

In Memory of Her

Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983),
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Models of Biblical Interpretation (4-)

1. **Doctrinal approach**: understands the bible in terms of divine revelation and canonical authority in a-historical, dogmatic terms. In its most consistent forms it insists on the verbal inspiration and literal-historical inerrancy of the Bible. The biblical text is not simply a historical expression of revelation but revelation itself. It does not just communicate God's word but is the Word of God. It functions as the first principle. Provide through proof-texts the ultimate theological authority. Bible as an absolute oracle revealing timeless truth and definite answers to the questions and problems of all times. ¹

2. **Positive historical exegesis** was developed in confrontation with the dogmatic claims of Scripture and the doctrinal authority of the church. Positive historical interpretation seeks to achieve a purely objective reading of the texts and scientific presentation of the historical "facts." According to James Barr, biblical fundamentalism combines this model with the first model by identifying theological truth and revelation with historical facticity. ²

3. **Dialogical-hermeneutical interpretation** takes seriously the historical methods developed by the second model, while at the same time reflecting on the interaction between text and community, or text and interpreter. The methodological exploration of form and redaction criticism have demonstrated how much biblical writings are theological responses to pastoral-practical situations, while hermeneutical discussions have elaborated upon the involvement of scholar in the interpretation of text. Hermeneutical discussion is concerned with establishing the meaning of biblical texts. ³

4. **Liberation theology**: The basic insight of all liberation theologies, including feminist theology, is the recognition that all theology, willingly or not, is by definition always engaged for or against the oppressed. Intellectual neutrality is not possible in a world of exploitation and oppression. If this is the case, then theology cannot talk about human existence in general or about biblical theology in particular without critically identifying those whose human existence is meant and about whose God the biblical symbols and texts speak. ⁴

Elizabeth Cady Stanton conceived of biblical interpretation as a political act. ⁵
 Woman's Bible

The Neo-Orthodox Model of Feminist Interpretation ⁶

The Feminist Sociology of Knowledge Model ⁷

¹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 4.

² Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 5.

³ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 5.

⁴ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 6.

⁵ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 7.

⁶ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 14.

⁷ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 21.

A Feminist Critical Hermeneutics of Liberation ⁸

Women's History as the History of Discipleship of Equals P. 97

Whereas the Jesus movement in Palestine was an alternative prophetic renewal movement within Israel, the Christian movement was a religious missionary movement within the Greco-Roman world, preaching an alternative religious vision and practicing a countercultural communal lifestyle. Both movement created tensions and conflicts with respect to the dominant cultural ethos. But where Jesus movement could appeal to Israel's tradition as its very own religious tradition over and against certain practices within Israel, the Christian movement as a new religious group intruded as an alien element into the dominant cultural-religious ethos of the Greco-Roman worlds.⁹

The fact that Paul refers rarely to the life and ministry of Jesus of Nazareth, but instead stresses the death and resurrection of Christ, the Lord, does not prove that Jesus traditions were not alive in the communities to whom he wrote. Finally, seeing Paul in the context of a Christian missionary movement initiated before Paul's "conversion" also allows us to conceptualize this movement in such a way that women can emerge as initiators and leaders of the movements and not just as Paul's helpers, benignly tolerated and utilized by the great apostle for his own missionary work.¹⁰

The Basileia Vision of Jesus as the Praxis of Inclusive Wholeness (P. 118-)

According to Elisabeth Schussler Fiorenza,

Where John announces, 'The axe is laid to the root of the trees' (Matt. 3:10), Jesus proclaims: 'the *basileia* of God is in the midst of you' (Luke 17:21). The difference between John and Jesus is not a 'break' but a shift of emphasis. While John announces God's judgment and wrath preceding the *basileia* and eschatological restitution of Israel, Jesus stresses that, in his own ministry and movement, the eschatological salvation and wholeness of Israel as the elect people of God is already experientially available. His reply to John's question, 'Are you the one who is to come?....' underlines this experiential aspect of the *basileia* by evoking a whole range of Isaianic images:

Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them. (Luke 7:22)

This verse emphasizes that Jesus restores the humanity of people but also stresses that different interpretations of the eschatological situation result in very different lifestyles. John's lifestyle is that of an apocalyptic while Jesus is seen by people as 'a glutton and a drunkard, a friend of tax collectors and sinners.' (Luke 7:34)¹¹

⁸ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 26.

⁹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 100.

¹⁰ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 101.

¹¹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 119.

Schussler Fiorenza carefully differentiate Pharisaic purity system that excludes unclean sinners and Jesus' movement that includes all the unclean sinners as follows:

The Jesus' movement gathered around the table and shared their food and drink. Yet while the Pharisees sought to realize Israel's calling as a 'nation of priests' by carefully observing the ritual purity of the 'holy table' and by eating their meals 'like priests,' Jesus and his movement did not observe these purity regulations and even shared their meals with 'sinners.' The central symbolic actualization of the *basileia* vision of Jesus is not the cultic meal but the festive table of a royal banquet or wedding feast. This difference in emphasis was probably one of the major conflict points between the Jesus movement and the Pharisaic movement. While Jesus shares their vision of Israel as the 'elect people and nation of Yahweh' (Ex. 19:5f), he does not share their understanding that the 'holiness' of Temple and Torah is the locus of God's power and presence.¹²

The Jesus' movement in Palestine does not totally reject the validity of Temple and Torah as symbols of Israel's election but offers an alternative interpretation of them by focusing on the people itself as the locus of God's power and presence. By stressing the present possibility for Israel's wholeness, the Jesus movement integrates prophetic-apocalyptic and wisdom theology insofar as it fuses eschatological hope with the belief that the God of Israel is the creator of all human beings, even he maimed, the unclean, and sinners. Human holiness must express human wholeness, cultic practice must not be set over and against humanizing praxis. Wholeness spells holiness and holiness manifest itself precisely in human wholeness. Everyday life must be measured by the sacred holiness of the Temple and Torah, but Temple and Torah praxis must be measured and evaluated by whether or not they are inclusive of every person in Israel and whether they engender the wholeness of every human being.¹³

Jesus and his movement realized that God's *basileia* was already in their midst. Exegetes agree that it is the mark of Jesus' preaching and ministry that he proclaimed the *basileia* of God as future and present, eschatological vision and experiential reality. This characteristic tension between future and present, between wholeness and brokenness is generally acknowledged, even though it is interpreted or resolved differently.¹⁴

Schussler Fiorenza understands Jesus' healing as the presence of *basileia* by stating that

Since the reality of the *basileia* for Jesus spells not primarily holiness but wholeness, the salvation of God's *basileia* is present and experientially available whenever Jesus casts out demons (Luke 11:20), heals the sick and the ritually unclean, tells stories about the lost who are found, of the uninvited who are invited, or of the last who will be the first. The power of God's *basileia* is realized in Jesus' table community with the poor, the sinners, the tax collectors, and prostitutes-with all those who 'do not belong' to the 'holy people,' who are somehow deficient in the eyes of the righteous.¹⁵

¹² Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 119-120.

¹³ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 120.

¹⁴ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 120.

¹⁵ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 120-121.

The parable of the ‘Great Supper’ (cf. Matt 21:1-14; Luke 14:16-24) jolts the hearer into recognizing that the *basileia* includes everyone. It warns that only those who were ‘first’ invited and then rejected the invitation will be excluded. Not the holiness of the elect but the wholeness of *all* is the central vision of Jesus.¹⁶

His healing and exorcism make women whole. His announcement of ‘eschatological reversal’ – many who are first will be last and those last will be first (Mark 10:31; Matt 19:30; 20:16; Luke 13:30) – applies also to women and to their impairment by patriarchal structures.¹⁷

According to Schussler Fiorenza, the earliest gospel strata assert again and again that Jesus claimed the *basileia* for *three* distinct groups of people: (1) the destitute poor; (2) the sick and crippled; and (3) tax collectors, sinners, and prostitutes:

“Jesus announces that the *basileia* is given to the impoverished, while Q already claims the ‘beatitudes’ for the Jesus community. That the first beatitude promises the *basileia* to the socially impoverished of Israel is underlined by the second and third: ‘Blessed are those that hunger, for they shall be satisfied. Blessed are those who weep now, for they shall laugh.’ How dire the poverty of women was may be illustrated by the story of the poor widow who ‘gives her whole living’ to the Temple treasury. ‘Her whole living’ was ‘two copper coins which made a penny’

(Mark 12:41-44). Fiorenza 에 의하면 예수께서는 1) 빈궁/가난한자 2) 병들고 불구된자 3) 세리들, 죄인들, 매춘부들의 세 그룹의 사람들을 위해 천국을 선포하셨다고 했다.¹⁸

