1. Assessment of Current Options
   A. Radical Extremes: Radical Feminism and Patriarchalism are both rejected as viable viewpoints since they both proceed in reactionary ways from basically cultural agendas. If these views continue to dominate the discussion it is doomed to failure.
   B. Moderate Views: Evangelical feminism and Hierarchal complementarianism are viewpoints from which a discussion may begin, since they share enough common ground. They both view the Bible as authoritative and seek to interpret it through good scholarship. Both understand that past and present cultures have influenced the church. They both presuppose the equal value of the sexes.

2. Biblical Texts on Women
   A. Texts at the Heart of the Discussion
      1) Gen 1-3: Both men and women are created in the image of God and considered good. The word “helper” is the same word used of God when He helps people. Both man and woman were present at the temptation and the woman speaks for both of them. The curse contains only negative consequences for sin, therefore it cannot contain a God ordained hierarchy.
      2) I Corinthians 11:2-16: Gives instructions as to how women are to appropriately conduct themselves while they pray and prophecy in public worship. Paul goes to great lengths to emphasize the fact that men and women are interdependent, they need each other equally.
      3) Galatians 3:28: Speaks specifically to people’s status “in Christ” in a book that is focused on Jew/Gentile conflict where the Jews claimed that Gentiles weren’t saved. Being in Christ does not mandate doing away with cultural categories of people. Does not support either view of women in the church.
      4) I Corinthians 14:34-35: The context is appropriate actions in worship. He says the same thing to three groups of people: Tongue speakers, Prophets, and Women. When you are speaking in church don’t disrupt the service, if you do sigato (the Greek word that means: be silent), the same command is given to all three groups. It is not a universal prohibition against speaking, but is a command to not be disruptive.
      5) I Timothy 2:8-15: Takes place in the context of false teachers. When it says, “learn in silence” or “she must be silent” that is the same word from 2:2 that says “live peaceful and quiet lives” this word does not mean silence, but quiet self-submission. Paul goes against cultural norms in commanding that women be educated in religion. “I do not permit a woman to teach or to have authority over a man” (NIV) probably ought to be translated “I do not permit a woman to teach a man domineeringly.”
   B. Other Important Texts on Women
      1) Jesus’ View of Women in the Gospels: Jesus never specifically addressed this issue. Jesus gives men and women equal rights in marriage and divorce laws. Jesus had theological discussions with women (John 4).
2) Phoebe (Romans 16:1-2): Called a deacon (the same word was used for both males and females). Deacon literally means: servant or minister. Deacon was not an official position, but only a designated servant. A Sunday school teacher would be a deacon by this definition.

3) Female Deacons (I Timothy 3:11): Has parallel language (“in the same way”) to the previous section on male deacons. Most likely gives qualifications for female deacons.

4) Prisca (Priscilla, Acts 18:24-28): Prisca was equally involved with her husband Aquilla in teaching. There is no specific mention that she is either greater or lesser than he is.

5) Ephesians 5:21-33: The submission here is for all people in the church to all people in the church. The word submission means that one submits themselves voluntarily, it is not forced. All of this is pictured by the relationship that Christ has to the church. Christ is the ultimate picture of a servant. The word ‘head’ does have a connotation of authority, but again it is in the context of Christ’s actions. “For the husband is the head of the wife as Christ is the head of the church” “Christ loved the church and gave himself up for her”

3. An Assessment of Moderate Views
   A. The Complementarian View: There is no biblical mandate for hierarchalism. This view is much better than Patriarchalism though since it stresses that males be loving, kind and respectful and it opens numerous ministries to women including public scripture reading, prayers, and song leading.

   B. The Egalitarian View: There is no biblical mandate for egalitarianism. Jesus and the apostles did not overthrow slavery, but worked with that system and the evil sometimes present, so they did not overthrow hierarchalism, but worked within the system and the evil sometimes there.

4. Conclusion: There is no biblical mandate for either view, but it appears that the Bible supports an egalitarian view of women. Once again, the Bible does not advocate overthrowing the cultural norms, but working within them. If the cultural norm for you is Complementarian, then by all means work within that view. If you are an Egalitarian, then work within that view. Do not, however, divide the church over this issue. No one will go to hell if a woman leads a song or becomes a preacher at a church, God never says anything against that, but He does speak clearly against divisiveness.

- **Egalitarianism**: belief in human equality, especially regarding social, political, and economic rights and privileges
- **Evangelical Feminism**: an egalitarian view that accepts biblical authority, yet maintains that biblical texts used to place restriction on women have been misunderstood and misapplied
- **Hierarchical Complementarianism**: view that understands the Bible the teach male hierarchy for both home and church, but still views women as full participants in the church and civic life, except in the areas of church administration and preaching
- **Patriarchalism**: social organization marked by the supremacy of the father and/or males; restrictions placed on women in the home, church, and/or civic life
- **Radical Feminism**: tendency to make extreme changes in existing views, habits, conditions, or institutions relating to women in society
As women have poured into labour markets around the globe, state-organised capitalism's ideal of the family wage is being replaced by the newer, more modern norm “apparently sanctioned by feminism” of the two-earner family. Finally, we might sever the bogus bond between our critique of bureaucracy and free-market fundamentalism by reclaiming the mantle of participatory democracy as a means of strengthening the public powers needed to constrain capital for the sake of justice. Topics: Feminism. In this era, the ideal woman is described as: Slender. Narrow Shoulders. Peace, love and thin seemed to be the motto of ideal beauty for women in the 1960s. "Swinging London," a term used to describe the flourishing fashion and cultural scene of London in the 1960s, influenced women’s dress and style in America during the same period. Supermodel Era (c. 1980s). This era celebrated this body type