



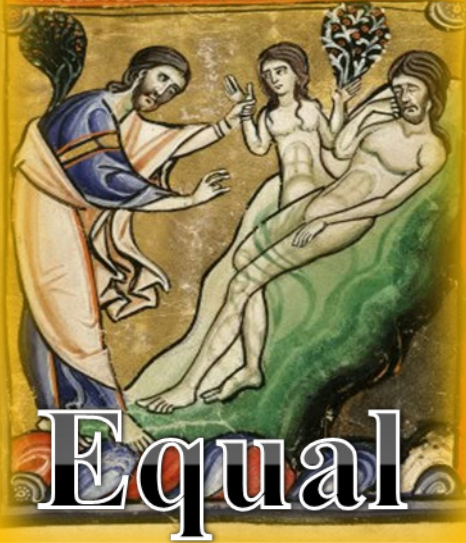
# The Rise and Fall of Women Leaders in Christianity & Adventism

The Rise and Fall of Women Leaders in Christianity & Adventism

Christ in the House of Martha and Mary, Diego Velázquez, 1618



Jewish & Christian Ambivalence toward Women  
can partly be traced back to the Creation Stories



- First Version - Genesis 1: 27 NIV

So God created humankind in his image, in the image of God he created them; male and female he created them.

- Second version - Genesis 2: 21-22

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

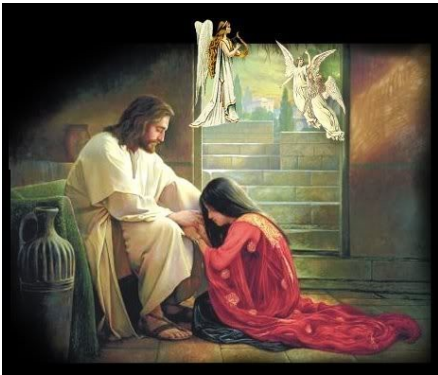
And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.



Inferior

# Jesus and Women

"And **many women** were there beholding afar off, which followed Jesus from Galilee, ministering unto him; Among which was Mary Magdalene, and Mary the Mother of James and Joseph, and the mother of Zebedees children." Matthew 27, 55-56



"And many women were there beholding afar off,  
Which followed Jesus from Galilee, ministering unto him;  
Among which was Mary Magdalene, and Mary the Mother of James and  
Joses, and the mother of Zebedees children."

