



St. Paul's
EPISCOPAL CHURCH OAKLAND

March 2016

Volume 10 Issue 3

THE GOOD NEWS

To know Christ better and to make Him better known

FEMINIST THEOLOGY

By the Rev. Dr. Mauricio Wilson



The women's movement in civil society and the church has shed a bright light on the pervasive exclusion of women from the realm of public symbol formation and decision

making, and women's consequent, strongly enforced subordination to the imagination and needs of a world designed chiefly for men. In the church this exclusion has been effective virtually everywhere: in ecclesial creeds, doctrines, prayers, theological systems, liturgical worship, patterns of spirituality, visions of mission, church order, leadership and discipline.¹

Feminist theology is born out the experience of over 50% of the world's population who are women. Women of all races, cultures, social strata, nationalities and ages have been treated miserably by their male counterparts since time immemorial. The enemy in this case is somewhat clear, it is called sexism and it in turn is reinforced and sustained by patriarchy and androcentrism.

Feminist theologians such as Elizabeth Schussler Fiorenza have been hard at work to bring forth the powerful witness of women who throughout history have been called to the service

of God in their own right and not as subordinates of men. They have done so by taking on the task of serious biblical interpretation. After all, the Bible, as well as the authoritative books of other faith traditions, in its male reading is the greatest obstacle women have had to overcome in their struggle for liberation and equality. From Genesis to the writings of Paul, women for the most part are at best supplemental to the life of the community. But feminist theologians have also discovered that the Bible is also one of its greatest allies. Commenting on the passage from Galatians 3:28, in which equality is attained through baptism, Anne Clifford writes in her introduction to "Introducing Feminist Theology":

This statement provides a feasible reason for arguing that Christianity, at least in the time at which Paul wrote the letter to the Christians of Galatia, is a religion that affirms gender equality or, at the very least, glosses over gender differences of inequality where full participation in the community of Christians is concerned. Persons regarded by the broader society as insignificant, subordinate or even unworthy of inclusion – slaves and women – are incorporated with communion in a community inspired by Jesus' good news of love.²

In striving to attain liberation for women, Feminist Theology has had to

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PANTRY OF HOPE

Item of the month

Please continue to support the work of our pantry by contributing items to its inventory.

March

Canned fruit

April

Bottles of juice

May

Bottles of juice

Bring your donations to church and place them in the offering basket in the narthex.

Thanks!

FROM THE ST. PAUL'S ARCHIVES

Edited by Liz Hook

Last Fall I began the story of the ten years following the Loma Prieta Earthquake. Then a decision was made to reprint stories of our windows for new members. Meanwhile, I found an excellent article in our archives that tells about the 1990s at St. Paul's. It was published in YOUR CHURCH, December 1998 and was written by Bob Middleton. It is titled AFTERSHOCK SURVIVOR: How a simple roof repair turned into a \$1.7 million restoration project. It follows:

Initially, St. Paul's Episcopal Church appeared to have survived the earthquake that shook Oakland, California on October 17, 1989. City inspectors confirmed there was no visible damage to the 86-year-old church on Montecito at Grand Avenue, which had been the spiritual home over the years to some of the East Bay's wealthiest and most powerful families.

Seven months later, however, a tremor half the magnitude of the Loma Prieta quake brought down the ceiling bricks that might have been loosened earlier. Until the roof was fixed, parishioners would have to meet elsewhere: in a school auditorium or on the dance floor of a social club. (The Casa.)

The simple roof repair, which would cost about \$50,000, produced another series of aftershocks, however. Over the next nine months, the congregation would struggle through a bureaucratic tangle that would push repair costs to an incredible high of \$1.7 million.

BUREAUCRATIC RUMBLINGS

The First Shock. According to Helen Young and Katie Nutting, who led the church restoration campaign, and Jack Eastwood, rector of the parish since

1993, St. Paul's plans to repair its ceiling ran headfirst into the City of Oakland's requirement that the church and an adjoining hall and offices be retrofitted to prevent further earthquake damage.