The oldest traditions elaborate concretely Jesus’ reply to John that ‘the poor have good news preached to them.’ Those who are dying of starvation and are desperate because they see no way out of their poverty into the future are promised the *basileia*. The promise of the *basileia* to the beggared and destitute affirms that God will make their cause God’s own concern. God is on their side against all those who trample down their rights. The understanding that God is on the side of the impoverished has its roots in the covenant of God with Israel. Even though in antiquity – as today – poverty was seen as a personal failure (thus justifying despisal of the poor), in Israel poverty was understood as injustice. Since Yahweh is the owner of the land and has given it into the care of *all* the people, the poor of Israel are cheated out of their rightful inheritance. Therefore, the prophets never tired of announcing that God is on the side of the poor and will take up their cause (Deut 15:7-18; Amos 2:6-8). The promise of the *basileia* to the poor, among whom are also women, should therefore not be misconstrued as a future consolation prize but as proclamation of the poor’s rights and God’s justice.¹⁹

The *Basileia* of God is experientially available in the healing activity of Jesus. The *basileia* vision of Jesus makes people whole, healthy, cleansed, and strong. It restores people’s humanity and life. The salvation of the *basileia* is not confined to the soul but spells wholeness for the total person in her/his social relations. The exorcisms of Jesus acknowledge that there are dehumanizing powers in this world that are not under our control. However, Jesus is not so much concerned with their polluting power as with their debilitating dehumanizing power. What we today call oppressive power structures and dehumanizing power systems, apocalyptic language calls ‘evil spirits,’ ‘Satan, Beelzebul,’ demons. Therefore, if Jesus in the power of God casts out

¹⁶ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 121.

¹⁷ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 121.

¹⁸ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 122.

¹⁹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 122-123.

evil spirit and overcomes the evil powers that keep people in bondage, then the liberating power of God, ‘the *basileia*[,] has come (*ephthasen*) upon you.’ (Luke 11:20).²⁰

If the pre-Lukan tradition identifies Mary of Magdala as a woman ‘from whom he has cast out seven demons’ (cf. Mark 16:9 and Luke 8:2), then she is not thereby characterized as a ‘sinner,’ but as someone who has experienced the unlimited (seven) liberating power of the *basileia* in her own life.²¹

Those who were maimed, crippled, and sick were either poor or became impoverished through death and illness. The story of the woman ‘who had a flow of blood for twelve years’ (Mark 5:25-34) shows this dramatically. ‘She had spent all that she had’ by consulting ‘many physicians’ but ‘she was not better but rather grew worse.’ These few terse words narrate forcefully the economic impoverishment of the incurably ill. However, this woman’s predicament was not just incurable illness but also permanent uncleanness. She was only unclean herself, but polluted everyone and everything with which she came in contact (Lev. 15:19-31). For twelve years this woman had been ‘polluted’ and barred from the congregation of the ‘holy people.’ No wonder she risked financial ruin and economic destitution to become healthy, and therefore, cultically clean, again. Jesus calls her ‘daughter’ of Israel and announces: Go in peace, that is, be happy and whole (*shalom*). You are healed.²²

Schussler Fiorenza suggests:

Luke 13:10-17, the story about the ‘double bent woman,’ rather than Mark 3:1-5, represents the oldest tradition of the Sabbath healings. The woman was bent for eighteen years. He healed her in order to make her whole and ‘free from her infirmity.’ Sabbath observance was the ritual symbolization of Israel’s election as a whole people since the exile. In the pre-Christian book of *Jubilee*, the Sabbath is kept in heaven and on earth as a sign that the Jews are God’s people and Yahweh is their God. Israel keeps Sabbath by abstaining from all work, and so ‘to eat and to drink, and to bless Him who has created all things as he has blessed and sanctified unto Himself a peculiar people above all peoples’ (*Jub 2:20f*). While his opponents insist on a complete ‘rest from work’ on the Sabbath day (cf. Luke 13:14), Jesus made it possible for the woman and the people to fulfill the *purpose* of the Sabbath rest from work: the praise of God, the creator of the world and the liberator of this people. The woman who ‘was made straight’ praised God,’ while the common people (*ochlos*) were happy (*echairen*) about all the ‘glorious things that came into being through him. Therefore, the woman can truly be called ‘a daughter of Abraham’ (cf. Luke 3:8 [Q]: children), a full member of the sanctified people of Israel.

The illness of the woman was caused by Satan. This daughter of Israel was in a bondage that deformed her whole bodily being for eighteen years. In helping her, Jesus freed her from Satan’s power and restored God’s creation. Jesus acted according to the *intent* of the Sabbath Torah. Jesus’ Sabbath healing is not an offense against the sanctified people of Israel, but rather enables the daughter of Abraham, together with the community of angels, to celebrate God, the creator of all people and the liberator of the chosen people of Israel. Jesus said, ‘the Sabbath was made for human persons but not humans for the Sabbath.’ It would be misleading to insist on only one half of the Sabbath commandment – the command not to work- while perverting the other –eating and drinking in honor of God-by letting people starve.

²⁰ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983),123.

²¹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983),123-124.

²² Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983),123-124.

While the sick and possessed are easily seen as belonging to the poor and starving to whom the *basileia* is promised, exegetes usually see the moral but not the social predicament of tax collectors, sinners, and prostitutes. They almost unanimously agree that the historical Jesus and earliest Jesus movement in Palestine associated with tax collectors, sinners, and prostitutes. Jesus' movement and praxis included everyone. Even prostitutes and tax collectors shared in its community gathered around the table.

누가복음 13:10-17의 허리굽은 여인을 안식일에 고쳐주신 이야기. 안식일은 출애굽사건 후 이스라엘이 온전한 민족으로 선택받은 것에 대한 상징으로 지켰다. 구약의 회년사상에 안식일은 유대인이 하나님의 백성이고 하나님은 그들의 하나님임 됨의 증거로 천지에서 지켜졌다. 그래서 이스라엘은 그날엔 모든일을 멈추고 자기들을 지으시고 모든 민족 가운데서 특별히 택하셔서 거룩하게 만들어 주신 하나님만을 위해 먹고 마시고 축복했다. 이런 안식일에 예수는 [허리굽은] 여인과 백성들이 일에서 쉬는 진정한 안식일의 목적을 수행할 수 있도록 해주었다. 이는 [진정한 안식일의 의미] 세상의 창조주이고 백성의 해방자이신 하나님을 찬양하는 것이었다. 허리를 펴게 된 여인은 하나님을 찬양하고 자기들 주위에서 일어난 영광스러운 일을 보고 사람들은 기뻐했다. 그래서 그 여성도 아부라함의 자손이라 불리우고 선별된 이스라엘백성중의 온전한 일원이 된 것이다.

그 여인은 사탄에 의해 18년간이나 불구된 몸에 매여살았다. 예수님께서서는 그 여인을 사탄의 능력에서 놓아 주시고 하나님의 창조물을 회복시키셨다. 예수님은 안식일법의 목적 (intent)대로 하셨다. 예수님의 안식일의 치유는 성별된 이스라엘의 백성에 대한 위반이 아니었다. 오히려 아브라함의 딸이 천사들과 함께 모든 백성의 창조주이시고 선택받은 이스라엘 민족의 해방자이신 하나님을 영화롭게 할 수 있게 하기 위함이었다. 그래서 예수님께서서는 안식일이 사람을 위해 있지 사람이 안식일을 위해 있는 것이 아니라고 하셨다. 다른 사람들을 굶게 놔 두고 남을 악용하면서 자신만 하나님을 영화롭게 하기위해 먹고 마시고 일하지 않는 것만으로 안식의 반만 지킨다면 이것은 안식일에 대한 아주 잘못된 해석이다.²³

예수님은 그 당시 사람들의 안식법 해석을 여기면서 허리굽은 여인을 아부라함의 딸 위치에 올려놓아 주시고 죄인이라, 귀신들렸다 불리우는 사탄의 억압에서, 그리고 모든 사회가 천하게 여기는 불구를 구해 주신 것이다. 여기에 예수님의 불구된 여성에 대한 온정과 자비가 여실이 들어난다.