Matthew 27, 55-56



Sinner

Donatello, St. Mary Magdalene (1455),  
Baptistry, Florence

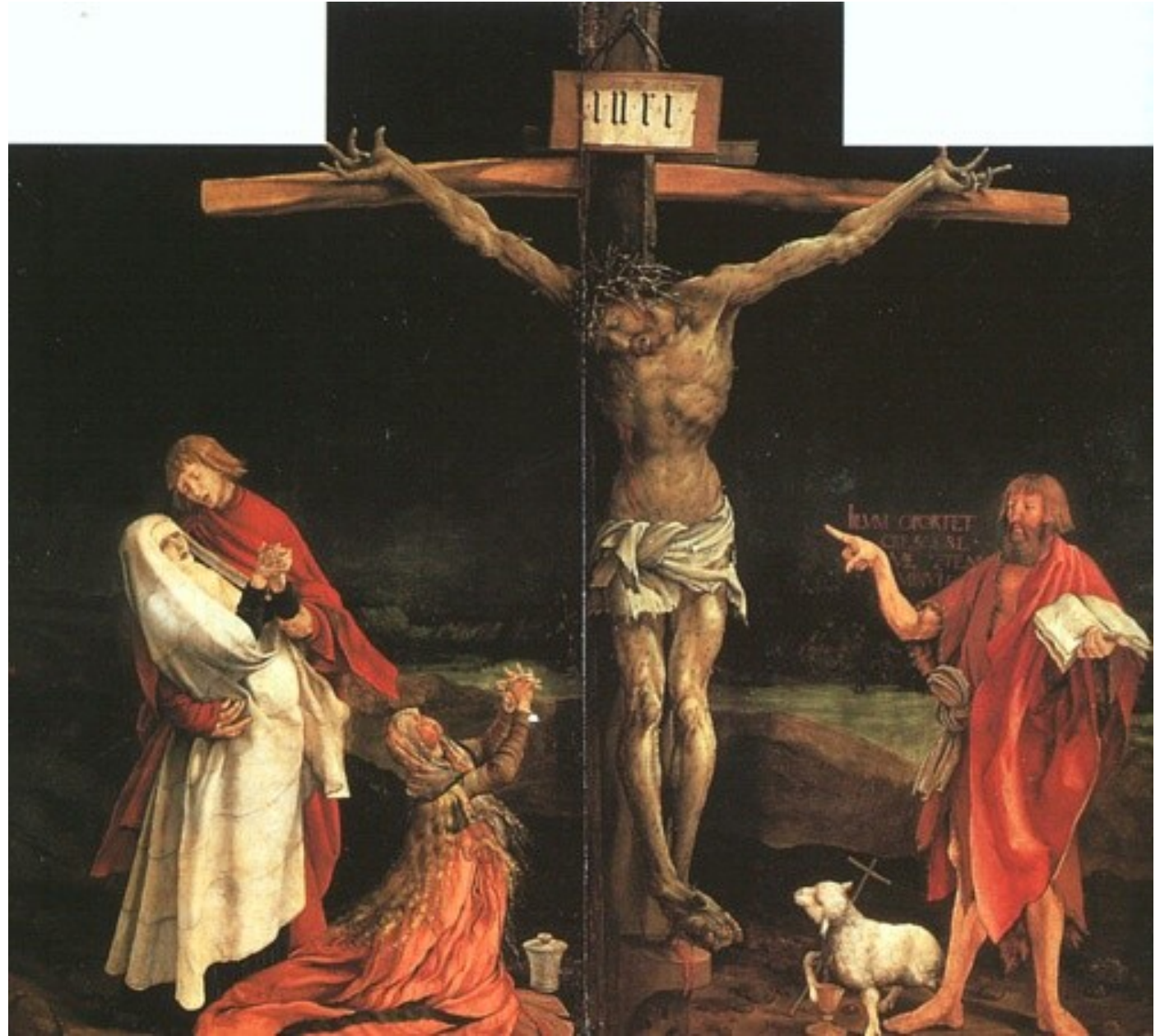


Titian,  
Penitent Mary Magdalene



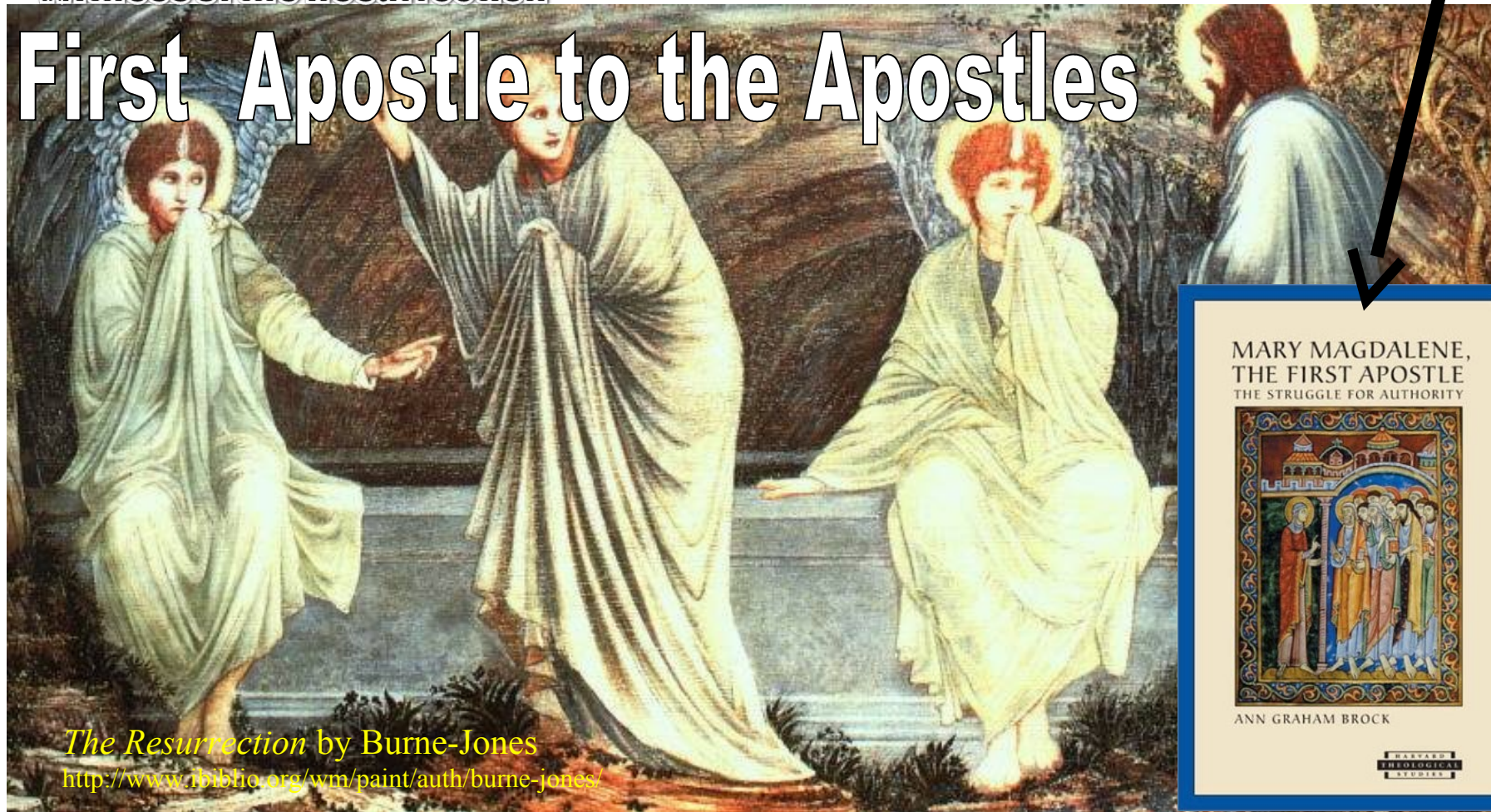
Segna di Buonaventure,  
St. Magdalene

# Witness to Jesus' Death: Mary Magdalene at the Cross



Matthias  
Gruenewald,  
Crucifixion  
from the  
Isenheim  
Altarpiece

# First Apostle to the Apostles



*The Resurrection* by Burne-Jones  
<http://www.ibiblio.org/wm/paint/auth/burne-jones/>

MARY MAGDALENE,  
THE FIRST APOSTLE  
THE STRUGGLE FOR AUTHORITY



ANN GRAHAM BROCK

HARVARD  
THEOLOGICAL  
STUDIES

Jesus said unto **her**, Touch me not; for I am not yet ascended to my father, but **Go to my bretheren, and say unto them**, I ascend unto my Father, and your Father; and to my God.

**Mary Magdalene came and told the disciples** that she had seen the Lord, and that He spoke these things unto her. John 20, 17-18

# Rhoda and Apphia and the House-Church of Mary

□ Peter released from prison by an angel, goes to the house of Mary, the mother of John whose surname was Mark, **where many were gathered together praying**



Paul writes: "To our beloved Apphia, and Archipus our fellow soldier, and to the **church in thy house**:... I thank my God, making mention of thee always in my prayers, Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints,"  
Philemon 2-5



- Please give my greetings to the friends at Laodicea and to Nympha and the church which meets at her house (Colossians 4:15)
- My greetings to Prisca and Aquila . . . My greetings also to the church that meets in their house (Romans 16:3,5)

Men are not listed as being heads of house-churches except Philemon and Aquila, and both are mentioned along with their wives.





# Phoebe A Deacon, Servant, Or Minister?

Bible Translators  
bias against women  
in ministry.



- Phoebe, a **ΔΙΑΚΟΝΟΣ** in Ephesus (Romans 16:1,2)
- Phoebe (Rom 16:1) is a **"servant"** (KJV, NKJV, NIV, NASB, ESV) or a **"deacon"** (NRSV, NLT). But in none of the translations is she described as a "minister!"
- The KJV, NKJV, NASB and ESV consistently translate *diakonos* as **"minister" when the word is used in connection to a male person,**
- **but not so when it comes to Phoebe.**

# Lydia, a Seller of Purple

"After Paul and Silas came out of the prison, they went to Lydia's house, where they met with the brothers and sisters and encouraged them. Acts 16:40

- She likely served as presbyter
- 1st European convert



<http://www.womenpriests.org/nl/pordain.asp>

# Paul on Women



Saint Paul, El Greco

<http://www.wikipaintings.org/en/el-greco/apostle-st-paul>

**"There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus." Galatians 3:28**

The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. 1 Corinthians 7:3,4

Nevertheless, in the Lord woman is not independent of man, nor is man independent of woman. For as woman came from man, so also man is born of woman. 1 Corinthians 11:11,12

But- the former Pharisee at other times still stuck in Jewish culture or do we misinterpret

For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. 1 Cor. 11:5-7

Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church  
1 Cor. 14:34-35

According to tradition, every male Jew was and is required each morning to recite the following benediction:

*"Blessed art Thou, Lord our God, King of the universe, who hast not made me a woman."*



*The Apostle Paul* by Rembrandt,  
1634

# More Evidence on Women's Role in the Early Church

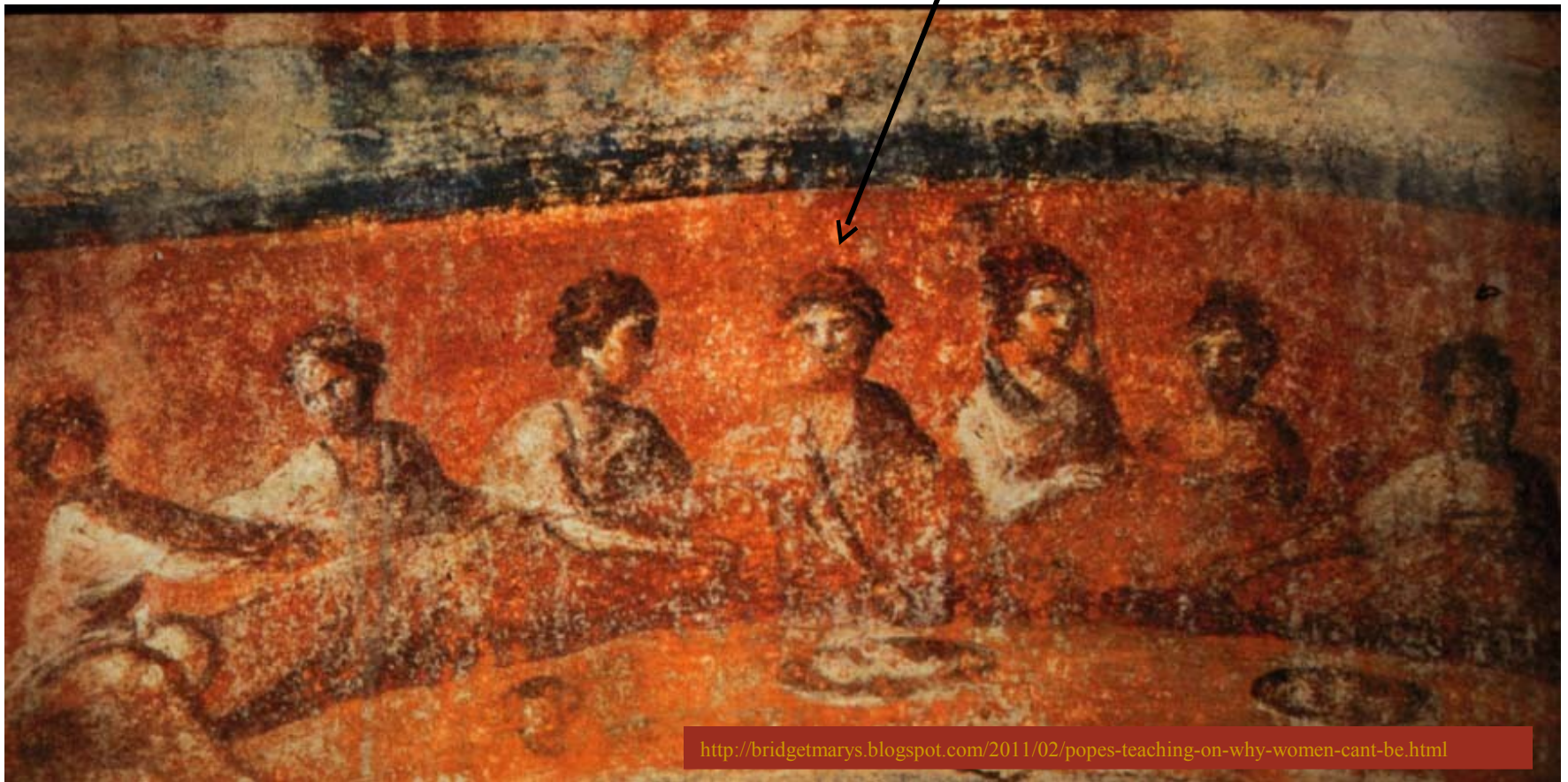
Tombstones: "Mother of the synagogue" or "*Presbitera*"

