

Transcript for the podcast “Worthy: Celebrating the Value of Women.”

Hosts: Elyse Fitzpatrick and Eric Schumacher

Episode 22— Guest: Wendy Alsup

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Elyse Fitzpatrick 0:06

Welcome to Worthy, a Christian podcast that celebrates the value of women. Each week, we'll bring you conversations with women and men, on the value of women in the church, home, and society. We won't always agree on everything. But we do agree that God is glorious, the Bible is true, women are valuable, and respectful conversation on this topic is essential in our day.

Hi there, and welcome again to the Worthy podcast. I'm here with my friend, Wendy Alsup. And, of course, Eric Schumacher. And Wendy is a pal of ours. And I'd like you to get to know her. I think she's a really godly, wonderful woman of worth. And so I'm going to introduce her to you. And then we're going to have a conversation. In case you don't know who Wendy is, which I don't know why you wouldn't know, but anyway, Wendy is the author of Practical Theology for Women, thank you for writing that. It was one of the first things that I read by a woman about theology. She's also written The Gospel Centered Woman, and By His Wounds You Are Healed, which is, I think, a study of Ephesians. And she began her public ministry as Deacon of Women's Theology and teaching at her church in Seattle. I think we were friends there. But now she lives in an old family farm in South Carolina, where she teaches math, which is shocking to me, at a local community college and as a mother to her two boys. She also writes at GospelCenteredWoman.com. She's a member of a local church in the low county presbytery of the PCA. And she also is a founding member of the Pelican Project. So I do want to get to that and talk a little bit about that. And she has a new book coming out in June because she can't not be working. Her new book is called Companions in Suffering: Comfort for Times of Loss and Loneliness. And that comes out in June from IVP. So welcome, Wendy.

Wendy Alsup 3:08

Thank you. I am so happy to be here. And I love talking to you guys. I actually have never talked to you both. I talked on the other podcast, the one, with Elyse and her family. Eric, I've never seen you in person.

Elyse Fitzpatrick 3:25

So just for people who don't know you, Wendy, why don't you talk a little bit about your faith journey. And how you got to where you are now and a little bit about perhaps your growing up and how you got to where you are now.

Wendy Alsup 3:43

So my parents came to Christ in adulthood. They were raised in churches, but not necessarily gospel-teaching churches and they came to Christ in adulthood. And it really changed their lives. And they began taking us to independent Baptists that turned out to kind of be like a really conservative fundamentalist church. So I grew up in independent Baptist fundamentalism. But the one thing that really blessed me during those years was even though in adulthood, I came to disagree with a lot of the doctrine, they did emphasize reading the Bible, the Bible is authority. And it set me down on my own dream. They took us to big Christian camps where I would see kids unlike at school, where the fun, cool kids got in trouble. That was how they were fun and cool. I found fun, cool kids who loved God. And Christian camp was really, really helpful to me. And so that upbringing built into me a love for the Word of God, but I did not understand the Word of God because I was never taught really a hermeneutic or the Bible is a consistent, coherent story. I was taught the Bible in a dispensationalist understanding which ends up having a very disconnected approach to Scripture. And so as I studied, I never really understood things because they didn't fit together in a way I understood. But I grew up loving the Word. I love Jesus. And so even though I didn't know my theology very well, I was raised to love God and the church and the Bible. So then, in adulthood, after I got married, I started attending a church with a pastor I'd known and was friends with, and they were the first to kind of introduce me more to a consistent hermeneutic of reformed hermeneutics.

Elyse Fitzpatrick 5:55

Okay, stop right there. Let me stop you, in case somebody's listening, and doesn't know what the words reformed hermeneutic mean?