예수그리스도의 여성과의 관계에서 그 사회에서 버림받고 인생의 밑바닥에서 헤매는 여성들과 한자리에 하고 함께 잡수시고 그들을 위로하시며 그들의 친구 됨은 그 사회의 윤리가 금하는 정결법을 어기는 일이었다. 그러나 주님은 천국은 이런 사람들의 것이라 하시며 그들을 귀중히 다루셨다는 점만으로도 주님과 여성들의 관계는 증명이 되고도 남는다.²⁴

Usually the designations tax collectors, sinners, and prostitutes are understood in a moralizing sense. Yet sinner is not an inclusive concept for tax collectors and prostitutes. The tradition, especially in Luke, shows the tendency to identify the prostitute with sinner, but these two notions are not interchangeable. It is also important to recognize that in a patriarchal society prostitution is the worst form of 'pollution' (sin) for a woman, although prostitution is an essential function of patriarchy. Since prophetic times the notion 'prostitute' had acquired religious theological overtones in Israel, insofar as the 'harlot' was the paradigm of the 'unfaithful people Israel' and of their 'whoredom' with other gods in pagan idolatry. That the harlots will enter into the *basileia* ahead of the faithful and righteous Israelite is outrageous, to say the least. 교부시대에 매춘은 족장들의 근본기능 (essential function)이었지만 여성들에게는 최악의 모욕이었다. 매춘은 그당시 우상인 이방신을 섬김을 매춘에 비했고 이스라엘의 불충성을 매춘에 비했으므로 매춘은 종교적인 overtone 을 얻기도 했다.²⁵

Tax collectors:

²³ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983),125-126).

²⁴ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983),126-127.

²⁵ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983),127.

The phrase ‘tax collectors, sinners, and prostitutes,’ however, characterizes not just a morally reprehensible group of people but even more a class so destitute that they must engage in ‘dishonorable’ professions in order to survive. Although because of Luke 19 we have an image of tax collectors as ‘rich,’ most of the tax collectors who did the actual work were impoverished, or were slaves employed by a ‘tax agency,’ and quickly dismissed if problems arose. Palestine was plagued by a very oppressive tax system: Roman tax agents gathered, as direct taxes, the produce and toll tax; servants of the high-priestly aristocracy of Jerusalem collected the tithes as their direct share in the harvest, leaving very little for the country priests and levites; indirect taxes, import and export taxes, and taxes on all produce and leases in Jerusalem were farmed out to the highest bidders. Since the custom and toll taxes could be collected, even when one was merely going from one village to the other, harassment by tax collectors was not only annoying but also very expensive, especially since tax collectors had to take in more than the official fee if they wanted to make a living. Levi was probably such a subordinate tax collector because he actually sat at the tollbooth (Mark 2:14). Throughout antiquity tax collectors were likened to robbers and thieves, and treated with contempt for their coarseness. Their harassment and extortion were notorious. In Judaism tax collectors were, in a special way, ‘unclean,’ and often hated as agents of Rome’s colonial power.²⁶

Prostitutes

As is the case today, so in antiquity most prostitutes were impoverished unskilled women. Found mostly in the cities, they often lived in brothels or houses connected with a temple. Prostitutes usually were slaves, daughters who had been sold or rented out by their parents, wives who were rented out by their husbands, poor women, exposed girls, the divorced and widowed, single mothers, captives of war or piracy, women bought for soldiers-in short, women who could not derive a livelihood from their position in the patriarchal family or those who had to work for a living but could not engage in ‘middle’-or ‘upper’-class professions. In Palestine, torn by war, colonial taxation, and famine, the number of such women must have been great.

오늘날과 같이 고대의 매춘부들은 가난하고 생활기술이 없는 여인들이었다. 주로 시내에 살았는데 회당과 연결된 brothel 이나 집에 살았다. 매춘부들은 흔히 노예나, 부모들이 팔았거나 빌려준 딸들, 남편들이 빌려준 아내들, 가난한 여인들, 버려진 아이들, 이혼녀들, 과부들, 독신어미들, 전쟁포로나 piracy, 군인을 위해 사들인 여자들 (bought for soldiers in short), 가부장제에서 생계를 이어갈 입장에 있지 못한 여인들, 생활하기 위해 일은 하지만 중산층, 고위층 전문직을 할 수 없었던 여인들이었다. 전쟁으로 파괴된 팔레스타인에는 식민지로서의 세금 (colonial taxation), 기근으로 [처참한 형편에 처했던] 여성이 많았던 것 같다.²⁷

Sinners

The notion of ‘sinner’ can have a whole range of meanings. It can characterize people who did not keep the Torah, whether in the stricter Sadducaic or the wider Pharisaic senses; those who, in our terms, were criminals (in Israel, political and religious law were one and the same); or those who worked in disreputable jobs such as fruit-sellers, swineherders, garlic peddlers, bartenders, seamen, public announcers, tax collectors, pimps, prostitutes, servants, and other service occupations, all of which were deemed ‘polluting’ or ‘unclean’ by theologians and interpreters of the Torah. All categories of sinners were in one way or another marginal people who were badly paid and often abused. The few ‘rich’ tax collectors or prostitutes were exceptions and, as such, proved the oppressive character of the societal-religious system.²⁸

²⁶ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 127-128.

²⁷ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 128.

²⁸ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 128.

Your sins are forgiven. Go in peace (*shalom*) – 129.

Jesus receives sinners and eats with them. (Luke 15:2; cf. Mark 2:16b)

Jesus and his movement invited into their table community not only women but even notorious and well-known sinners, the crippled, and the impoverished—in short, the scum of Palestinian society—constituted the majority of Jesus’ followers. These are the last who have become the first, the starving who have been satisfied, the uninvited who have been invited. And many of these were women.²⁹

Women of Poverty

In the first century – as today – the majority of the poor and starving were women, especially those women who had no male agencies that might have enabled them to share in the wealth of the patriarchal system. In antiquity widows and orphans were the prime paradigm of the poor and exploited. Yet in Christian consciousness and theology, “poor Lazarus” but not “impoverished widow” has become the exemplification of poverty. Therefore, we have neglected to spell out theologically Jesus’ hope for women who are poor and destitute.³⁰

Marginal

“The poor” is not sufficient to describe the inclusive character of the Jesus movement. Added to this category must be that of “the marginal,” because the healing stories, as well as the descriptions of other persons in the Jesus traditions, indicate that Jesus and his movement were open to all, especially to the “outcast” of his society and religion. Although the majority of the tax collectors, prostitutes, and sinners might have been poor, some of them probably not [but they were social outcasts who were marginalized].³¹

The prescription of the Holiness Code, as well as the scribal regulations, controlled women’s lives even more than men’s lives, and more stringently determined their access to God’s presence in Temple and Torah. Jesus and his movement offered an alternative interpretation of the Torah that opened up access to God for everyone who a member of the elect people of Israel, and especially for those who, because of their societal situation, had little chance to experience God’s power in Temple and Torah.³²

중요하다

Jesus and his movement set free those who are dehumanized and in bondage to evil powers, thus implicitly subverting economic and patriarchal-androcentric structures. The difference between a social-historical and a feminist-historical reading comes to the fore not so much in the interpretation of historical texts but in the perspective brought to such a reading. the following assertion of Schottroff can illustrate this:

“A poor **woman** has become the **mother of Israel’s Messiah**, in whose name the messengers proclaim the beginning of the kingdom of God. She *represents the hope of the poor* – men and women – not just solely the hope of women.” While Schussler Fiorenza agrees with Schottroff, she qualifies it with: “she represents this hope *as a woman*.”³³

We recognize that the Pauline and the post-Pauline literature know of **women** not merely as rich patronesses of the Christian missionary movement but as prominent leaders and missionaries who – in

²⁹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 131.

³⁰ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 141.

³¹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 141.

³² Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 141.

³³ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 142.

their own right – toiled for the gospel. These women were engaged in missionary and church leadership activity both before Paul and independently of Paul. They were equal and sometimes even superior to Paul in their work for the gospel. As Jewish Christian missionaries, these women might have belonged to the Christian communities in Galilee, Jerusalem, or Antioch which stand at the very beginning of the Christian missionary movement.³⁴

The Gospel traditions still reflect the fact that **women** were, on the one hand, instrumental in continuing the movement initiated by Jesus after his execution and resurrection and, on the other hand, involved in expanding this movement to gentiles in the adjacent region.³⁵

The Pauline letters mention **women** as Paul's coworkers, but these women were not the "helpers" of Paul or his "assistants." The genuine Pauline letters apply missionary titles and such characterization as co-worker (Prisca), brother/sister (Apphia), *diakonos* (Phoebe), and apostle (Junia) to women also. They usually equate co-workers and "those who toil." In I Cor. 16:16ff Paul admonishes the Corinthians to be "subject to every co-worker and laborer" and to give recognition to such persons. In Thes. 5:12 exhorts the Thessalonians to "respect those who labor among you, therefore, Paul uses the same Greek verb, *kopian*, "to labor" or "to toil," not only to characterize his own evangelizing and teaching but also that of women. In Rom 16:6, 12, he commends Mary, Tryphaena, Tryphosa, and Persis for having "labored hard" in the Lord. Paul also affirms that women worked with him on equal basis. Phil 4:2-3 explicitly states that Euodia and Syntyche had "contended side by side with him."³⁶