4th c. catacomb fresco: woman ordained as bishop

Pliny the Younger (letter to Trajan dated c. 112) mentions women called deacons and ministers in Christian communities



The 3rd Century Fresco in the catacomb of Santa Priscilla in Rome depicts an early Christian table-fellowship. It presents important evidence that many of those who actively participated in table-fellowship were women and **that the gathering was led by women**





The Rise and **Fall** of  
Women Leaders in Christianity



WHEN  
WOMEN  
WERE  
PRIESTS

Women's Leadership in the Early Church  
and the Scandal of Their Subordination

*Women's Leadership in the Early Church & the Scandal  
of their Subordination in the Rise of Christianity*

KAREN IO TORIESEN

*"Compelling, relevant reading." -Ms.*

Women played a prominent leadership roles in Jesus' own ministry and in the early church--as prophets, heads of churches, and teachers.

Torjensen shows that the real reasons for women's subordination in Christianity have been social and secular and represent a betrayal of Jesus' teaching.



# Suppression of Women in the Church

- Acc. Elaine Pagels believes
- Some misogyny (dislike of women) may have been a backlash against Gnostics' high regard for Mary Magdalene and women in general.
- Rigid patriarchal system, scorned by Jesus, reasserted itself.

Greek dualism prevailed: good over evil, spirit over flesh, man over woman



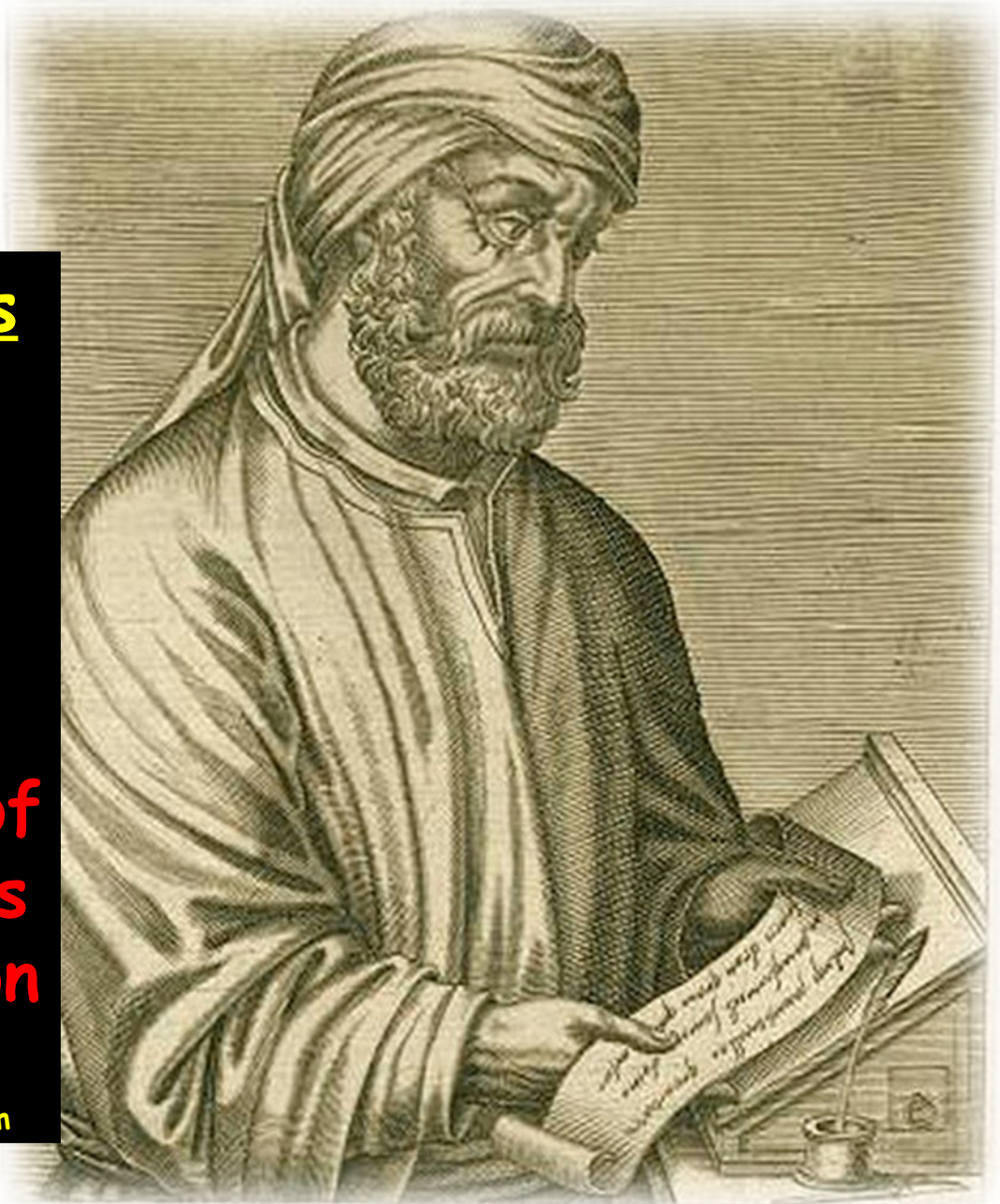
Greek Icon of 3 Church Fathers  
Greece, 14th Century

# Tertullian

160-225 AD

"You are the Devil's gateway. You are the first deserter of the divine Law... You destroyed so easily God's image, man. On account of your desert, that is death, even the Son of God had to die"