Wendy Alsup 6:02

A hermeneutic is a way of approaching scripture. And probably the simplest way I know, I mean, the way someone first explained it to me at that church was that the Bible begins with a divorce, and ends with a marriage. And the rest of the story is God, wooing and bringing back his bride. And that thought suddenly it meant that the whole Bible from beginning to end work together. And that was really profound for me coming from a dispensationalist background and that story, the dispensationalist way, if you don't know, it's very much like God stopped working a certain way at a certain point. So whatever the rules and laws at this point, they're done, and now he started working in a new and different way. But there's like seven dispensations. And I could never get it to work together. I have a mathematical

mind so I'm trying to follow from step to step. And it's like, they got to one conclusion. But then all the rules change. So now it's like you're going to a whole other system. And none of the rules from the previous system apply. And I could never make that work. But at this new church, they started teaching me how from Genesis to Revelation, God is telling us one story. And it's the story of Jesus, right, and that Jesus is the center of the Old Testament law. But he's also center of the New Testament Gospels. He's the center of Revelation. He's also the center of the book of Judges. And this particular pastor taught on the book of Judges. And I suddenly got it. I mean, Judges is like really crazy. If you don't have good teaching on Judges, it's the book with all of the problems and none of the answers. And so it's a book that would make a lot of people stop reading through Scripture. You know, it's like, where all the one year reading plans die. But he taught us about the book of Judges, just from that phrase, there was no king which Judges repeats, and everyone did what was right in their own eyes. And suddenly seeing how even the worst of humanity and the worst of the stories of God's people pointed to our need for Jesus, King Jesus. It was like the light came into my head. I'm like, oh, okay, the Bible isn't a set of separate lessons that sometimes contradict each other. The Bible is a story from beginning to the end, the Bible is the story of Jesus. And it just profoundly changed my life and started to give me a love for theology, because I could understand it. And it made sense to me, and it wasn't any more just memorizing what this guy from the seminary thinks. And it's the same with math; math is horrible for people who don't understand it, right? You don't understand math, who's going to use it? And so the only way to really help a student with math is to help them actually understand it. And I've learned that the hard way as a teacher, like trying to get a student through who doesn't understand is just might as well all pull our hair out. But that was the difference for me with theology. Once I finally started to understand how the Bible fit together, it just all opened up. So that was in my late 20s or early 30s. And that kind of set me down the trajectory where I ended up I was at Mars Hill as a deaconess over theology stuff, and then ended up after that in the PCA.

Elyse Fitzpatrick 9:58

Right, good. So I want to talk just a minute about one of your books if we can do that. Is the Bible Good for Women? which is such a wonderful book. I guess I would call it almost an apologetic for women to help answer thorny questions that the Bible seems to just sort of foist upon us. So why did you write that book? Again it's called Is the Bible Good for Women? What was the most interesting or a soul-nourishing truth that you learned from it? And what's the response been?

Eric Schumacher 10:43

And is it just for women?

Wendy Alsup 10:45

It is not just for women. I did actually have several men who were willing to endorse it for me from conservative backgrounds.

Eric Schumacher 10:53

I loved it.

Wendy Alsup 10:55

Oh thank you! So why did I write it? Well, coming out of Mars Hill, I guess it's okay for us to say that. There's a lot of fallout and debris, but the debris was broken women's hearts. So there's a word for it but I can't think of it - debris doesn't sound right. But you kind of get the idea that's just bodies laying on the side of the road. And at Mars Hill, in particular, because they were so good at evangelism, and bringing in new Christians, they brought in so many people who had only Mars Hill as their church experience. They didn't know other pastors, they had not been in other churches healthy or unhealthy. And I felt like it was one thing that was really helpful to me, because it wasn't my first rodeo. So it's painful. But I knew there were stable Christians out there. And the fact that this had gone this way did not mean all churches were like this, or everybody interprets the Bible this way. But I have so many sisters in crisis utterly. They'd really bought into Mark's vision for not just manhood but womanhood. And it was devastating to kind of come up for air and just realize how wrong he had been and how biased and I really felt like a lot that Mark has a lot of sexual teaching, that really harmed women in our church. I'm sure my men as well, but it really harmed women in our church. And so so many of my sisters in Christ that I loved dearly had such you know, they don't trust. They don't trust anybody trying to tell them anything conservative with with Scripture. And my burden was, I just didn't want women to throw out scripture. Mark didn't handle it right. So I wanted to write an apologetic to dear sisters in Seattle that had been harmed. And that was the women that I kept in my head. And you know, Mark's teaching went national and he's certainly not the only one, I don't mean to make him the scapegoat. There are many folks that had kind of gotten on this bandwagon, but the stories of harm of women, and their response to the harm was to think scripture wasn't safe. And that's not right. Scripture is the safest place of all. But they didn't get that. It just broke my heart so much to see. I mean, I could start crying now to watch sister after sister reject the authority of Scripture because it is so misused and abused against them. So I could not not write it. I had to write it. And probably the most beautiful, sweet thing that emerged from my study of it was God's long view toward justice.