Although **Phoebe** (Rom. 16:1ff) is the only person in the Pauline literature to receive an official letter of recommendation and although she is given three substantive titles – sister, *diakonos*, and *prostates* – her significance for the early Christian mission is far from acknowledged. Exegetes tend to denigrate these titles, or to interpret them differently, because they are given to a woman. Whenever Paul uses the title *diakonos* to refer to another male leader, exegetes translate it "minister," "missionary," or "servant." In the case of Phoebe they usually translate it "deaconess." Phoebe's "office" in the church of Cenchreae is not limited by prescribed gender roles. She is not a deaconess of the women, but a minister of the whole church.³⁷

In 2 Cor. 6:1 he refers to the whole community "as working together with God," while he commends himself as a *diakonos* who suffered much in his missionary work. In Thess. Paul sends Timothy "our brother" and "co-worker of God" in the gospel of Christ (3:2). According to 1 Cor. 16:15 the co-worker and laborers are those who have "devoted themselves to the *diakonia* of the saints." The *diakonos*, like the *synergos*, therefore, is a missionary entrusted with preaching and tending churches. Since the term is also used in extrabiblical sources to refer to preaching and teaching, it seems clear that the *diakonoi* of the Pauline mission served in the recognized and "official" capacity of missionary preachers and teachers. It can be concluded, therefore, that Phoebe is recommended as an official teacher and missionary in the church of Cenchreae. The characterization of Phoebe is similar to that of charismatic preachers and effective missionaries. However, she stands in a friendly relationship with Paul and his missionary circle, since she receives from him a letter of recommendation and, like Timothy who is called "brother," receives the title "our sister."³⁸

³⁴ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 161.

³⁵ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 162.

³⁶ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 169.

³⁷ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 170.

³⁸ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 171.

Prisca in Rom. 16:7 also receives this title. Like Presca and Aquila, **Andronicus and Junia** were missionary partners – Jewish Christians, perhaps from Tarsus. Since they had become Christians before Paul, they seem to have worked together with Paul in Antioch and even shared imprisonment with him. For Paul, the mark of true apostleship does not consist in mighty speech and pneumatic exhibition but in the conscious acceptance and endurance of the labors and sufferings connected with missionary work. (1 Cor. 4:8-13; 2 Cor. 11-12). Andronicus and Junia fulfill all these criteria of true apostleship. They were apostles even before Paul and had suffered prison in pursuit of their missionary activity.³⁹

Story of Paul and Thecla – P. 173 – 175

The House Church and leadership of Women P. 175

Prisca and Aquila founded and supported a “church in their house” wherever they moved. In their missionary endeavor the *diakonia* of the word and table was not yet divided. The house church was the beginning of the church in a certain city or district. It provided space for the preaching of the word, for worship, as well as for social and Eucharistic table sharing.⁴⁰

The house church provided equal opportunities for women, because traditionally the house was considered women’s proper sphere, and women were not excluded from activities in it.⁴¹

House churches were a decisive factor in the missionary movement insofar as they provided space, support, and actual leadership for the community. The house churches were the place where the early Christians celebrated the Lord’s supper and preached the good news. Theologically, the community is called the “house of God,” the “new temple” in which the Spirit dwells. Since women were among the wealthy and prominent converts (cf. Acts 17: 4, 12), they played an important role in the founding, sustaining, and promoting such house churches.⁴²

Paul greets **Aphia** “our sister,” who together with Philemon and Archippus was a leader of the house church in Colossae to which the letter to Philemon was written (Philemon 2).⁴³

Paul also mentions twice the missionary couple **Prisca and Aquila** and “the church in their house” (1 Cor. 16:19; Rom. 16:5). In a similar fashion, the author of the letter to the Colossians refers to **Nympha** of Laodicea and the “church in her house” (Col. 4:15). According to Acts the church of Philippi began with the conversion of the business woman **Lydia** from Thyatira who offered her house to the Christian mission (Acts 16:15). Lydia might have been a freed-woman, since she came from the East and sold purple goods which were luxury items. Three women were thus initiators and leading figures in the church in Philippi, with whom Paul had entered into a “consensual partnership” (*societas*). Naturally, women also belonged to the household conversions and house churches, which are named after men (cf. Acts. 10:1ff; 16:32ff; 18:8ff; I Cor. 1:14; 1:16; 16:15ff [Stephanas]; Rom. 16:23[Gaius]).⁴⁴

One of the most eminent missionaries and founders of house churches is **Prisca** or Priscilla who, together with her companion Aquila spread the gospel supported by their trade, and independent of any

³⁹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 172.

⁴⁰ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 175.

⁴¹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 176.

⁴² Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 177.

⁴³ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 177.

⁴⁴ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 178.

church. Like Barnabas and Apollos, Prisca was a missionary co-worker with Paul but she was independent of the apostle and did not stand under his authority. Paul is grateful to Prisca and Aquila because they have risked their lives for him. Not only he but the entire gentile church have reason to give thanks to these outstanding missionaries (Rom. 16:4). Their house church in Corinth, Ephesus, (2 Tim. 4:19; Acts 18:18ff), and Rome (if Rome 16 is addressed to that community) were missionary centers. It is significant that whenever Paul sends greetings to the couple (Rom.16:3), he addresses Prisca first, thus emphasizing that she is the more important of the two (cf. also 2 Tim. 4:19).⁴⁵

Acts also mentions Prisca and her husband (cf. Acts 18:2-4, 18, 26). Like Paul, Priscilla and Aquila were tent makers by trade and supported their missionary activity through their own work. Like Paul, they were Jewish Christians and financially independent of the churches they served. Like Paul they traveled to spread the gospel and suffered for their missionary activities. When Claudius banished the Jews from Rome the couple no longer could stay there and so moved on to Corinth, where they accepted Paul as co-worker in their trade and their house church. In Ephesus they took in Apollos, one the most erudite and eloquent missionaries of the early Christian movement. Prisca, in particular, became the teacher of Apollos, whose Sophia and Spirit theology might have been derived from her catechesis.⁴⁶

The importance of **Phoebe**'s position as minister in the church at Cenchreae is underlined by the title *prostotes*, usually translated "helper" or "patroness," although in the literature of the time the terms has the connotation of leading officer, president, governor, or superintendent. Since Paul claims that Phoebe was a *prostotes* of many and also of Paul himself, scholars reject such a meaning here. However, in I Thess. 5:12 the verb characterizes the functions of the bishop, deacon, or elder.⁴⁷

In conclusion: the Pauline literature and Acts still allow us to recognize that women were among the most prominent missionaries and leaders in the early Christian movement. They were apostles and ministers like Paul, and some were his co-workers. They were teachers, preachers, and competitors in the race for the gospel. They founded churches and, as prominent patrons, used their influence for other missionaries and Christians.⁴⁸

Neither Male Nor Female– Alternative Vision and Pauline Modification 205

Gal. 3: 28

유대 사람이나 그리스 사람이나 종이냐 자유인이나, 남자나 여자나 차별이 없습니다. 그것은 여러분이 그리스도 예수 안에서 다 하나이기 때문입니다.

There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.

The struggle of Paul for equality between gentile and Jewish Christians had important ramifications for Jewish and gentile Christian women alike. If it was no longer circumcision but baptism which was the primary rite of initiation, then women became full members of the people of God with the same rights and duties. This generated a fundamental change, not only in their standing before God but also in their ecclesial-social status and function.⁴⁹

⁴⁵ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 178.

⁴⁶ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 178-179.

⁴⁷ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 181.

⁴⁸ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 183.

⁴⁹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 210.

The apocryphal literature saying of Jesus similar to Gal. 3:28 P. 211-212

Gal 3:28

Women and men in Christian Community are not defined by their sexual procreative capacities or by their religious, cultural or social gender roles, but by their discipleship and empowering with the Spirit...Feminist studies have documented that the most perceived sex differences or gender roles are cultural-social properties. We are socialized into sex and gender roles as soon as we are born. Gal. 3:28 not only advocates the abolition of religious-cultural divisions and of the domination and exploitation wrought by institutional slavery but also of domination based on sexual divisions. It repeats with different categories and words that within the Christian community no structures of dominance can be tolerated. Gal. 3:28 is therefore best understood as a communal Christian self-definition rather than a statement about the baptized individual. It proclaims that in the Christian community all distinctions of religion, race, class, nationality, and gender are insignificant. All the baptized are equal, they are one in Christ.⁵⁰

유대 남자의 기도 - P. 217

I Cor. 14: 34-36

여자들은 교회에서 잠잠하십시오. 여자에게는 말하는 것이 허락되어 있지 않습니다. 율법에서도 말한 대로 여자들은 복종하십시오. 배우고 싶은 것이 있으면, 집에서 자기 남편에게 물으십시오. 여자가 교회에서 말하는 것은 자기에게 부끄러운 일입니다. 하나님의 말씀이 여러분에게서 나왔습니까? 또는 여러분에게만 내렸습니까?

