions. He had to challenge long-held exegetical traditions regarding the under-

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