<http://www.newadvent.org/fathers/0402.htm>

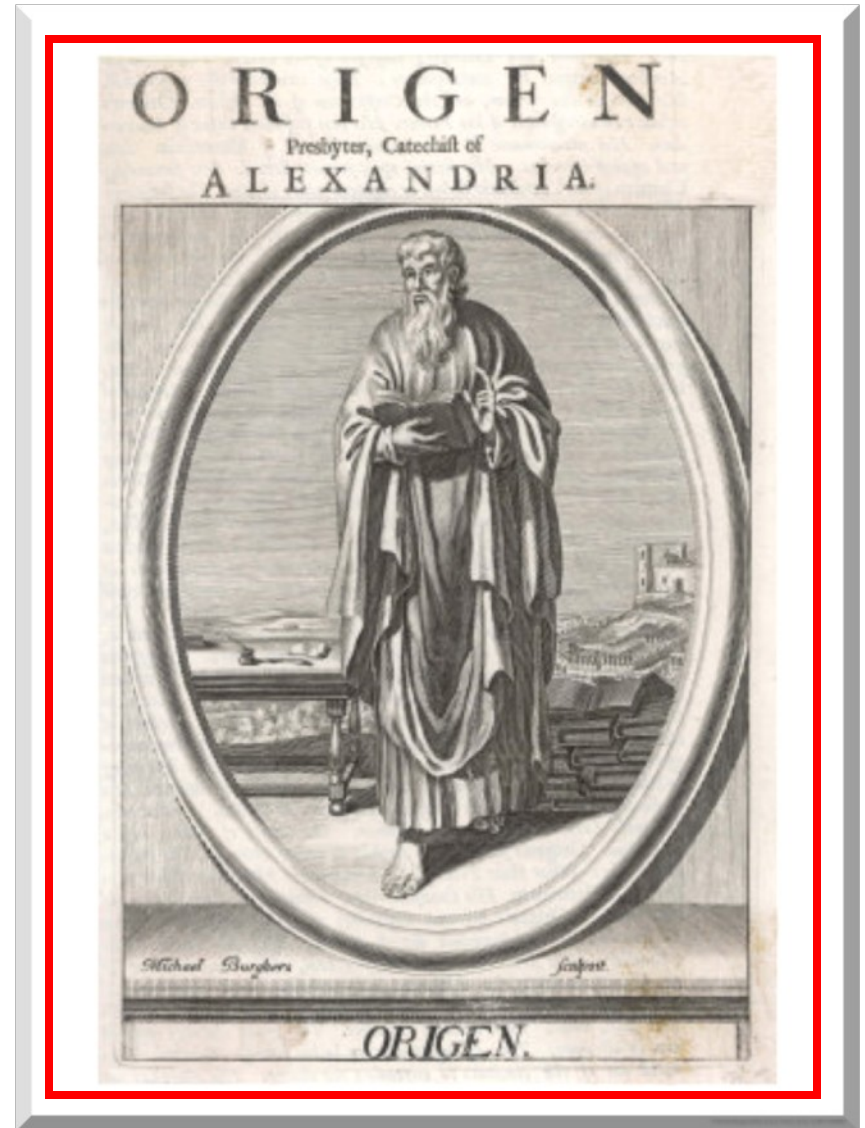


# Origen (180-254)

"What is seen with the eyes of the creator is masculine, and not feminine, for God does not stoop to look upon what is feminine and of the flesh."

Biblical Affirmations of Woman

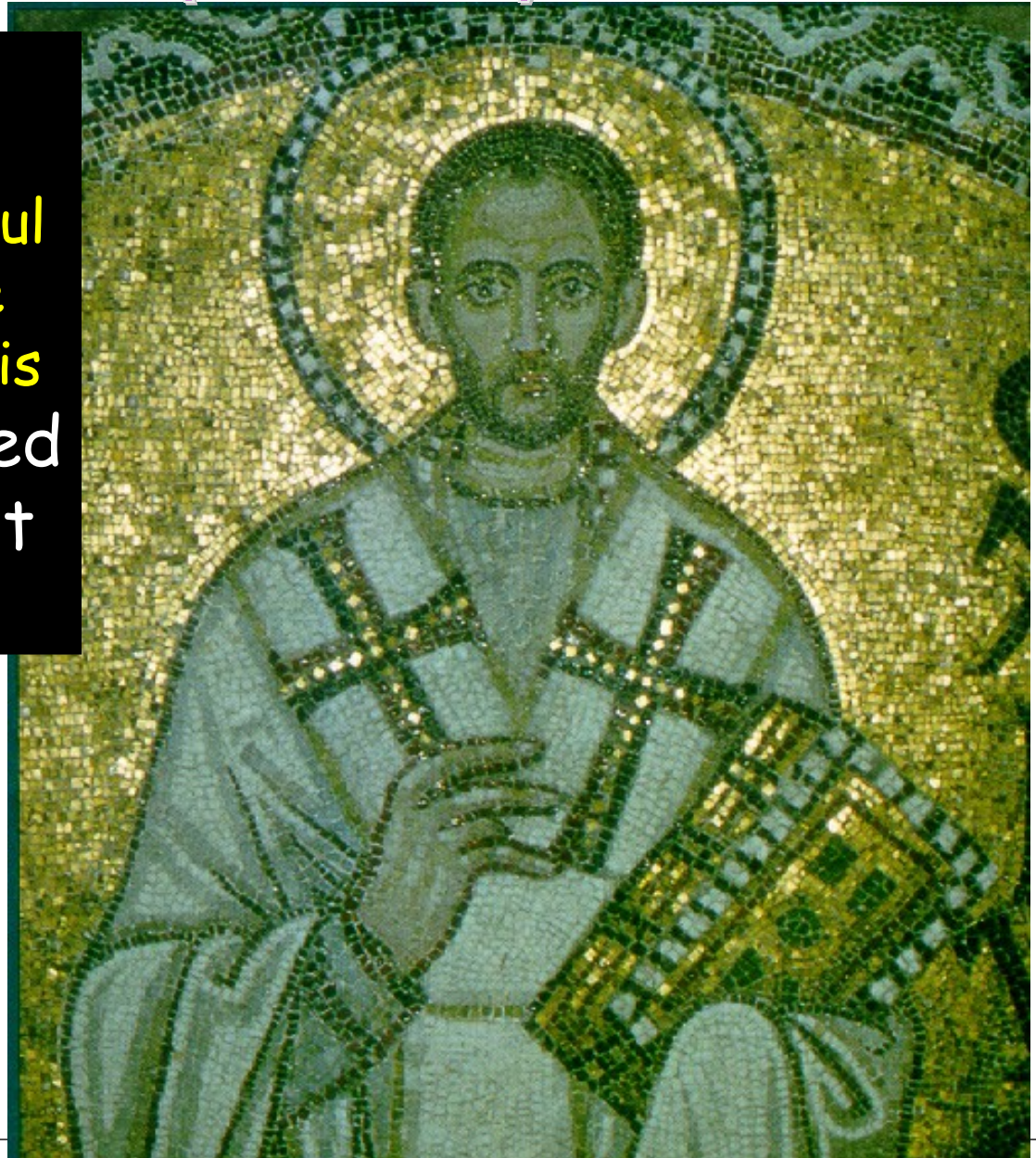
By Leonard Swidler , p. 342



# John Chrysostom (374-407)

"Should you reflect about what is contained in beautiful eyes . . . You will see that **bodily beauty is only a white-washed tomb, for inside it is full of filth**".

Jo Ann Davidson  
Modern Feminism, Religious  
Pluralism, and Scripture  
*Journal of the Adventist Theological  
Society, 10/1-2 (1999): 405*