Women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church. Or did the word of God originate with you? Or are you the only ones it has reached?

I. Cor. 11: 2-15

<여자가 머리에 쓰는 너울> 여러분이 모든 일에서 나를 기억하고 또 내가 여러분에게 전해 준 대로 전통을 지키고 있으므로 나는 여러분을 칭찬합니다. 그런데 나는 각 남자의 머리는 그리스도요, 아내의 머리는 남편이요, 그리스도의 머리는 하나님이신 것을 여러분이 알기를 바랍니다. 남자가 머리에 무엇을 쓰고 기도하거나 예언하면 그는 자기 머리를 부끄럽게 하는 것입니다. 그러나 여자가 머리에 무엇을 쓰지 않은 채로 기도하거나 예언하면, 그는 자기 머리를 부끄럽게 하는 것입니다. 여자가 머리에 아무것도 쓰지 않으려거든 그는 머리를 짝으십시오, 그러나 머리를 짝거나 미는 것이 여자에게 부끄러운 일이면 그는 머리를 가리십시오. 그러나 남자는 하나님의 형상이요, 하나님의 영광이니 머리를 가려서는 안 됩니다. 그러나 여자는 남자의 영광입니다. 남자가 여자에게서 난 것이 아니라 여자가 남자에게서 났습니다. 또 남자가 여자를 위하여 지으심을 받은 것이 아니라, 여자가 남자를 위하여 지으심을 받았습니다. 그러므로 여자는 천사들 때문에 그 머리에 권위의 표를 지니고 있어야 합니다.

11 : 11 그러나 주님 안에서는 남자 없이 여자가 있을 수 없고, 여자 없이 남자가 있을 수 없습니다.

11 : 12 여자가 남자에게서 난 것과 마찬가지로 남자도 여자의 몸에서 났습니다. 그리고 모든 것이 다 하나님에게서 생겨났습니다.

여러분은 스스로 판단하여 보십시오. 여자가 머리에 아무것도 쓰지 않은 채로 하나님께 기도하는 것이 마땅한 일이겠습니까? 자연 그 자체가 여러분에게 가르쳐 주지 않습니까? 남자가 머리를 길게 하는 것은 그에게 불명예가 되지만, 여자가 머리를 길게 하는 것은 그에게 영광이 되지 않습니까? 긴 머리카락은 그의 머리를 가려주는 구실을 하는 것입니다.

⁵⁰ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 213.

I commend you because you remember me in everything and maintain the traditions just as I handed them on to you. But I want you to understand that Christ is the head of every man, and the husband is the head of his wife, and God is the head of Christ. Any man who prays or prophesies with something on his head disgraces his head, but any woman who prays or prophesies with her head unveiled disgraces her head--it is one and the same thing as having her head shaved. For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to have her hair cut off or to be shaved, she should wear a veil. For a man ought not to have his head veiled, since he is the image and reflection of God; but woman is the reflection of man. Indeed, man was not made from woman, but woman from man. Neither was man created for the sake of woman, but woman for the sake of man. For this reason a woman ought to have a symbol of authority on her head, because of the angels.

11: 11 Nevertheless, in the Lord woman is not independent of man or man independent of woman.

11:12 For just as woman came from man, so man comes through woman; but all things come from God.

Judge for yourselves: is it proper for a woman to pray to God with her head unveiled?

Does not nature itself teach you that if a man wears long hair, it is degrading to him, but if a woman has long hair, it is her glory? For her hair is given to her for a covering.

The immediate context of Paul's injunction concerning women's behavior in the worship service of the community gives evidence that women as well as men share in the pneumatic gifts of Sophia Spirit, and pray and prophecy publicly under the influence of the divine Spirit. Paul explicitly affirms that in doing so the Corinthians have followed his teachings and example (11:2), and he does not disqualify this "spiritual" self-understanding and practice of the Corinthian pneumatics. The contrast between I Cor. 11:2 and 11:17 emphasizes that Paul is not referring here to any particular abuse but is introducing regulations and customs which were observed in other Christian communities (11:16; 14:33). 이 문제를 두고 논쟁을 벌이려고 생각하는 사람이 있을지는 모르나, 그런 풍습은 우리에게도 없고, 하나님의 교회에도 없습니다 (11:16). 하나님은 무질서의 하나님이 아니라, 평화의 하나님이십니다 (14:33).⁵¹

예배에서의 여자의 행동에 대해 바울이 언급할 때 우선 그가 여자들이 성령을 받고 예언하는 능력을 행사하는 권리를 막는 것이 아니다. 그는 단지 그 당시에 행해지던 풍습을 말하고 있는 것이다.

The concluding verses 14:37-40 indicate how serious the issues are for Paul and how much he expects resistance to his viewpoint. Paul appeals to the prophets and pneumatics to accept his arguments as a revelatory word of the Lord himself (v. 37). He assures the Corinthians that he does not want to hinder prophetic and ecstatic speaking but is concerned that everything "should happen decently and in the right order" (v. 40).

His major line of argument involves decency and right order, values which are not specifically Christians.⁵² 여기서도 바울은 예언하는 것을 금하는 것이 아니라 모든 것을 올바르게 질서있게 행해야 함을 말하고 있는 것이다. 그래서 그의 중심 논쟁은 품위와 질서를 지키라는 말이다.

I Cor. 11:2-16:

It is more likely Paul is speaking here about the manner in which women and men should wear their hair praying and prophesying. It seems that during their ecstatic-pneumatic worship celebrations some of the Corinthian women prophets and liturgists unbound their hair, letting it flow freely rather than keeping it in its fashionable coiffure, which often was quite elaborate and enhanced with jewelry, ribbons, and veils. Such a sight of disheveled hair would be quite common in the ecstatic worship of oriental divinities.⁵³

in 14:23 Paul points out that the Corinthian pneumatic worship impresses the outsider as ritual madness. Such ecstatic frenzy in oriental cults was a highly desirable spiritual phenomenon and a mark of true prophecy. Disheveled hair and head thrown back were typical for the maenads in the cult of Dionysos, in that of Cybele,

⁵¹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 226.

⁵² Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 226,

⁵³ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 227.

the Pythia at Delphia, the Sibl, and unbound hair was necessary for a woman to produce an effective magical incantation.⁵⁴

Flowing and unbound hair was also found in the Isis cult, which had a major center in Corinth. Paul's sarcastic statement in vv. 5f that women who loosen their hair might as well have it cut short or shaven. It is as disgraceful for a women to loosen her hair as it is to shave it. The Corinthian pneumatics presumably took over such a fashion because they understood their equality in the community and their devotion to Sophia-Spirit by analogy to the worship of Isis, since Isis was also said to have made the power of women equal to men;⁵⁵ For the Christian women at Corinth, such loose and unbound hair was a sign of their ecstatic endowment with Spirit-Sophia and a mark of true prophetic behavior. Paul, on the other hand, is bent on curbing the pneumatic frenzy of the Corinthians' worship. For Paul, building up of the community and intelligible missionary proclamation, not orgiastic behavior, are the true sing of the Spirit. In this context, it is understandable why Paul insists that women should keep their hair bound up.⁵⁶

In addition, loose hair probably had even a more sinister meaning in a Jewish Christian context. According to Jewish sources loose hair continued to be a sign of uncleanness, even to Paul's day. Num. 5:18 prescribes that the woman accused of adultery be marked publicly by loosening her hair. Similarly, in Lev. 13:45, one of the signs for the uncleanness of a leper is loose hair.⁵⁷

As Paul argues, since the angels are present in the pneumatic worship service of a community that speaks the "tongues of angels," women should not worship as cultically unclean persons by letting their hair down but should pin it up as a sign both of their spiritual power and of control over their heads.