That meant that instead of just replacing bricks, the parish faced the task of installing steel beams to reinforce the entire brick-masonry structure of the sanctuary and parish hall. That project alone would cost more than \$900,000. St. Paul's was one of 300 buildings in Oakland that were ordered to be retrofitted after the earthquake.

Second Shock. St. Paul's application for a permit to install steel beams triggered a building inspection. It revealed that the church had retained most of its original electrical wiring and light fixtures. Many of the codes had changed since 1912.

Bringing the church up to code presented formidable challenges. Much of the conduit in the sanctuary was embedded in the concrete floor. This meant some of the concrete floor had to be removed with pneumatic tools before the rewiring could be done. Then new concrete had to be poured. Similarly, a number of walls in the sanctuary and parish hall had to be broken to get at wiring. Then walls had to be rebuilt, plastered and painted. The congregation tried to retain most of its original electrical fixtures, but many had to be modified to meet codes.

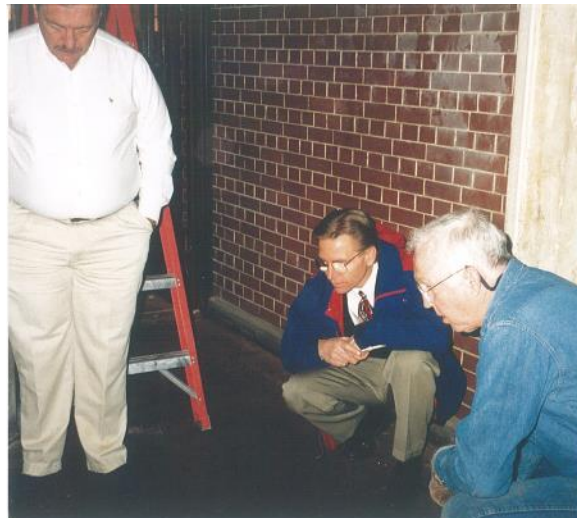
The inspection also required strengthening connections between the second floor of the parish hall and the exterior walls. And it revealed that the

(Continued on Page 3)



Bishop Swing, Katie Nutting & Fr. Jack Eastwood raising money.

Work went on from floor to ceiling.



Organist Tom Bagley, Richard Larson & William Hurley inspect old wiring buried in the floor.

Parishioner Gertrude Dudley recorded all activity from her 22nd floor apartment at the Towers.



2016 OFFICERS OF THE VESTRY

The Rev. Dr. Mauricio Wilson – *Rector*
Elizabeth (Liz) Hook – *Senior Warden*
William (Bill) Davis – *Junior Warden*
Thomas (Tom) McGarrell – *Treasurer*
James Kadleck – *Clerk*

VESTRY BY CLASS

Class of 2016
Elizabeth (Liz) Hook
Thomas (Tom) McGarrell
Sharon Pilmer
Class of 2017
William (Bill) Davis
James Kadleck
Yuri Sikkema
Class of 2018
Alice Brilmayer
George Strait
Saundra Anderson

DEANERY DELEGATES AND ALTERNATES 2015

Delegates
Izabella (Bella) Sempari
Scott Buckingham
Alternates
Pam Buckingham
Sheila Sims

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MUSIC AT ST. PAUL'S

SPECIAL MUSIC IN MARCH

Sunday, March 6, Fourth Sunday in Lent

10am, Choral Eucharist

Deep river, my home is over Jordan by Tippett, *Panis angelicus* by Franck, and *O sacrum convivium* by Tallis sung by St. Paul's Choir; David Farr, Music Director. St. Paul's Bell Choir; Paco, Director.

4pm, Evensong

Chapel College Ensemble of Men & Boys, Christopher Kula, Director.

Evensong is a short Anglican service combining the end-of-day monastic offices of Vespers and Compline. Since the latter part of the 16th century, England's greatest composers have contributed to the rich musical tradition of this uplifting and beautiful liturgy.