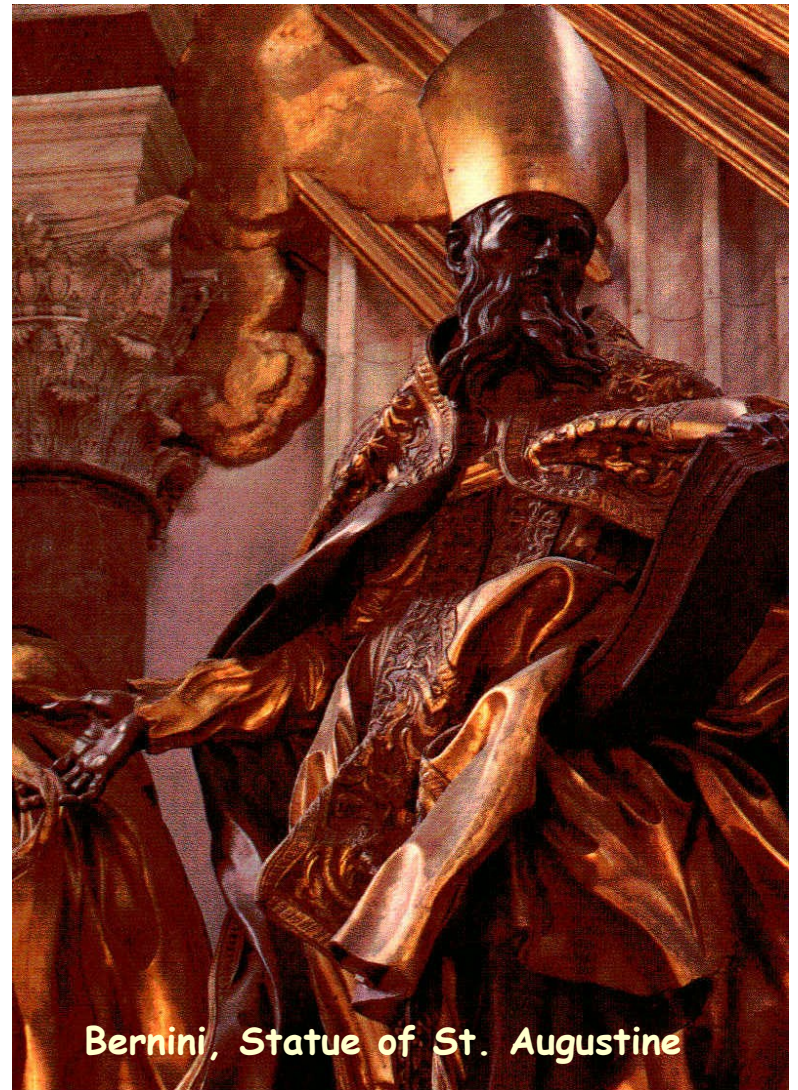


# Augustine of Hippo, 354 -430

*“Flesh stands for  
woman, because she  
was made out of a rib.”*



Augustine & Monica by Gozzoli



Bernini, Statue of St. Augustine

“As long as woman is for birth and children, she is as different from man as body is from soul. But when she wishes to serve Christ more than the world, then she will cease to be a woman and will be called man.”



"Saint Mary Magdalene,  
El Greco

- By 250 AD there is little evidence of women having Church roles as prophet, priest, bishop.
- By 300, the idea of female leadership in church was a heresy
- Jesus' revolutionary treatment of women was forgotten.

# From that Time on Women were Eve or Mary

## Temptrress or Saints



EVE leaving the Garden of Eden as depicted by Masaccio (Active approx. 1401-1428)



Monks considered women the source of temptation and sin. To dispel his temptation, this monk is burning away the remaining finger and thumb of his right hand. All that remains of his left hand is a stump.

# Women are seen as the bearers of temptation

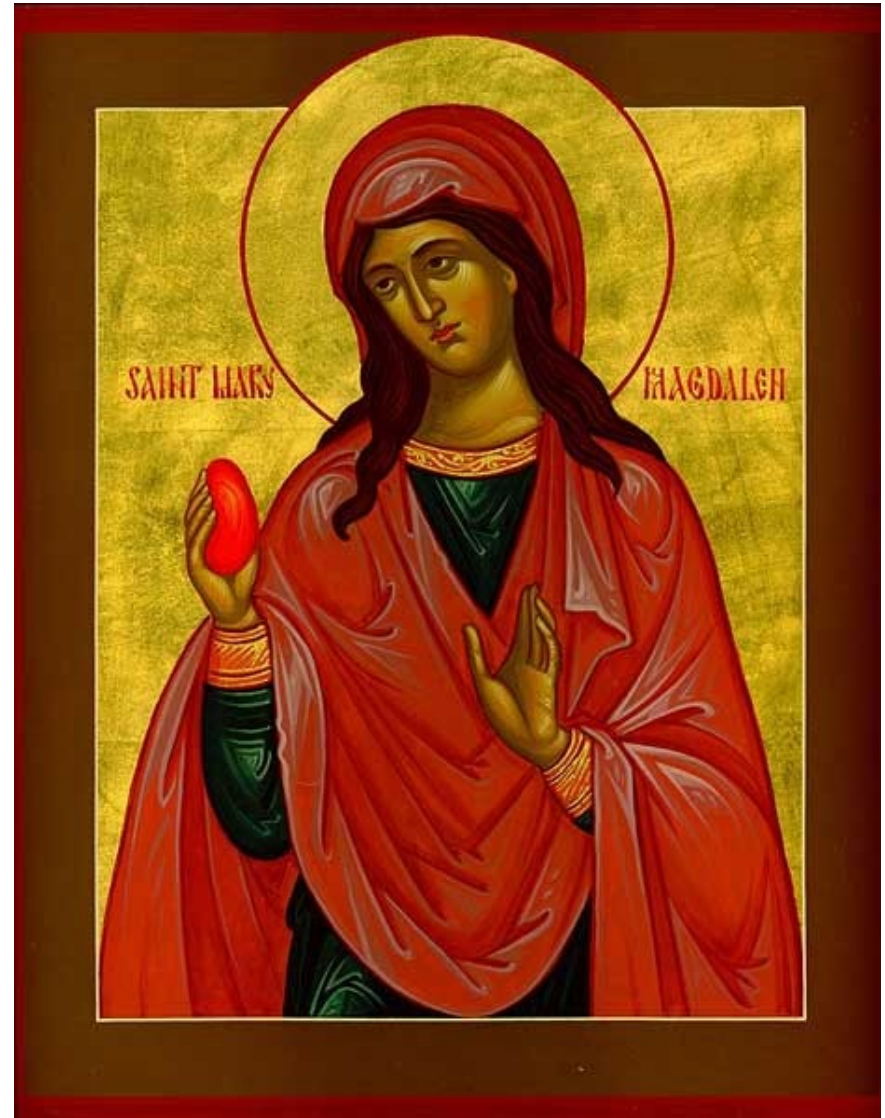


Temptation of St Anthony

Bosch, Hieronymus, ca.1500 Altarpiece



# Temptress or Saints

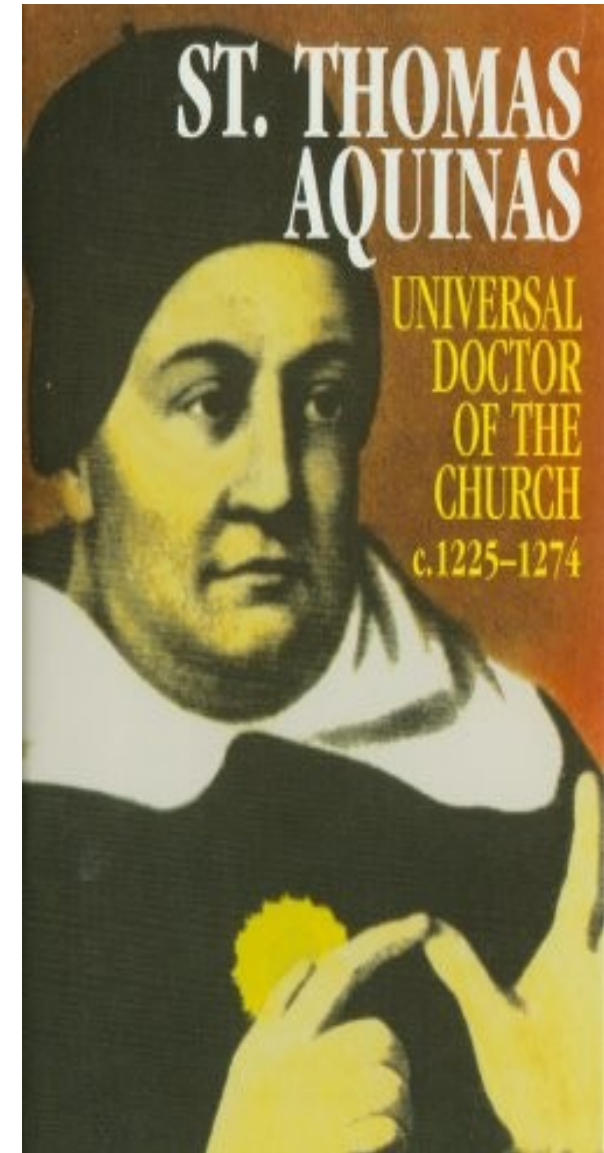


# Thomas Aquinas

**"Woman is defective and misbegotten**, for the active force in the male seed tends to the production of a perfect likeness in the masculine sex; while **the production of woman comes from defect** in the active force or from some material indisposition, or even from some external influence, such as that of a south wind, which is moist." St. Thomas Aquinas, *Summa Theologica* I q. 92 a. 1