그 당시 동양의 신을 열광적으로 무아경지에 들어가며 예배함에 있어 기도하거나 예언하는 어떤 여자들이 보석을 즐비하게 달고, 머리를 풀어제쳐 멋대로 날리게 하고 보기에 문란해 보이는 예배행실이 흔히 있는 습관이고 예배의 효과를 내기 위해 이렇게 하는 것이 정상이기도 했다. 고린도에서 중심인 Isis 의 열광적인 예배에서 이렇게 했는데 고린도 여자 들이 이를 계승해서 마치 그렇게 해야 여자들도 동등하게 성령을 받은 증거라 생각해서 그 습관대로 예배에 임한 것이 바울이 보기에 경건하게 보이지 않아서 이를 시정하려고 여자는 머리에 수건을 쓰고 단정히 하라고 경고하는 말씀이다. 바울에게 있어서 중요한 것은 믿는 이들의 공동체를 이루고 복음을 선포하는일이 성령을 받는 증거이지 그렇게 열광적으로 미친듯이 머리를 풀어제치고 날치는 일이 아니었다. 더군다나 머리를 풀어제치는 일은 유대 기독교 정황 (Jewish-Christian context)에서는 불결과 단정치 못함을 의미했다. 예를 들면 레위기 13:345 에서 나병환자의 불결함을 말했을 때 머리를 풀어제치라고 했다.

이런 상황에서 바울의 경고가 말이 된다고 Fiorenza 는 주장한다. 그러므로 고전 11:2-16 에서 바울은 남자와 여자의 창조질서에서의 차별을 의미하는 것이 아니라 머리를 풀어제 치는 것이 여성의 종교적 권위라고 믿는 그 사실을 비판하는 것이다. 그는 여기서 여자들이 예언하고 예배인도함에 있어서 미친것같이 보이는 행실을 질서있는 예배행위를 하도록 가르쳐서 주안에서 여성의 권위와 동등성을 인식케 하기 위함이다. 그러므로 그의 논점은 남녀의 성의 차이를 말함이 아니라 예배의 질서와 선교의 성격을 강조하기 위함이다 라고 Fiorenz 는 설명한다.⁵⁸

P. 229 explain why Paul said what he said.

⁵⁴ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 227.

⁵⁵ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 227.

⁵⁶ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 228.

⁵⁷ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 228.

⁵⁸ Elisabeth Schussler Fiorenza, *In Memory of Her*(New York: Crossroad, 1983), 227.

To sum up, Paul does not argue in **11:2-16** for the “creational” or “symbolic” *difference* between women and men despite their equality in Christ, but for the custom of bound-up hair, as the symbol of women’s prophetic-charismatic power. Like his other arguments in I Cor. 11:2-14:40 his instruction aims at playing down the impression of madness and frenzy so typical of orgiastic cultic worship. Decency and right order in the community require women prophets and charismatics actively engaged in the worship of the community to look “proper.” Paul therefore makes a more or less convincing theological argument for the “proper” hairstyle as the cultic symbol for women’s spiritual power and equality in the Lord. The goal of his argument, then, is not the reinforcement of gender differences but the order and missionary character of the worship community. 고전 11:2-16 에서 바울은 창조에 있어서의 남녀의 차이를 말하는 것이 아니라 여자의 예언할 때의 권위의 상징으로 머리를 묶고 수건을 쓰라고 하는 것이다. 외부사람들이 보기에 미친사람들처럼 보이지 않도록 올바르게 처신하고 예배의 질서를 지키라는 경고인 것이다. 즉 주안에서 여성의 영적 권위와 동등성은 올바른 머리모양임을 확신시키기 위함이다.⁵⁹

I Cor. 14:33b-36: It is debated whether these verses are an authentic Pauline injunction or whether they were added by a later editor of the Pauline school. However, Fiorenza include them within the present context and explain that as in chapter 11 so in chapters 12-14 Paul seeks to persuade the Corinthians that decency and order should be more highly esteemed than the spiritual status and exercise of individual pneumatic inspiration. While the Corinthians seem to have valued glossolalia above all, Paul favors the gift of prophecy and interprets it in terms of reason, order and mission (14:4,5, 19). The Corinthian pneumatics should not be concerned with the exhibition of their spiritual gifts but with the building up of the community and with the impression they make on interested outsiders (14:16, 17, 23ff).

14:26-36 is best understood as a church order with rules for glossolalists (vv. 27ff), prophets(vv. 29-33), and wives (vv. 34-36). These three rules are formulated in a structurally similar fashion.⁶⁰

I Cor. 14:33-36 is often understood to speak about women in general and therefore to contradict 11:2-16 which presupposes that women are pneumatics, and as such pray and prophecy within the worship of community.⁶¹

However, the difficulty is resolved if we recognize that the injunction does not pertain to all women but solely to wives of Christians, since chapter 7 makes it clear that not all women in the community were married or bad Christian spouses. They therefore could not ask their husbands at home. I Cor. 7:32-35 confirms the interpretation that the prohibition in 14:33-36 applies only to wives.⁶²

The community rule of I Cor. 14:34-36 presupposes that, within the Christian worship assembly, wives had dared to question other women’s husbands or point out some mistakes of their own during the congregational interpreting of the Scriptures and of prophecy. Such behavior was against all traditional custom and law. The text asks simply that they keep quiet and remain subdued in the assembly of the community.⁶³

Paul’s major concern, however, is not the behavior of women but the protection of the Christian community. He wanted to prevent the Christian community from being mistaken for one of the orgiastic, secret, oriental cults that undermine public order and decency.⁶⁴

In Conclusion: In the preceding analysis, Fiorenza attempted to argue that the Pauline injunctions for women in I Corinthians should be understood in the context of Paul’s argument against orgiastic behavior in the worship of the community. On the other hand, 11:2-16 does not deny women’s prophecy and prayer in the worship assembly but insists that in the Christian community women and men are equal. The community rule of

⁵⁹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 230.

⁶⁰ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 230.

⁶¹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 230.

⁶² Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 231.

⁶³ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 232.

⁶⁴ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 232.

14:33-36, on the other hand, has a specific situation in mind, namely, the speaking and questioning of wives in the public worship assembly. Here, as in 7:34 and 9:5, Paul appears to limit the active participation of wives in the “affairs of the Lord.” Paul is more concerned that order and propriety be preserved so that an outsider cannot accuse the Christians of religious madness. In both passages, then, Paul places a limit and qualification on the pneumatic participation of women in the worship service of the community.⁶⁵

고린도 전서 14:33b-36 에 대해

본문이 진정한 바울의 말인지 후대의 삽인지에 대해 논쟁이 있으나 Fiorenza 는 본문을 있는 그대로를 현 상황 (context)에서 다음과 같이 설명한다. 11 에서와 같이 12 장-14 장 에서도 바울은 무엇보다도 예배에서의 품위와 질서 (decency and order)가 개인의 성령 체험을 열광적으로 표현하는 것보다 더 중요함을 인식시키려 함이다. 고린도교회 교인들이 glossolalia 를 무엇보다 중요시 했던 반면에 바울은 예언과 해석을 분별 (reason) 하여 질서(order)있게 선교(mission)의 차원에서 할 수 있는 은사를 강조하고 있는 것이다. 고린도 교인들은 자기들의 성령의 은사를 나타내기가 보다는 공동체를 이루는 일과 [교회에] 관심있는 외부사람들에게 주는 인상에 관심을 가져야 한다는 입장이다 (고전 14:16, 17, 23ff).⁶⁶

그러므로 14:26-36 은 glossolalist 들과 (27 절), 예언하는 사람들과 (29-33), 아내들 (34-36)에 대한 규칙을 포함한 교회질서를 말하고 있다고 이해해야 할 것이다. 고전 14:33-36 이 모든 여성들에 대해 일반적으로 말하고 있는 것처럼 흔히 생각하는 것은 여성 들이 예배공동체에서 기도하고 예언하는 pneumatics 입을 전제한 11: 2-26 을 부정하는 것이 된다. 그러나 본문의 명령이 모든 여성들에 대해 말하는 것이 아니라 기독교인들의 부인들에 대해 말하는 것으로 해석할 때 문제가 해결된다. 왜냐하면 7 장은 공동체의 모든 여자들이 기혼자들이거나 교인의 나쁜 아내가 아니라는 것을 분명히 했기 때문이다. 그러므로 [이들은 남편이 없는데] 어떻게 집에가서 남편에게 물어본단 말인가? 고전 7:32-35 는 14:33-36 의 금지는 오직 아내들에게만 적용이 된다는 해석을 확인하고 있다.⁶⁷

고전 14:34-36 의 [고린도 교회 공동체에서 지켜야 할] 규칙은 예배공동체안에서 아내 들은 다른 여자의 남편에게 물어보거나 자기 남편들의 오류를 성경을 해석하고 예언하는 예 배중에 지적할 수 없음을 전제하고 있는 것이다. 이런 행동들은 모든 전통적인 풍습이나 법 을 어기는 일이었다. 그래서 본문은 단순히 예배중에 그들은 조용히 자제하기를 요청한다.⁶⁸

그러나 바울의 근본 관심사는 여성들의 처신이라기 보다 기독교 공동체의 보호 (protection)에 있다. 그는 기독교회 공동체가 공공 질서와 품위를 상실하고 진탕 떠들고, 숨기는 동양 열광숭배자들로 오해받는 것을 예방하기 위함이었다. 결론으로 Fiorenza 는 고린도 전서의 바울의 논쟁은 [고린도 교회의] 열광적인 무질서한 예배행위를 반대하는 상황에서 읽어야한다. 한편 고전 11:2-16 은 예배 에서 여성의 예언과 기도를 부인하는 것이 아니라 오히려 기독교공동체에서는 남녀가 동등함을 주장 하는 것이다. 또 다른 한편으로 고전 14:33-36 공동체의 규칙에서 바울은 공공예배에서 여자들이 말 하고 질문하는 특수상황을 염두에 두고 말하고 있는 것이다. 고전 7:34 과 9:5 에서 바울이 주님의 행사에서 여자들의 활발한 참여를 제한하는 것으로 보이나 외부사람들에게 기독교공동체가 종교적 광 신자들로 오해받지 않도록 질서와 예의범절을 보존하는데에 바울은 더 관심을 가지고 있었다. 그러므 두 본문 다 바울은 공동체의 예배에서 여자들이 영적인 [광신적]으로 참여함게 제한을 둔 것이 사실 이다.⁶⁹

⁶⁵ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 233.