Sunday, March 13, Fifth Sunday in Lent

10am, Choral Eucharist

Nolo mortem peccatoris by Morley, *Lord, let me know mine end* by Greene, and *Salvator mundi, salva nos, qui* by Tallis sung by St. Paul's Choir.

Sunday, March 20, Sunday of the Passion/Palm Sunday

10am, Choral Eucharist

Hosanna to the Son of David by Weelkes, *Tenebrae factae sunt* by Poulenc, *Drop, drop, slow tears* by Gibbons sung by St. Paul's Choir.

3:00pm, Concert

Prometheus Symphony Orchestra, Fourth Season Concert. Johannes Brahms *Symphony No. 1 in C Minor*, Op. 68, Ives/Schuman *Variations on "America."* Eric Hansen, Music Director. FREE. More info at prometheussymphony.org

Thursday, March 24, Maundy Thursday

7pm, Maundy Thursday Liturgy and Eucharist

I sat down under his shadow by Bairstow, *Ubi caritas* by Duruflé, *O sacred feast* by Willan, *O sacrum convivium* by Messiaen sung by St. Paul's Choir.

Friday, March 25, Good Friday

St. John Passion by J. S. Bach, as part of the service. Rarely performed outside the concert hall, the Good Friday service at St. Paul's will present the entire work, with choir, soloists, and chamber orchestra, as part of the liturgy, as originally intended. The congregation will sing the chorales, as they did in Bach's time. Directed by St. Paul's Music Director David Farr, with St. Paul's Choir and full baroque orchestra. Instrumentalists include members of internationally renowned Philharmonia Baroque Orchestra.

Saturday, March 26, Holy Saturday

The Great Vigil of Easter

Messe en sol Majeur by Poulenc, *Christ our Passover* by Willan, *Dic nobis Maria* by Bassano sung by St. Paul's Choir; David Farr, Music Director. St. Paul's Bell Choir; Paco, Director.

Sunday, March 27, Easter Day

10am, Festival Choral Eucharist

Messe en sol Majeur by Poulenc, *This is the day anon*. English, *Christ our Passover* by Willan, *Dic nobis Maria* by Bassano sung by St. Paul's Choir; David Farr, Music Director. St. Paul's Bell Choir; Paco, Director.

8:00pm, Compline

Gregorian chant, polyphony of Byrd, Tallis, Victoria, in candlelight. Compline, a service of psalms and prayers, has been sung 'at the close of

Newsletter contributors sought

We are interested in hearing from writers and photographers; please email us if you would like to donate your talents.

The deadline for each edition is the 15th of the month previous to publication.

Please send your submissions of no more than 500 words to: halice@pacbell.net.

day' in monasteries, convents and churches for many centuries, and is one of the best-loved services of the Church.

Sung by St. Paul's Choir, Dr. David Farr, Director.

J. S. BACH'S ST. JOHN PASSION: THE MASTER'S MOST FAMOUS "OPERA"

By Dr. David Farr, Director of Music

Although his career spanned the era of the development of modern opera, Johann Sebastian Bach (1685-1750) never composed one. His career was largely confined to creating and performing music for academia and the Lutheran Church. On the other hand, Bach's innumerable cantatas make full and brilliant use of the musical forms created by the development of opera—choruses, arias and recitatives, all accompanied by orchestra. Recitatives "tell the story," which is commented upon by solo singers in arias and choirs in choruses. Opera story lines are secular, frequently mythological, and usually intended to entertain the audience. Georg Frideric Handel (1685-1759) made a good deal of money by entertaining London audiences with dozens of operas. J. S. Bach's cantatas were performed in the Lutheran parishes of Leipzig (especially St. Thomas and St Nicholas Churches) as part of routine liturgy; their story lines were based in the scripture readings of the day and provided a musical commentary to the hour-long sermon delivered by Lutheran clergy of the time.

Oratorios were a type of opera, using the same musical forms as cantatas and operas, but generally intended for performance (especially in Handel's London) during seasons such as Lent, when staged musical works were prohibited. (Of Handel's many oratorios, *Messiah* is probably the most

beloved.) Liturgical composers also used the forms of oratorio for major liturgical works, such as Passions. We believe Bach composed five passions, but only two have survived: St Matthew and St. John—both are brilliant "tragic operas."