Elyse Fitzpatrick 14:06

Yes.

Wendy Alsup 14:07

And how really if you start with the story of Dinah, of the rape of Dinah, and in early in Genesis or mid Genesis, and that story just hangs because there's no resolution to it. Or the guy is killed. And a lot of people actually get killed in it. Some innocent some who had done the evil, but in terms of Dinah, she's just left, like all we know is maybe she never got married or was just always there. You know, people suppose what might have happened, but there is no resolution in that story. Until like, 400 years later, there's not resolution doesn't mention Dinah. But then in Scripture, God gives laws to protect Dinah from that type of situation. But even those are imperfect. Even those laws cause people to be like, ah, I'm not sure that's good for women either. And then the nice thing is, once you get to the New Testament, you realize, yeah, the law was to imperfect people. And it could not make imperfect people righteous. So often the law is navigating unrighteousness without the righteousness of Christ. And so what we end up seeing is just a tutor, to show us our need for Jesus. And then when you get to Jesus and John 8 when this woman is thrown at his feet in violation of some of those same laws, and Jesus says, go and sin no more. Now, she was not raped, or maybe she was, I don't know. But the bottom line was that Jesus was like, I don't condemn you. Okay, you're free. And, and I have made away because he's about to die for her. I have made a way and died for her oppressor, but die to make things right. And from Genesis, it's like the story of Dinah was never forgotten, even though there was not resolution. And Dinah, you know, thousands of years later, God has not forgotten it. And he is still working as long, good plan. And to see God working in a long trajectory. And in my own life I've had times where I'm like, but why didn't you step in now, God? Why do you make me wait now? The thing that always encourages me, I always go back to I really fundamentally believe that Dinah is in heaven. And she does not have hurt on how God handled her story. And I have hurt now for how God has handled parts of my story. But I believe with all of my heart that when I get to heaven, it will be right. And probably that faith more than anything is that God operates outside of our time. But it doesn't mean that he doesn't care in the moment. But he calls us to wait, trust, wait, I've got this, I'm going to work, I'm going to work on it. God may work in 1000 years, but 1000 years is but one day to God and one day is 1000 years. And I just remember he remembers we're dust. But he's playing the long game. If we can believe that and put our stories into a story that transcends just our years on Earth, then we can lean into something bigger than us that gives context and meaning to the oppression that we endure in a moment, or in a lifetime even because we're marching towards something that is right. And oppression does not last for eternity.

Eric Schumacher 18:06

That's so good. You know, Wendy, something just clicked for me. Where you fit in to the story of Worthy. And you wouldn't even know this. But years ago, I know I used Practical Theology for Women, with women in our church in a different church probably right around when it came out. And that was when Mars Hill was just all over the place. You know, it was it was big news and I'm thinking back to what you said about Mark's teaching being harmful - his teaching about women or about sex. I just want to re-emphasize that I don't want to hash through what all that was. But there's brothers like me who

are running in circles where he was a superstar. And you accepted how he preached and how he handled the Word without question. And so it's not just some of the character issues that came up that were dangerous. But even what's connected with that is how the Word of God was handled and how women were spoken about and how sex was spoken about. Around that time when things were starting to blow up - and is carnage the word you were looking for?

Wendy Alsup 19:32

Yeah.