⁶⁶ Elisabeth Schussler Fiorenza, *In Memory of Her*(New York: Crossroad, 1983), 230.

⁶⁷ Elisabeth Schussler Fiorenza, *In Memory of Her*(New York: Crossroad, 1983), 231.

⁶⁸ Elisabeth Schussler Fiorenza, *In Memory of Her*(New York: Crossroad, 1983), 232.

⁶⁹ Elisabeth Schussler Fiorenza, *In Memory of Her*(New York: Crossroad, 1983), 232-233.

Conclusion

Paul's interpretation and adaptation of the baptismal declaration Gal 3:28 in his letters to the community of Corinth unequivocally affirm the equality and charismatic giftedness of women and men in the Christian community. Women as well as men are prophets and leaders of worship in the community. Women as well as men have the call to a marriage-free life. Women as well as men have mutual rights and obligations within the sexual relationships of marriage.⁷⁰

Since he wants to prevent "outsiders" from mistaking the Christian assembly as the celebrations of an orgiastic cult, he insists on the "proper" hairstyle for women active in the worship assembly. He then justifies this custom theologically by interpreting it as a symbol of their spiritual power in Christ. Moreover, he silences wives' public speaking, according to traditional Roman sentiment, as being against "law and custom."⁷¹

Paul's impact on women's leadership in the Christian missionary movement is double-edged. On the one hand he affirms Christian equality and freedom. He opens up a new independent lifestyle for women by encouraging them to remain free of the bondage of marriage. On the other hand, he subordinates women's behavior in marriage and in the worship assembly to the interests of Christian mission, and restricts their rights not only as "pneumatics" but also a "women," for we do not find such explicit restrictions on the behavior of men *qua* men in the worship assembly. The post-Pauline and pseudo-Pauline tradition will draw out these restrictions in order to change the equality in Christ between women and men, slaves and free, into a relationship of subordination in the household which, on the one hand, eliminates women from the leadership of worship and community and, on the other, restricts their ministry to women.⁷²

Women as Paradigms of True Discipleship P. 315

예수그리스도의 메시아 자격 Discipleship in Mark is understood as a literal **following** of Jesus and of his example. **Mark's Christological emphasis**, however, is on the necessity of Jesus' suffering, execution, and death. **True understanding of Jesus' messiahship** does not come through the experience of miracles or through his public preaching or private instructions, but only in and through "**taking up the cross**" and following him on the way of suffering and death. Suffering is not an end in itself, however, but is the outcome of Jesus' life-praxis of **solidarity with the social and religious outcasts of his society**. The three-fold announcement of Jesus' suffering in Mark 8:22-10:52 is followed each time by the misunderstanding of the disciples and Jesus' call to discipleship as a "following" on the way to the cross. Just as rejection, suffering, and execution as a criminal are the outcome of the preaching and life-praxis of Jesus, so will they be the fate of the true disciple. In Mark's view, this is the crucial Christological insight that determines both Jesus' ministry and Christian discipleship. This theology of death and suffering is developed for Christians who are being persecuted, handed over to Sanhedrins, beaten in synagogues, and standing trial before kings and governors "for Jesus' sake." Such arrests

⁷⁰ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 235.

⁷¹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 236.

⁷² Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 236.

and trials are occasions for “giving witness: and “preaching the gospel in the whole world,” for testifying in the power of the Spirit.⁷³ 제자도의 자격

남자제자들의 몰이해와 제자로서의 실격 Scholars agree that Mark’s portrayal of the leading male disciples is rather critical and almost negative. Not only do they misunderstand Jesus and his mission, they also misconstrue his nature and identity. Finally they betray, deny, and abandon him during the time of his arrest and execution. Despite Jesus’ special instructions and severe reprimands, they fail to comprehend both Jesus’ suffering messiahship and his call to suffering discipleship.⁷⁴

The misunderstanding and incomprehension of suffering discipleship exemplified by the twelve turns into betrayal and denial in the passion narrative. Judas betrays Jesus, Peter denies him, and all the male disciples abandon him and flee into hiding. But while the circle of the twelve male disciples does not follow Jesus on his way to the cross for fear of risking their lives the circle of women disciples exemplifies true discipleship.⁷⁵

Women disciples have followed Jesus from Galilee to Jerusalem, accompanied him on the way to the cross, and witnessed his death. Just as in the beginning of the Gospel Mark presents four leading male disciples who hear Jesus’ call to discipleship, so at the end it presents four leading women disciples and mentions them by name. The four women disciples – Mary of Magdala, Mary, the daughter or wife of James the younger, the mother of Joses, and Salome – are preeminent among the women disciples who have followed Jesus, just as Peter, Andrew, James, and John are prominent among the twelve. Though the twelve have forsaken Jesus, betrayed and denied him, the women disciples by contrast, are found under the cross, risking their own lives and safety. That they are well aware of the danger of being arrested and executed as followers of a political insurrectionist crucified by the Romans.⁷⁶ 여성들이 예수의 참 제자였다.

Mark uses **three verbs** to characterize the discipleship of the women under the cross: They **followed** him in Galilee, they **ministered** to him, and they “**came up with him** to Jerusalem” (15:41). The verb *akolouthein* characterizes the call and decision for discipleship (1:18). In 8:34 and 10:28 Jesus insists that following him meant “to take up the cross,” that is, to accept the danger of being executed (8:3). In pointing out that the disciples have left everything and followed Jesus, Peter is told that their reward here is both the new familial community and persecution. The women are characterized as true disciples of Jesus who have left everything and have followed him on the way, even to its bitter end on the cross.⁷⁷

The second verb *diakonein* emphasizes that the women disciples have practiced the true leadership demanded of the followers of Jesus. *Diakonein* cannot be restricted to table service only, since *diakonia* summarizes the whole ministry of Jesus, who does not subordinate and enslave others in the manner of gentile rulers (10:42), but is the suffering servant who liberates and elevates them from servitude. Similarly those who exercise leadership in the community must take the last place on the community’s social scale and exercise their leadership. Women under the cross are characterized as those disciples who have understood and practiced true Christian leadership.⁷⁸

The last verb *synanabainein* refers not only to the four leading women disciples but to all the women disciples who had followed Jesus from Galilee to Jerusalem. This verb is found only in Acts 13:31 where it refers to those who had encountered the resurrected Lord and become his witness. The women who have followed Jesus from Galilee to Jerusalem are thus characterized as apostolic witness. Whereas Acts presents the twelve as the foremost apostolic witness, Mark characterizes as such the women disciples under the cross. The women disciples under the cross signify that the community of Mark, including its leadership, was open across

⁷³ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 317.

⁷⁴ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 319.

⁷⁵ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 319.

⁷⁶ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 320.

⁷⁷ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 320.

⁷⁸ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 320.

social, religious, sexual, and ethnic lines. This community no longer acknowledges any cultic purity laws (cf. chaps. 5 and 7) and rejects for its own leadership the dominance-submission pattern prevalent in Greco-Roman society.⁷⁹

It is a woman who recognizes Jesus' suffering messiahship and, in a prophetic-sign action, anoints Jesus for his burial, while "some" of the disciples reprimand her. Finally, two women, Mary of Magdala and Mary (the mother) of Joese, witness the place where Jesus was buried (15:47), and three women received the news of his resurrection (16:1-8). Thus at the end of Mark's Gospel the women disciples emerge as examples of suffering discipleship and true leadership. They are the apostolic eye-witnesses of Jesus' death, burial, and resurrection.⁸⁰
여성들이 예수의 죽음, 매장, 부활의 사도적인 증인이다.