Bach's passions' story lines are the scripture readings from Holy Week, the "passion narrative" from each of the four Gospels. St. John Passion is the designated Gospel for Good Friday, then as now, and set forth in recitative using the exact words of Martin Luther's translation of the Bible. These words are proclaimed by a narrator, the "Evangelist," from the Lectern. The genius of Bach's musical skill is seen nowhere more brilliantly than in these many recitatives sung by the Evangelist to narrate the story. Whereas operatic recitatives were often treated as unimportant enough to be given to apprentices for composition, to Bach in his cantatas and passions they were at the center of, not just the musical enterprise but the story of salvation imparted to mankind in Martin Luther's own sacred words. Even though skilled readers can make a telling impression, the sung narrative in J. S. Bach's recitatives, if sung appropriately, is unforgettable.

As you listen to the *St. John Passion* on Good Friday, marvel at the genius of Bach's skill in presenting the sacred words. Bring an extra hankie.

SAVE Stands-Ins against gun violence

SAVE (Soldiers Against Violence Everywhere) Oakland is taking a non-violent stand against the rampant murders in our community by having "Stand-Ins" from 11a.m. – noon near where a person was recently killed. Please contact Paula Hawthorn, 510-601-8388, if you would like to participate. Upcoming dates and locations are:

- 3/12/16
32nd and San Pablo Ave.

Contact Save@Truevine-Ministries.com to be put on the email list for future Stand-Ins.

LENT AND EASTER CALENDAR

WORSHIP ROTA ON LINE

The current rota for the Sunday worship services is posted on the St. Paul's Web site at :
<http://www.stpaulsoakland.org/RotaSchedule>

The rota includes the names of readers, sub-deacons, intercessors, and lay Eucharistic ministers.

New volunteers are always welcome. Please contact Fr. Mauricio or the Ven. Carolyn Bolton to volunteer or if you have any questions.

Every Sunday, February 14 through March 20:

Catechumenate, 11 a.m. to 12 noon

Lenten Series, Following the 10 a.m. Service, Parish Hall

Every Monday, February 15 through March 21:

Holy Eucharist 12:10 p.m. in Chapel

Every Tuesday, February 16 through March 15:

Holy Eucharist 12:10 p.m. in Chapel

Every Wednesday, February 17 through March 23:

Holy Eucharist 12:10 p.m. in Chapel, Evening Prayer, 6:30 p.m. in Church; Supper and Program, 7:00 p.m.

Every Thursday, February 11 through March 24:

Holy Eucharist 12:10 p.m. in Chapel

Every Friday, February 12 through March 25:

Holy Eucharist 12:10 p.m. in Chapel, Stations of the Cross 6:30 p.m.

Palm Sunday – March 20:

Holy Eucharist 8 a.m.

Choral Eucharist 10 a.m.

Holy Wednesday – March 23:

The Service of Tenebrae, 6:00 p.m.

Supper and Program, 7:00 p.m.

Maundy Thursday – March 24:

Maundy Thursday Service, 7:00 p.m.

Good Friday – March 25:

The Service of Good Friday, 12:00 noon - 3:00 p.m.

Stations of the Cross – 3:00 p.m.

Holy Saturday – March 26:

The Great Vigil of Easter 8 p.m.

Easter Sunday – March 27:

Holy Eucharist 8:00 a.m.

Festival Eucharist 10:00 a.m.

Easter Potluck brunch and Egg Hunt following the 10:00 a.m. liturgy.

3rd and 4th Sunday of Easter—April 10 & 17:

Lenten Series continues in the Parish Hall, following the 10 a.m. Service

2016 CATECHUMENATE

Are you seeking to be Baptized, Confirmed, to be received into the Episcopal Church, or to reaffirm your faith?