"...woman is naturally subject to man, because in man the discretion of **reason** predominates." St. Thomas Aquinas, *Summa Theologica* I q.92 a.1 reply 2

"...in women **there is not sufficient strength of mind to resist concupiscence** (Strong sexual desire)." St. Thomas Aquinas, *Summa Theologica* II-II q.149 a.4



# MARTIN LUTHER

**"Women are created for no other purpose than to serve men and be their helpers. If women grow weary or even die while bearing children, that doesn't harm anything. Let them bear children to death; they are created for that."**

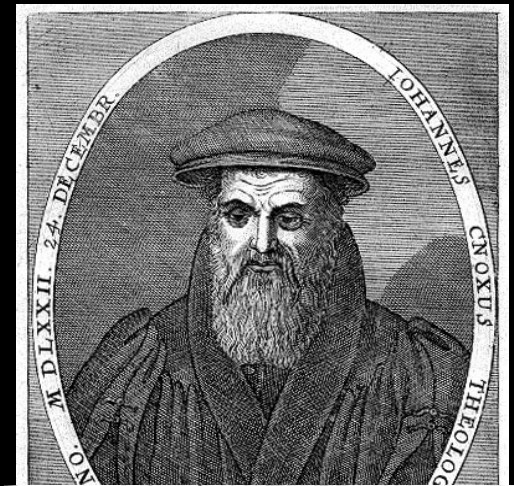
There is nothing better on earth than a woman's love.



# John Knox

To promote a woman to bear rule, superiority, dominion, or empire above any realm, nation, or city, is **repugnant to nature; "an insult" to God**, a thing most contrary to his revealed will and approved ordinance; and finally, it is the subversion of good order, of all equity and justice.

**For their sight ...is but blindness: their strength, weakness: their counsel, foolishness: and judgment, phrenesie, if it be rightlie considered.**



THE  
FIRST BLAST  
OF THE  
TRUMPET  
AGAINST THE

Monstrous Regimen of Women.

By Mr. JOHN KNOX, Minister of the Gospel at  
EDINBURGH.

To which is added,

The Contents of the SECOND BLAST,

AND

A LETTER from *John Knox* to the People of  
*Edinburg*, Anno 1571.

*1 Tim. ii. 12. But I suffer not a Woman to teach, nor to  
usurp Authority over the Man.*

EDINBURGH; Printed: And

PHILADELPHIA; Re-printed by ANDREW  
STEWART, in Second Street, MDCCCLXVI.

# The Rise and Fall of Women Leaders in Christianity & Adventism

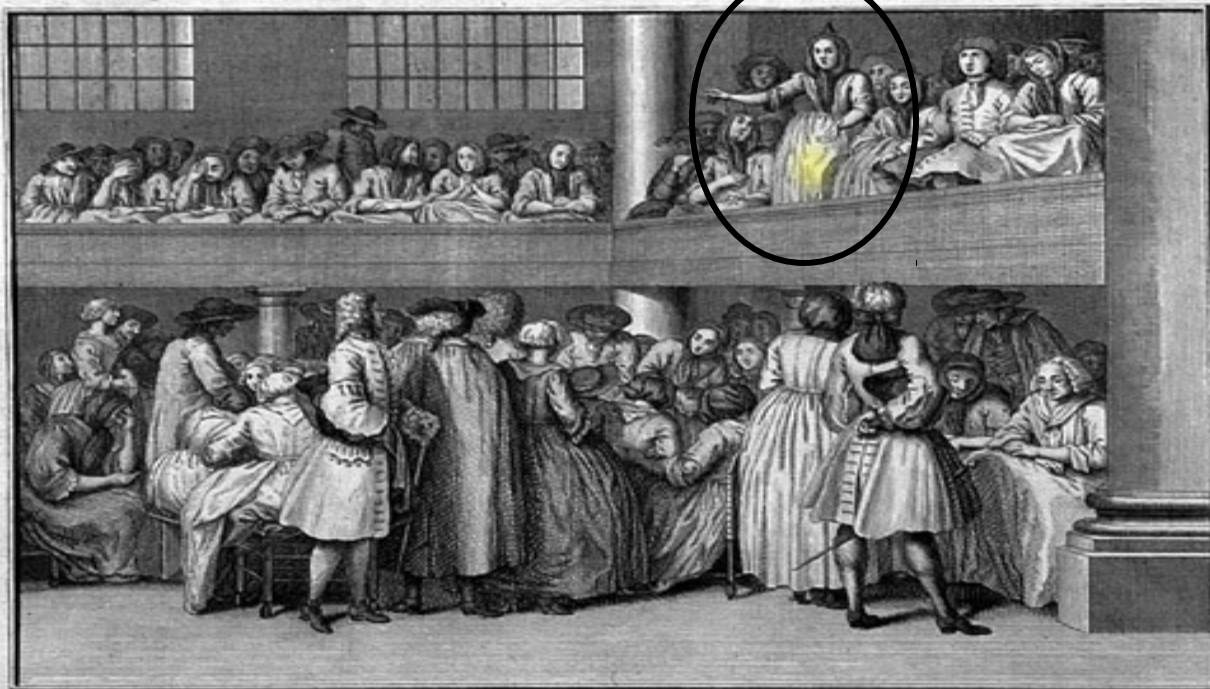


# Change began with Quakers.

Margaret Fell wrote pamphlet in 1660 entitled:

*Women's Speaking Justified, Proved and Allowed of by the Scriptures, All Such as Speak by the Spirit and Power of the Lord Jesus And How Women Were the First That Preached the Tidings of the Resurrection of Jesus, and Were Sent by Christ's Own Command Before He Ascended to the Father (John 20:17).*

**Quakers allowed women to serve as ministers since the early 1800s.**



ASSEMBLÉE des QUAQUERS à Londres  
A. Quakeresse qui prêche

# Adventist Women were among the first Women Ministers

In 1853 **Antoinette Brown** was ordained by the Congregationalist Church (USA) and became the **first woman minister in the United States.**

In 1863 Olympia Brown was ordained by the Universalist denomination (USA)

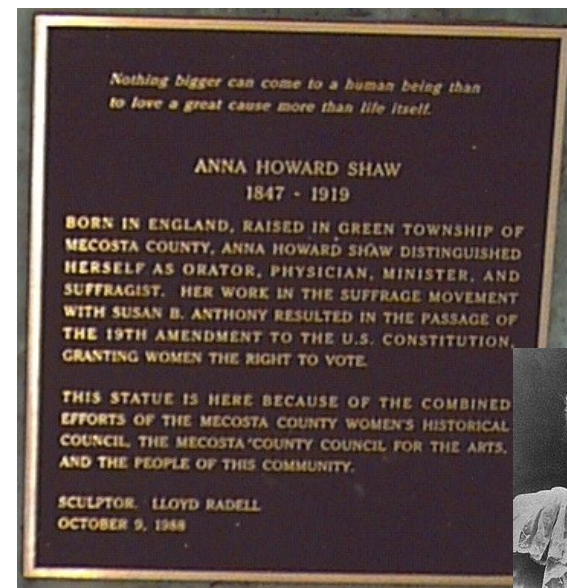
**1865:** *Salvation Army* has always ordained both men and women..

**1866:** Helenor Alter Davisson was a circuit rider and was the first woman to be ordained a minister in any Methodist denomination.