Eric Schumacher 19:34

I was wrestling through as a young man, as a pastor, how I should even be thinking of this, because you're getting all the wait for the facts to come out and blah, blah, blah. And this is somebody you've trusted and admired. And I was reading a review, I think it was on your website of his book on marriage.

Wendy Alsup 19:59

Real Marriage.

Eric Schumacher 20:00

Yeah, Real Marriage. And you pointed out how he used his wife's previous sexual sin before marriage to show himself as an example of how to be gracious, and all these things. And then he pointed out he never pointed out his own sexual sin before marriage and those sorts of things. And it was just like blinders came off. I can remember reading the sentence. And it was like, I just realized the way that some of these people I looked up to speak about women and use women, to prop themselves up as godly men was just wrong. And I think that was just a little crack in the door to get me thinking about these things, to be open to listening to these things. I'm just really appreciative, I know that whole situation had to be really painful. Even just seeing the tears in your eyes as you think about the women who were harmed there. But your willingness to work through these things in public, and to address what was wrong, has been helpful to pastors. And it's been really important.

Wendy Alsup 21:26

That encourages me.

Eric Schumacher 21:28

I'm thankful for you. And I want to ask a question, kind of on a different topic, Elyse was listing off your books and I'm hearing Gospel Center Woman, Practical Theology for Women. Why does women need to come at the end of those?

Wendy Alsup 21:46

Well, for me, that was where my burden was. Maybe it was because the men were getting a lot of discipleship of their own. And I kept seeing what was lacking. And I think very much I saw the pressure that was put on the women in their congregation. And what did I want? How did that counterbalance that, and particularly the Gospel Centered Woman - all of the works righteousness pushed on women in our church was so hard to witness. The whole biblical womanhood movement, which I like to put biblical in quotes because so much of it is not gospel centered.

Elyse Fitzpatrick 22:31

Right.

Wendy Alsup 22:32

And it doesn't even use a good hermeneutic ie a good way of looking like the virtuous woman. Nobody tells you that right after the chapter on the virtuous woman, which is all about marriage, Ruth is called a virtuous woman use the same name in the book of Ruth follows Proverbs 31. And she was a widow with kids. And long before she was married or had kids, she was called a virtuous woman. I never heard Proverbs 31 or that ideal, I've never heard anybody say Ruth is a model of that ideal. And so anyway, all that to say, quote, unquote, biblical womanhood. But that's why I aimed it toward women, because it was women that I was burdened for, and also, not so much now, but back then I really feel like women, at least in my congregation and conservative churches, were reading things marketed to women. So if I was particularly burden for women, then I needed to market to women. So Practical Theology for Women is practical theology with a couple of women anecdotes in it.

Elyse Fitzpatrick 23:50

Well, it has birdies on the front.

Eric Schumacher 23:54

That was the first theology book by a woman I read

Wendy Alsup 23:56

A lot of people tell me that so. And I have to say, I have to thank Mark for helping me. I could have never gotten it published without him opening the door for me. I need to also be careful even in how I talk about Mark. But in terms of addressing once he put out a book, *Real Marriage*, which he articulated those things so clearly, that was when I felt I could start addressing by name and quote, as he had personally put it out there. A lot of things I knew, still to this day, a lot of things I know, that I could make in the blog articles, but I think that would be wrong, because they're not public and they were shared and private and shared in confidence. So there's definitely a lot more that's gone on there. But coming out in the book was really helpful because then you could address it.

Eric Schumacher 25:00

Could you say more about how you saw biblical womanhood being legalistic and not gospel centered?

Wendy Alsup 25:11

Well, I think my main issue was it didn't start at the very beginning. I mean biblical womanhood started in Genesis 3, with The Fall, at least in how I was taught and how it came at Mars Hill. So it was taught in terms of your problem. Your problem is that, and I've written a lot about really disagreeing with this interpretation of Genesis 3:16, but your problem is that you have a desire, and they insert a word - against - the man and then they insert another word to - control -the man,

Elyse Fitzpatrick 25:47

Right, contrary to.