During the season of Lent we will be having classes for those who wish to become a member of the church through one of these rites. Following the general structure of an ancient church practice, the candidates will be received into the order of catechumens the first Sunday in

Lent and the classes will be held from 11am to 12 noon on Sunday mornings.

Baptisms will take place at the Easter Vigil on March 20th at 8pm.

Confirmations, receptions and renewal of Vows will be at Grace Cathedral in San Francisco on June 4th.

Please speak to Father Wilson to enroll in the program and for more information.

2016 LENTEN SERIES “LIVING THE QUESTIONS: 2.0”



People know that at its core, Christianity has something good to offer humanity. At the same time, many have a sense that they are alone in being a “thinking” Christian and that “salvaging” Christianity is a hopeless task. What is needed is a safe environment where people have permission to ask the questions they've always wanted to

ask but have been afraid to voice for fear of being thought a heretic.

St. Paul's is offering two different programs this year. Each is a 7 week series that runs through Lent and 2 weeks into Easter. Choose one or come to both, or drop in as you like. All are welcome!

WEDNESDAYS: INVITATION TO JOURNEY

Evening prayer is scheduled for 6:30 p.m. in the church, followed by a soup and bread supper and discussion at 7 p.m. in the Parish Hall (except March 23, when Tenebrae begins at 6:00 p.m. in the Church).

~~February 17:~~ An Invitation to Journey

~~February 24:~~ Taking the Bible Seriously

~~March 2:~~ Thinking Theologically

March 9: Stories of Creation

March 16: Lives of Jesus

March 23: A Passion for Christ: Paul

April 10 (3rd Sunday of Easter): Out into the World: Challenges facing Progressive Christians

SUNDAYS: HONORING CREATION

In the Parish Hall, following the 10:00 a.m. Service

~~February 14:~~ Restoring Relationships

~~February 21:~~ The Prophetic Jesus

~~February 28:~~ Evil, Suffering & A God of Love

March 6: The Myth of Redemptive Violence

March 13: Practicing Resurrection

March 20: Debunking the Rapture

April 17 (4th Sunday of Easter): Honoring Creation

Dear Readers:

In an effort to reduce paper waste and printing/ mailing expenses, we are asking anyone who gets the on-line version of The Good News and no longer needs a paper version mailed to his or her home to let us know. If you don't get the newsletter online and would like to, or if you want to take yourself off the snail-mail list, please contact Parish Administrator at 834-4314, Ext. 501 or admin@stpaulsoakland.org. Many thanks.

FROM THE ST. PAUL'S ARCHIVES

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church's tower supported by three walls needed a fourth for stability.

Third Shock. Putting up a new wall meant applying for a building permit only to find itself undergoing review on accessibility. Not surprisingly, the church didn't measure up to regulations of the Americans with Disabilities Act.

According to the ADA, the parish building and the adjoining school, which hadn't sustained earthquake damage, both needed ramps. The parish hall had to have a two foot lift from the floor to its stage. The school had to lower its elevator panel for wheelchair accessibility and add instructions in Braille. A new kitchen sink had to be installed in the parish hall to accommodate someone in a wheelchair.

Fourth Shock. St. Paul's troubles were multiplied by its designation as a historic landmark, which prohibited the church from making alterations to the exterior of the building. When the roof was removed, however, workmen discovered that plates on the old slate roof had rusted through. In order to replace the slate with plates of different composition, the church had to negotiate with the Landmark Commission. Eventually permission was given to use material that looked like slate.

HOW TO PAY FOR IT

Besides the amount of time it took to complete the repairs, perhaps the biggest challenge was raising the money to pay for it.

With the help of a professional organization, St. Paul's raised \$555,726 from its 231 pledging households. It then collected enough support from philanthropists, foundations and community supporters so that it had to borrow only \$300,000 to fully meet the cost of the project.

"Remember, this odyssey began with a \$50,000 estimate for ceiling repairs," Eastwood says. "If 'Amazing Grace' weren't already in the hymnal, we might well have composed it by the time we were done."