**1872:** Sarah A. Hallock Lindsey. First Adventist woman licensed as a minister

1880: Anna Howard Shaw was the first woman ordained in the *Methodist Protestant Church*

**1884** Ellen White holds a certificate entitled "Ordination" from the General Conference and Michigan Conference



# Role of Women in the Church as of 1994.

## Denominations

	Total Clergy	Total women Clergy
American Baptist Churches	5758	12%
Assemblies of God	18,570	8%
Christian Church (Disciples of Christ)	5469	18%
Church of God (Anderson, IN)	2955	10%
Church of the Brethren	1163	12%
Church of the Nazarene	3413	11%
Episcopal Church	11,314	12%
Evangelical Lutheran Church in America	13,225	11%
Free Methodist Church	1878	1%
Presbyterian Church (U.S.A.)	14,578	19%
Southern Baptist Convention	35,130	4%
Unitarian-Universalist Association	1236	30%
United Church of Christ	7297	25%
United Methodist Church	20,617	15%
Wesleyan Church	2190	11%



The **Faith Communities Today 2010** national survey of a fully representative, multi-faith sample of 11,000 American congregations found that **12% of all congregations in the United States had a female as their senior or sole ordained leader.**

For Oldline Protestant congregations this jumps to 24%,  
For Evangelical congregations it drops to 9%.

**Wave 1 (1998) of the National Congregations Survey** found that **10%** of its overall sample had a female as head or senior religious leader; **Wave 2 (2006)** found 8%.

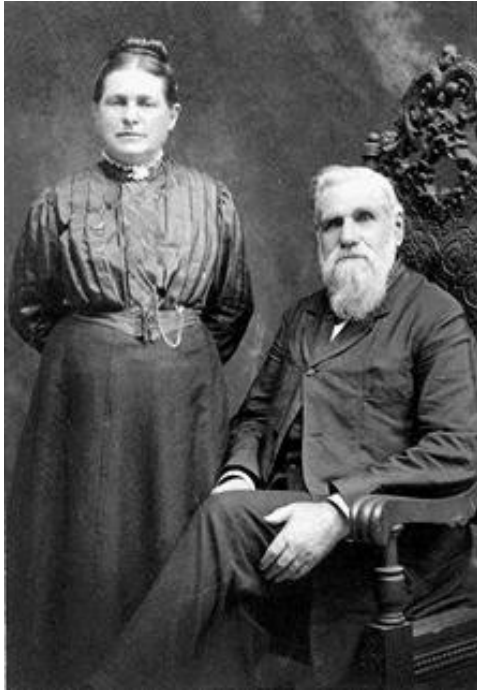
The **2001 Pulpit and Pew survey** of American pastors found that **12% were female**, this jumping to 20% for Oldline Protestant congregations and dropping to around 2% for Evangelical.

A **2009 Barna survey** reports that **10%** of Protestant congregations are led by females, and the **2008 Mainline Protestant Clergy Voice Survey** found that 20% of Oldline Protestant congregations were led by females

# Adventist Women Ministers

First Adventist Woman is licensed as a Minister

**Sarah A. Hallock Lindsey**, received in 1872 a ministerial license and worked as an evangelist with her husband in western New York and Pennsylvania



**Hetty Hurd Haskell**

Licensed minister for 34 years starting in 1884

*“Brothers and sisters, God wants me.”*

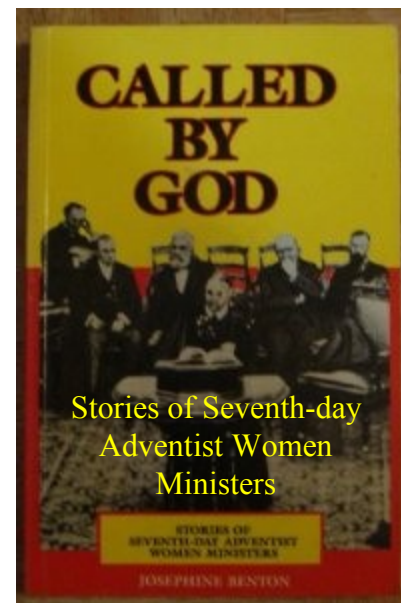


**Lorena Florence (Flora) Plummer** (1862-1945). In 1897 Plummer was elected Secretary of the Iowa Conference. For a time in 1900, she was acting Conference President. In 1913 she was called to head the SS Department at the GC, a position she held until her retirement in 1936.

# Seventh-day Adventist Women Ministers 1884 – 1888

Compiled by the Archives of the General Conference of Seventh-day Adventists and Josephine Benton

YEAR	CONFERENCE	LICENSED	ORDAINED
1884	General Conference		Mrs. E.G. White
	Kansas	Mrs. R. Hill Mrs. H. Enoch	
	Michigan	Mrs. E.B. Lane Mrs. G.K. Owen	Mrs. E.G. White
	Minnesota	Anna M. Johnson Libbie Collins	
1885	General Conference		Mrs. E.G. White
	Kansas	Mrs. H. Enoch	
	Michigan	Mrs. E.S. Lane Mrs. G.K. Owen	Mrs. E.G. White
1886	General Conference		Mrs. E.G. White
	Illinois	Ida. W. Hibben	
	Kansas	Hattie Enoch	
	Michigan	Mrs. E.B. Lane Mrs. G.K. Owen	Mrs. E.G. White
1887	General Conference		Mrs. E.G. White
	Kansas	Hattie Enoch Ruie Hill	
	Michigan	Mrs. E.B. Lane Mrs. G.K. Owen	Mrs. E.G. White
	Vermont	Mrs. S.E. Pierce	
1888	Alabama/Mississippi	Mrs. Ruie Hill	
	California	Mrs. G.K. Owen	Mrs. E.G. White
	Kansas	Hattie Enoch	
	Michigan	Mrs. E.S. Lane Mrs. G.K. Owen	Mrs. E.G. White
	Wisconsin	Hattie Enoch	
	General Field		Mrs. E.G. White



# The Rise and Fall of Women Leaders in Christianity & Adventism

Women leaders were always active in the church. The number of recognized leaders fell dramatically after Ellen White's death in 1915.

From 1915 to 1975 (60 year span) only 25 women were listed as having ministerial credentials,

as opposed to 28 women who had licenses between 1884 and 1915 (31 year span).

# Why the Fall in Women leadership

Many Women held ministerial licenses and had administrative positions until 1970's, the church then halted its 100-year practice of granting ministerial licenses to women

1. In 1923 many administrative positions were reserved for ordained minister. Women were not ordained
2. During the Great depression not ordained women were the first to go because of budget cuts.
3. As men returned home after World War II, U.S. society reemphasis the home, mother hood and jobs for men.
4. After Ellen White's voice becomes silent, there was less incentive to maintain inclusive policies, especially if leaders have had doubts about them to begin with.  
<https://www.ministrymagazine.org/archive/1995/04/the-rise-and-fall-of-adventist-women-in-leadership>
5. Women today hold only "commissioned" credential