Wendy Alsup 25:50

Yeah, everybody believed that, or taught that the woman's base desire after the fall, her base problem is she wants to take control from men. And since that was the problem, the solution was working to make sure you never stood against demand or offered contradictory opinions to a man, that you submitted to your husband in bed, you submitted to him in every way, which I personally have a conviction of

submitting in marriage. But they did it in a way that took away her agency. So they started with Genesis 3, not Genesis 1 and 2. And it was profoundly life changing for me to realize that I was created in the image of God, male and female, he created them. And that when he says he created the woman to help as ezer it was profoundly life changing to realize that is way more talked about in terms of God. God is ezer. And it gave me a totally different perspective on what that meant. So to start at what God created us to be instead of starting with, he didn't create me with the desire against man; he created me in his image, to help. And then over time, as I started exploring that more, I realized, if someone comes to you at Mars Hill a lot of different people, if you challenged and said what you thought would be helpful, they always perceived it as a desire to take control from the men. And so I kind of realized, oh, my goodness, like, I can't do what God created me to be. I'm becoming suspicious of my God created design to help. Because at Mars Hill if a woman offered verbally, that was very much perceived as being right there at the edge, desiring to take control from the man. And so in that sense, you robbed yourself of your God created design for women to be a help in the congregation. So the gospel would only apply there if you were supposed to be repenting from trying to take control of men. So you're talking women into thinking they're sinning in a way and misdiagnosing their root problem and leading them to try to repent or convict them of something that was actually not the problem. And so then it just warped the gospel. And for me, getting to the point where I better understood what I was created to be, and really began to understand what my heart issue was, a lot of times it was fear. But also, I think more the actual struggle for women is that God created them to help the man and instead he's frustrated in that work just as God created the man to tend the ground and he is frustrated in that work by weeds. And so I don't think either one is articulating what the woman or the man's sin issue is going to be. But more where their frustration from their God given design is going to be. That was really life changing for me too.

Eric Schumacher 29:45

I was just gonna say that that's been eye opening for me to look at Genesis 3. You know, they always go to the Cain thing with sin is always couching your door, his desire is for you and you must rule it. But the nearer context is the passage itself, and to say that it's talking about a woman having a corrupted desire and that frustrating consequence does violence to the poetry, and that would be the only person in there whose desire is corrupted. You know, as you mentioned with that I'm working the ground. It's just fascinating to me and, and yeah, if that's your framework for approaching women that anytime they start offering critique or advice, it's to usurp. I think we've trained ourselves then to see a woman asking questions about why things are the way they are to be dismissive, usurping? Yeah, I keep hearing that again and again, from the same sort of circles that we probably have shared. Women saying this, I cannot ask questions or give feedback without becoming

Elyse Fitzpatrick 31:04

suspect.

Eric Schumacher 31:05

Suspect. Yeah.

Wendy Alsup 31:07

And, you know, the really beautiful thing for me was that when I came out of it, I ended up with the pastor in Seattle - I don't I don't know if he had, I'm sure he had heard that teaching on Genesis 3;16, somewhere at some point. But whatever circles he ran in the PCA, it wasn't the teaching of the day, like it was at Mars Hill. And so he never treated me like that. And I was always second guessing myself. And it was so healing. I'm like, Yeah, I actually at some point a couple years in I was like, I don't think he's suspicious of me.

Elyse Fitzpatrick 31:45

Isn't that bizarre.

Wendy Alsup 31:46

Yes, it was so neat and all four of my pastors in the PCA, which I know the PCA, you know, not everybody's like that. It's a very diverse group. But all four of my pastors in the PCA have valued me, valued my input so much, it's just helped me so much and very healing. And now I now I'm confident if someone looked at me that way, I think I just be like, okay, because my pastors have really encouraged me that way. So even though I've had the bad experience, I've also had a beautiful, good experience with multiple godly men, that just increases my faith that even though that teaching dominated for a while, it doesn't dominate the church as a whole.