LONG-TERM REWARDS

Today, St. Paul's not only survived the earthquake but bettered itself because of it. The congregation now has two safe, sound buildings that are the nucleus of parish life, Eastwood says. The buildings are completely refurbished, freshly scrubbed, painted, varnished and waxed. And they're completely accessible to people with handicaps.

The acoustics in the sanctuary have improved, ironically because of a cost-saving decision to leave the floor bare instead of replacing carpeting.

The church is solid witness to God's grace through difficulty to its members as well as its neighbors. As Eastwood says, "St. Paul's endures as an important historical, visual, spiritual anchor for downtown Oakland."

GUEST GOSPEL CHOIR



Gospel choir, Friends of Arnita Calloway, were our special guests on February 28, 2016.



BAKING COMMUNION BREAD DURING LENT

This year for the Sunday Eucharist services, we will be using homemade bread. If you would like to participate in this special ministry, please contact Father Wilson.

Office phone: (510) 834-4314 x 502

Email: rector@stpaulsoakland.com

ALAMEDA DEANERY CONVOCATION

The Alameda Deanery will be holding it's first Convocation of 2016 at 7:00 p.m. on Thursday, March 10 here at St. Paul's.

Deanery Convocations are open to all church members. Join us in the parish hall and have a voice in episcopal governance.

DAYLIGHT SAVINGS: TIME TO SPRING FORWARD

Daylight Savings Time begins at 2:00 a.m. on Sunday, March 13.



SAINTS OF THE MONTH

VIBIA PERPETUA AND HER COMPANIONS



Martyrs at
Carthage, 202

Vibia Perpetua
was a young
widow, mother
of an infant and
owner of several
slaves, including

Felicitas and Revocatus. With two other
young Carthaginians, Secundulus and
Saturninus, they were catechumens
preparing for baptism.

Early in the third century, Emperor
Septimius Severus decreed that all
persons should sacrifice to the divinity
of the emperor. There was no way that
a Christian, confessing faith in the one
Lord Jesus Christ, could do this.
Perpetua and her companions were
arrested and held in prison under
miserable conditions.

In a document attributed to Perpetua,
we learn of visions she had in prison.
One was of a ladder to heaven, which
she climbed to reach a large garden;
another was of her brother who had
died when young of a dreadful disease,
but was now well and drinking the
water of life; the last was of herself as a
warrior battling the Devil and defeating
him to win entrance to the gate of life.
“And I awoke, understanding that I
should fight, not with beasts, but with
the Devil ... So much about me up to
the day before the games; let him who
will write of what happened then.”

At the public hearing before the
Proconsul, she refused even the
entreaties of her aged father, saying,
“I am a Christian.”

On March 7, Perpetua and her
companions, encouraging one another
to bear bravely whatever pain they
might suffer, were sent to the arena to
be mangled by a leopard, a boar, a bear,
and a savage cow. Perpetua and
Felicitas, tossed by the cow, were
bruised and disheveled, but Perpetua,
“lost in spirit and ecstasy,” hardly knew
that anything had happened. To her
companions she cried, “Stand fast in the
faith and love one another. And do not
let what we suffer be a stumbling block
to you.”

Eventually, all were put to death by a
stroke of a sword through the throat.
The soldier who struck Perpetua was
inept. His first blow merely pierced her
throat between the bones. She shrieked
with pain, then aided the man to guide
the sword properly. The report of her
death concludes, “Perhaps so great a
woman, feared by the unclean spirit,
could not have been killed unless she so
willed it.”

*O God the King of saints, you
strengthened your servants Perpetua
and Felicitas and their companions to
make a good confession, staunchly
resisting, for the cause of Christ, the
claims of human affection, and
encouraging one another in their time
of trial: Grant that we who cherish
their blessed memory may share their
pure and steadfast faith, and win with
them the palm of victory; through Jesus
Christ our Lord, who lives and reigns
with you and the Holy Spirit, one God,
for ever and ever. Amen.*

FLORENCE LI TIM-OI, 1907-1992



First Woman Priest
in the Anglican
Communion, 1944

Named by her
father “much
beloved daughter,”
Li Tim-Oi was born
in Hong Kong in
1907. When she

was baptized as a student, she chose the name of Florence in honor of Florence Nightingale. Florence studied at Union Theological College in Guangzhou (Canton). In 1938, upon graduation, she served in a lay capacity, first in Kowloon and then in nearby Macao.