The Fourth Gospel (323)

is written some twenty to thirty years after Mark. The Johannine community too experiences persecution and difficulties. The "world" not only hated and killed Jesus because of the revelation he had to give, it also hates Jesus' disciples who, like him, are witnesses before the world (15:27; 17:14). Jesus had revealed that God loves the world (3:16). Having shown his love by giving his life for his own, by making them "friends," Jesus asks them to love each other.⁸¹

The Johannine Jesus celebrates his Last Supper not just with the twelve but with all the disciples. The resurrected Lord appears to all the disciples, gives them his peace and entrusts them with his mission. By enlivening them with the Spirit he constitutes all of them as the new creation (cf. Gen. 2:7) and empowers all of them to forgive sins, to bind and to loose (20:19-23).⁸²

The discipleship and leadership of the Johannine community is inclusive of women and men. Although the women mentioned in the Fourth Gospel are examples of discipleship for women as well as men, it is nevertheless astonishing that the evangelist gives women such a prominent place in the narrative. It begins and ends Jesus' public ministry with a story about a woman, **Mary**, the mother of Jesus, and **Mary of Bethany**. Alongside the Pharisee Nicodemus it places the **Samaritan woman**; alongside the Christological confession of Peter it places that of **Martha**. Four women and the Beloved Disciple stand under the cross of Jesus. **Mary of Magdala** is not only the first to witness the empty tomb but also the first to receive an appearance of the resurrected Lord. Thus at crucial points of the narrative emerge as exemplary disciples and apostolic witnesses.⁸³

It places **Mary of Nazareth** at the same level as the Samaritan woman (4:21) and Mary of Magdala (20:13), both of whom were apostolic witnesses and exemplary disciples. Mary [mother of Jesus] admonishes the servants *diakonoï*: "Do whatever he tells you." If the Johannine community acknowledged *diakonoï* as leading ministers of the community, then Mary's injunction has symbolic overtones for the readers of the Gospel.⁸⁴

In the dialogue of Jesus with **Samaritan woman**, the whole section climaxes in the confession of the Samaritans that "Jesus is the savior of the world." The dramatic dialogue is probably based on a missionary tradition that ascribed a primary role to a woman missionary in the conversation of the Samaritans. Exegetes agree that the Johannine community had a strong influx of Samaritan converts who might have been catalysts for the development of the high Christology of the Gospel. The present Johannine community reaps the harvest made possible by the missionary endeavors of a woman who initiated the conversion of the Samaritan segment of the community. In the "interlude" about missionary work (4:31-38) Jesus uses the Pauline verb *kopian* to describe her missionary work, "I have sent you to reap what you have not labored for. (4:38).⁸⁵

⁷⁹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 321.

⁸⁰ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 321.

⁸¹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 323.

⁸² Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 325.

⁸³ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 326.

⁸⁴ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 327.

⁸⁵ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 327.

Just as Andrew calls his brother Peter into the discipleship of Jesus by telling him “we have found the Messiah” (1:40-42), so the woman’s testimony motivates the Samaritans to come to him (4:39). Just as Nathanael becomes a disciple because Jesus knew that he had done under the fig tree (1:46-49), so the woman becomes a witnessing disciple because “he told me all that I ever did” (4:29). 4:39 states that many Samaritans believed in him “because of the words of the woman who testified.”⁸⁶

Finally, it is significant to note the response of the woman to Jesus and the content of his revelation. Faith and revelation are the two motifs that dominate the dramatic narrative. Jesus revealed himself to be the Messiah (v. 25) and *Christos* (v. 25m 29), Savior of the world (v. 42). Two additional themes were the gift of the revealer – living water – and the worship of the new community.⁸⁷

The second theme in the revelatory dialogue with the Samaritan woman is that of “worship in spirit and truth (4:20-24) because God is Spirit, the life-giving power to be adored. Such worship takes place in the community of believers who are born anew in the Spirit and are called to “do the truth” (3:21).⁸⁸

Jesus’ public ministry climaxes in the revelation that Jesus is the resurrection and the life (11:1-54). **Martha’s response** in v. 11:27: “Yes, Lord, I believe that you are the Christ, the son of God, who is coming into the world.” She confesses for the messianic faith not in response to the miracle but in response to Jesus’ revelation and challenge: “Do you believe this? Her confession parallels that of Peter (6:66-71), but is a Christological confession in the fuller Johannine sense: Jesus is the revealer who has come down from heaven. As such it has the full sense of the Peterine confession at Caesarea Philippi in the synoptics, especially in Matt. 16:15-19. Thus Martha represents the full apostolic faith of the Johannine community, just as Peter did for the Matthean community. More importantly, her faith confession is repeated at the end of the Gospel in 20:31, where the evangelist expresses the goal of his writing of the Gospel: “but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.”⁸⁹

In John, **Mary** and Martha are characterized as the two ministers at a supper, which takes place on a Sunday evening, the day on which the early church celebrated the eucharist. Mary’s anointing of Jesus’ feet (12: 1—8) resembles the anointing story of the synoptics, but in the Johannine tradition the woman is not left unnamed. However, her gesture of her wiping away the anointment with her hair points forward to the Last Supper of Jesus, where Jesus washes the disciples’ feet and dries them with a towel. This foot washing scene emphasizes an evangelistic intention to portray the true disciple.⁹⁰ When Judas objected her action Jesus rebuked “let her alone.” In Mark 14: 8 Jesus not only approved her action as preparation for his burial but also announced that “wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.” Therefore, Mary of Bethany is portrayed as the true disciple and minister in contrast to the betrayer who was one of the twelve.

Mary Magdalene was mentioned as standing under the cross. She not only discovers the empty tomb but is also the first to receive a resurrection appearance. Thus in a double sense she becomes the *apostola apostolorum*, the apostle of the apostles. She calls Peter and the Beloved Disciple to the empty tomb and she is sent to the “new family” of Jesus to tell them that Jesus is ascending “to my Father and your Father, to my God and your God.” Mary Magdalene went to the disciples and announced to them: “I have seen the Lord.” She communicated the message to them which he had given to her. Thus she is the primary apostolic witness to the resurrection. Matthew, John and Mark credit primacy of apostolic witness to Mary Magdalene.⁹¹

⁸⁶ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 327-328.

⁸⁷ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 328.

⁸⁸ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 328.

⁸⁹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 329.

⁹⁰ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 330.

⁹¹ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 332.

First, Jesus addresses her as “woman” and asks: “whom do you seek?” Mary Magdalene is the disciple who, despite her sorrow, “seeks” Jesus and finds him. Second, she recognizes Jesus at the moment when he calls her by name, “Mary.” Third, Her response is that of the true disciple. She recognizes the resurrected Jesus as “teacher.” As the faithful disciple who “seeks” the Lord-Sophia, Mary of Magdala becomes the primary apostolic witness to the resurrection. Like Mary of Nazareth, the nameless Samaritan woman, Martha, and Mary of Bethany she belongs to Jesus’ very own disciples. Thus these five women disciples are paradigms of women’s apostolic discipleship as well as their leadership in the Johannine communities.⁹²

Gospel stories have made it impossible for the Christian church to forget the invitation of Jesus to follow him on the way to the cross. Therefore, wherever the gospel is preached and heard, promulgated and read, what the women have done is not totally forgotten because the Gospel story remembers that the discipleship and apostolic leadership of women are integral parts of Jesus’ “alternative” praxis of *agape* and service. The “light shines in the darkness” of patriarchal repression and forgetfulness, and this “darkness has never overcome it.”⁹³

Church (*Ekklesia*)

In the power of the Spirit the disciples are sent to do what Jesus did: to feed the hungry, heal the sick, liberate the oppressed, and to announce the inbreaking of God’s new world and humanity here and now. In the Greek Old Testament *ekklesia* means the “assembly of the people of Israel before God.” In the New Testament *ekklesia* comes through the agency of the Spirit to visible, tangible expression in and through the gathering of God’s people around the table, eating together a meal, breaking the bread, and sharing the cup in memory of Christ’s passion and resurrection. *Christian* spirituality means eating together, sharing together, drinking together, talking with each other, receiving each other, experiencing God’s presence through each other, and in doing so, proclaiming the gospel as God’s alternative vision for everyone, especially for those who are poor, outcasts, and battered. As long as women Christians are excluded from breaking the bread and deciding their own spiritual welfare and commitment, *ekklesia* as the discipleship of equals is not realized and the power of the gospel is greatly diminished.⁹⁴

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⁹² Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 333.

⁹³ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 334.

⁹⁴ Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1983), 345.