Elyse Fitzpatrick 32:33

Right. Right. You know, that's one thing when you were talking there, Wendy, about the whole idea of being a usurper, it occurs to me, that the very thing we've been created to do as women, to be helpers, that very thing is attacked by that false view. Because if I am unable to help, if my wanting to help, and offer my perspective, or an idea or push back against something, if that is automatically suspect, then the very thing that I was created to do is no longer welcomed. And how frustrating for so many women and I know you've talked with loads and loads of women, Wendy, and not just with the debacle in Seattle, but just really across the board where we have been called to be helpers. And when we try to do

that, in certain circles, that's looked at not as the fruit of our call, but as the fruit of our fall. And that is soul crushing.

Wendy Alsup 34:00

Right. I mean, it's, it is the worst Satan has done such a number on the church. And I mean, I even think about it at Mars Hill, I don't want to set myself up as some kind of great spiritual counselor, but we went to Mark years before because we loved Mark, we loved Mars Hill. We didn't go and and bring these concerns to them because we were wanting to destroy the church. We loved Mars Hill, and we loved Mark. I remember hearing months later, that Mark told someone that the reason we left is because Wendy was wearing the pants in the family. And it was just so funny to me because it wasn't how our interaction when at all, mainly because I was afraid of being perceived that way. So I didn't do as much talking. But we didn't want Mars Hills destroyed. We didn't want Mark destroyed. We just wanted, hey, look, we're watching a train coming down the tracks at you. And we weren't angry. And we weren't mean. I mean, I know as I've looked back a lot at it, we were just burdened and concerned. And instead of receiving something that I don't know, it may not have changed anything. But how many how many pastors have been hamstrunged because God had given them someone to help not from the top - I'm not an elder, you don't have to obey me. But I've got some input that may be helpful to you. And I know my pastors now. Sometimes my pastor will, I'm probably going to cry, he sends me sermons ahead of time, because he's concerned that he might, am I saying this right, or do you have any thoughts on something I should add? You know what? I submit to Him. I believe still in pastoral authority, even though I've had hard problems with it. But we don't have that kind of relationship where he's intimidated by me, or I'm intimidated by him. And he values my input. And I would never be like, Oh, well, you know, I want control of the sermon. And if you don't do what I say... it's not like that at all right. And it's just so sweet to me, that he values my input enough to seek it out. And sometimes he does what I've suggested, and sometimes he doesn't, but we always have a good discussion about it. And I think that's how it's supposed to be.

Elyse Fitzpatrick 36:55

Yes.

Eric Schumacher 36:57

We're just we're here talking with Wendy Alsup on the Worthy podcast, and Wendy, your latest book is Companions in Sufferings. When is that out? What's the release chain?

Wendy Alsup 37:21

June 9.

Eric Schumacher 37:22

So depending on when this podcast airs, it may already be out. But we want to, we hope our listeners have been enjoying this conversation with Wendy. These are the kind of profitable conversations that we hope to have about the value of women. And so if you've appreciated this, we hope that you'll go out and subscribe to the podcast, rank it, review it, and maybe even head on over to our Patreon page and sign up to be a donor who helps cover the costs of producing and publishing this podcast. And you might even get some free swag like an Elyse Fitzpatrick bobblehead doll.

Elyse Fitzpatrick 38:04

No.

Eric Schumacher 38:04

What do you think about that, Wendy?

Wendy Alsup 38:06

I'd have that right behind me, so that in any zoom meeting I would have her there.

Eric Schumacher 38:12

Yeah, and I could always have her agree with me, I could just tap it and she'd nod.

Elyse Fitzpatrick 38:18

No.

Eric Schumacher 38:20

We're gonna make this happen. So anyway, we're gonna have one final question for Wendy. And Elyse is going to ask that, and then I'll follow that with what's going to be our One Last Question segment. And for our listeners, this is something new, we're going to ask one last question, but Wendy's answer is only going to be available on Patreon. So you're going to need to head over there to hear this really, really good answer to a fantastic question I haven't thought up yet. So Elyse, why don't you go ahead with the last question.