# Was Ellen White Ordained?

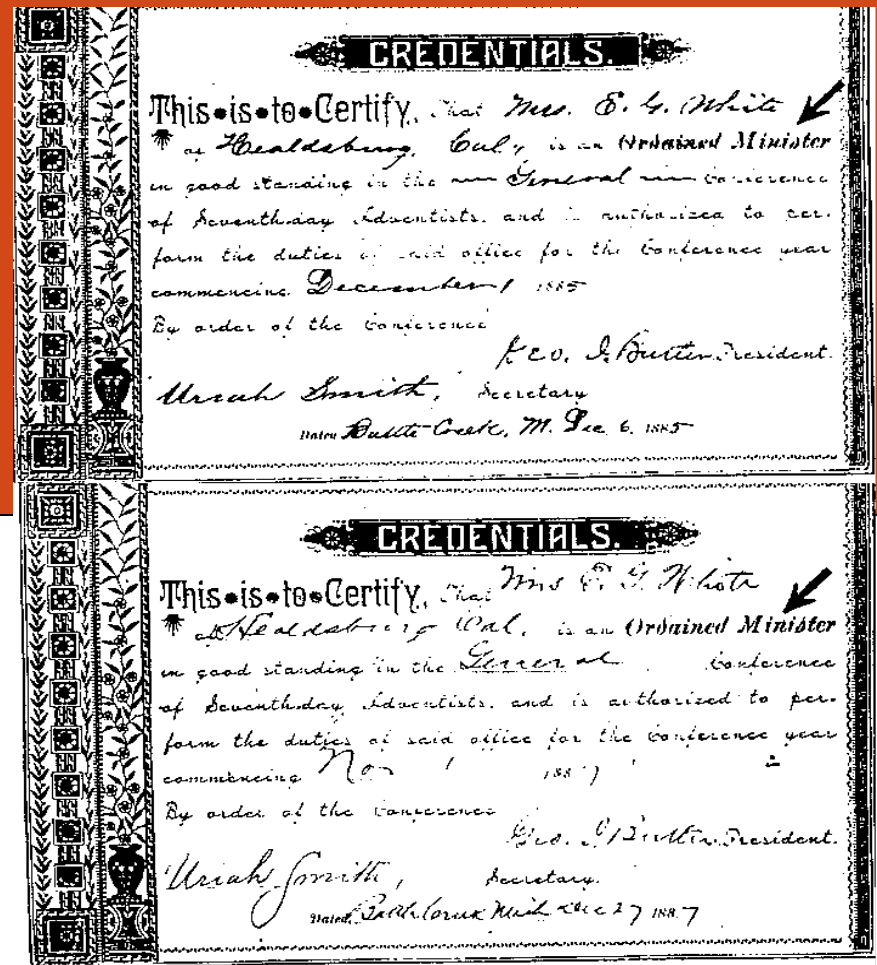


MRS. E. G. WHITE SPEAKING IN THE BATTLE CREEK TABERNACLE,  
AT THE GENERAL CONFERENCE SESSION, 1901



# This is to certify that Mrs. E. G. White is an Ordained Minister

"This is to certify that Mrs. E. G. White of Healdsburg, Calif., is an Ordained Minister in good standing in the General Conference of Seventh-day Adventists, and authorized to perform the duties of said office for the Conference year commencing December 1, 1885. By order of the Conference (Signature) Geo. I. Butler, President (Signature) Uriah Smith, Secretary Dated Battle Creek, M. Dec. 6, 1885"





# Was Ellen White Ordained?

From 1871 until her death Ellen White was granted **ministerial credentials** by various organizations of the church. **The certificate read “*Ordained Minister*”.**

(Supposedly the church never ordained her and there’s no record of her conducting baptisms, funerals or marriages.)

On the credential from 1885 the word *ordained* is neatly struck out. On the 1887 certificate, it is not.

<http://www.adventistsaffirm.org/article/143/women-s-ordination-faqs/9-ellen-g-white-and-the-ministry-of-women>

## **Did Ellen White support Ordination: some researchers say Yes, some No**

The Committee on Resolutions at the 1881 General Conference session introduced the following for consideration:

*"Resolved, That females possessing the necessary qualifications to fill that position, may, with perfect propriety, be set apart by ordination to the work of the Christian ministry."*

It was sent back for further study and it was not reintroduced until recent time.

**Ellen White took no stand, either for nor against. She was silent.**

# Words of Ellen White

Missionary work--introducing our publications into families, conversing, and praying with and for them--is a good work, AND ONE WHICH WILL EDUCATE MEN AND WOMEN TO DO PASTORAL LABOR."

["Our Publications," RH, April 4, 1882, Taken from Testimony No. 29

"The experience thus gained (from canvassing) will be of the greatest value to THOSE WHO ARE FITTING THEMSELVES FOR THE WORK OF THE MINISTRY. It is the accompaniment of the Holy Spirit of God that prepares workers, BOTH MEN AND WOMEN, TO BECOME PASTORS TO THE FLOCK OF GOD.

"--RH, January 15, 1901.

# Words of Ellen White

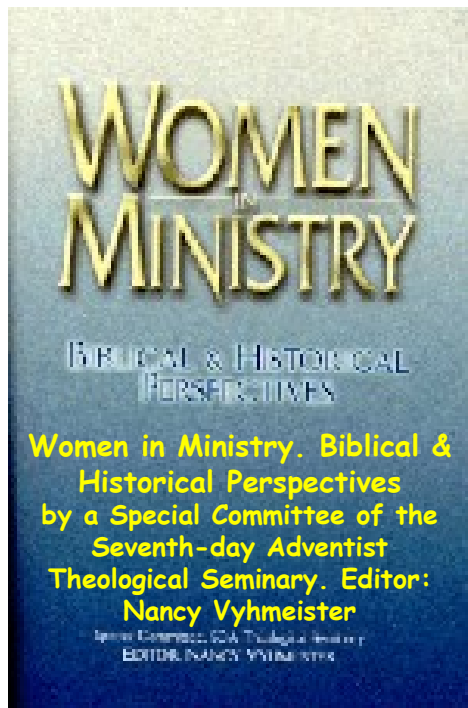
"Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands. In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. *This is another means of strengthening and building up the church.* We need to branch out more in our methods of labor" (RH July 9, 1895 italics supplied).

# Ellen White's concept of the ministerial responsibilities according to one of the most extensive studies of Ellen White by Jerry Moon

1. The combined talents of both men and women are essential for the highest success in the work of the ministry. The ideal combination is a husband-and-wife ministerial teams.
2. The list of roles open to women in gospel ministry embraces a wide range of job descriptions and vocational options, including preaching, teaching, pastoral care, evangelistic work, literature evangelism, Sabbath School leadership, chaplaincy, counseling, and church administration.
3. She believed that the spiritual gifts of pastoring and teaching (Eph 4:11) are given by the Holy Spirit to both men and women, and some women possess gifts and abilities for the "successful management" of churches.

Jerry Moon, "A Power That Exceeds That of Men": Ellen G. White on Women in Ministry, *Women In Ministry*, chap.10

4. **Ellen White supported the** ordination of women as church deaconesses and the ordination was no different then that of elders and ministers



"Our conclusion is that ordination and women can go together, that women in pastoral leadership' is not an oxymoron, but a manifestation of God's grace in the church" (p.436).

"Ellen White implied that it is God's will for the church to branch out, to be strengthened and built up by ordaining women to ministry."

**Denis Fortin**, (Former Dean of Seminary) THE CONCEPT OF ORDINATION IN THE WRITINGS OF ELLEN G. WHITE, <http://www.andrews.edu/~fortind/EGWOrdination.htm>

# The Rise and Fall of Women Leaders in Christianity & Adventism again?



## Certain Unions Ordaining Women

**The Columbia Union Conference**

**Pacific Union Conference**

Nearly 10 percent of pastors in the 60,000-member Southeastern California Conference are women.

**North German Union in Europe**

**Adventist Church in China has been doing so since 1980s**



Bill Miller (right), president of the Potomac Conference, presents Debbie Eisele, a pastor at Sligo church in Takoma Park, Md., with her ordination certificate. 15 other women were also ordained.

See more at: <http://www.adventistreport.com/2012/11/16-seventh-day-adventist-female-pastors.html#sthash.aX1v8sT2.dpuf>



# Ordained in 2000 by the Southeaster California Conference

Lodi News-Sentinel  
- Apr 24, 2000



"Not only is this good for the Keene Church, because **Scott** is a very gifted spiritual leader," a retired pastor told Adventist Today, "this is further evidence that the Adventist Church is coming to the end of an era of gender discrimination in the ministry that began in the **1920s.**" <http://www.atoday.org/article/1969/news/july/pastor-jennifer-scott-is-the-new-senior-minister-of-the-keene-texas-adventist-church>