In May 1941 Florence was ordained deaconess. Some months later Hong Kong fell to Japanese invaders, and priests could not travel to Macao to celebrate the Eucharist. Despite this setback, Florence continued her ministry. Her work came to the attention of Bishop Ronald Hall of Hong Kong, who decided that “God’s work would reap better results if she had the proper title” of priest.

On January 25, 1944, the Feast of the Conversion of St. Paul, Bishop Hall ordained her priest, the first woman so ordained in the Anglican Communion.

When World War II came to an end, Florence Li Tim-Oi’s ordination was the subject of much controversy. She made the personal decision not to exercise her priesthood until it was acknowledged by the wider Anglican Communion. Undeterred, she continued to minister with great faithfulness, and in 1947 was appointed rector of St. Barnabas Church in Hepu where, on Bishop Hall’s instructions, she was still

to be called priest.

When the Communists came to power in China in 1949, Florence undertook theological studies in Beijing to further understand the implications of the Three-Self Movement (self-rule, self-support, and self-propagation) which now determined the life of the churches. She then moved to Guangzhou to teach and to serve at the Cathedral of Our Savior. However, for sixteen years, from 1958 onwards, during the Cultural Revolution, all churches were closed. Florence was forced to work first on a farm and then in a factory. Accused of counterrevolutionary activity, she was required to undergo political re-education. Finally, in 1974, she was allowed to retire from her work in the factory.

In 1979 the churches reopened, and Florence resumed her public ministry. Then, two years later, she was allowed to visit family members living in Canada. While there, to her great joy, she was licensed as a priest in the Diocese of Montreal and later in the Diocese of Toronto, where she finally settled, until her death on February 26, 1992.

Gracious God, we thank you for calling Florence Li Tim-Oi, much-beloved daughter, to be the first woman to exercise the office of a priest in our Communion. By the grace of your Spirit inspire us to follow her example, serving your people with patience and happiness all our days, and witnessing in every circumstance to our Savior Jesus Christ, who lives and reigns with you and the same Spirit, one God, for ever and ever. Amen



St. Paul's

EPISCOPAL CHURCH OAKLAND

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Services

SUNDAYS

8 a.m. Holy Eucharist
10 a.m. Choral Eucharist

4 p.m. Evensong
(First Sundays, Oct.-June)

8 p.m. Compline
(4th Sundays only)

TUESDAYS, THURSDAYS

8-8:30 a.m. Morning Prayer
in the Chapel

WEDNESDAYS

12:10 p.m. Holy Eucharist
(with Healing prayer on
the 1st Wednesday of the
month)

FEMINIST THEOLOGY

(Continued from Page 1)

find ways to liberate the Bible, but even more so to liberate God and the language about God, from its historic male dominance. The language that male theologians have used in reference to God has always been geared towards the assumption that the supreme deity is male, even though they also say that God is spirit and therefore devoid of any gender. How then should we speak of God? Some say that the best way to approach this issue is to eliminate all male or female pronouns or other terms that try to describe the divine and therefore only use terms that would be gender neutral. Others pose that human language is so limited when it tries to speak of God that even gender neutral

language will become awkward and insufficient. Instead they propose that language about God should include both the masculine and the feminine, such that it will give a better understanding of the fact that both women and men are created in the image and likeness of God.

This article is an excerpt from Chapter III of my doctoral thesis *The Elusiveness of Inclusiveness*

¹ Johnson, Elizabeth. *She Who Is: The Mystery of God on Feminist Theological Discourse*. New York: the Croosroad Publishing Company, 1992. Page 4.

² Clifford, Anne. *Introducing Feminist Theology*. New York: Orbis Books, 2001. Page 2