Elyse Fitzpatrick 38:58

So Wendy, I know one of the things that you've done is the Pelican Project. And I'm really proud of you about that. So I'd like you to tell our listeners about the Pelican Project, and why do you even call it the Pelican Project, which I found actually fascinating. And what they can do to find out about that and why it's important.

Wendy Alsup 39:23

Yeah, the Pelican Project started kind of informally as a group of women that were friends or knew each other in various circumstances, like through writing and conferences, and that we were all starting to be mutually burdened for the state of women's discipleship between liberal and conservative churches and primarily, that so much of what is marketed to women is fluffy without theological depth. And doesn't take the Bible as an authority, and that a lot of things that would, quote unquote, take the Bible as an authority would maybe be pretty unloving or inconsistent with anything you might see, like social justice and scripture, which there is a lot of social justice in scripture. And so we were a burden for both that we loved as Christ's love that we, and particularly around human dignity, the image of God and imago dei, how we hold that tightly, along with consistent theology. We come from various traditions, Anglican, PCA, SVC, and some nondenominational ones. But how do we hold to theology, we believe theology matters, doctrine matters. And we also believe in the image of God, and that our theology and our doctrine, push us to steward the image of God and, and love in a way that the Bible commands. So kind of those two, we wanted to put together as a resource for women, and also just to find solidarity. Because it seems like there are a lot more on the liberal spectrum that may be a social justice issue, but would not believe the Bible is an authority in their lives. And there's a lot who believe the Bible is an authority in their lives, but maybe don't seem to value human life from womb to tomb, you know, the whole gamut of human life. And so we were a burden just to find solidarity with one another, we feel like unicorns. But we're actually not there are a lot of us who are similarly similarly burden. And we debated the name so much, but Karen Prior and Tish Warren, both had had this vision of the stained glass from ancient churches of the Pelican, and it was an image of Christ, which I had not known before. And the imagery is that it wounds its breast to feed its young in a famine. And so we're the young and we're being nourished at the breast of Christ. And that poetic imagery just over time, that's where we we landed in our naming: serving the church, nourished by Christ. So that's kind of our tagline and our

goal. We just want to be solidarity to one another, a help to discipleship of women in the church, but through a gospel centered understanding of how to do that.

Elyse Fitzpatrick 42:44

And so if you're interested in finding out information about the Pelican Project, or even being part of it, how would they do that, Wendy?

Wendy Alsup 42:53

Go to the Pelicanproject.com and there's descriptions and about but if you scroll down to the bottom of the the main page, there's a Join Us. And we do have an application, because we want to kind of make sure folks are on the same page. So we've got a specific kind of group of things that we're burdened for. We're burdened for the local church, we're burdened for doctrine and theology, we have certain commitments, we're committed in particular to charitable online discussions. So not saying we're not ever going to get sarcastic or rude, but we really are working not to be sarcastic and rude in our online social media engagement. So these kind of things. And if and if someone is similarly burdened for that they can fill out that application. We have this Facebook group, where we have good discussions with similarly minded women, about 500 women in there right now. And it's a blessing because we have these core things that are important to us. And those are on our commitments page on the Pelicanproject.com

Eric Schumacher 44:04

Where can we find you online?

Wendy Alsup 44:06

theologyforwomen.com is my main place I don't right now have much time to write blog posts, but I hope to pick up again soon. And then *Companions in Suffering* is coming out or may be out by now. And I've got a book website, but not much more than that. WendyAlsup.com.

Eric Schumacher 44:28

Okay, great. So, Wendy, thanks for being on the podcast.

Elyse Fitzpatrick 44:33

Thanks, Wendy.

Wendy Alsup 44:34

Thank you for having me.

Elyse Fitzpatrick 44:36

Thanks so much for joining us friends. We're really glad that you were here. Remember what we're trying to do here is have respectful conversation about the worth of women. We hope you'll join us again next week.