

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

**Hosts:** Elyse Fitzpatrick and Eric Schumacher

**Episode 52 — Guest:** Tish Harrison Warren

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**Elyse Fitzpatrick 00:06**

Welcome to worthy, a Christian podcast that celebrates the value of women. Each week, we'll bring you conversations with women and men, and 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. And women are valuable and respectful conversation on this topic is essential in our game. Welcome, Worthy listeners, and we're happy to have you here with us again today. My name is Elyse Fitzpatrick, and I am here today with my co-author and co-host, Eric Schumacher. And Eric is joining me from snowy Iowa.

**Eric Schumacher 01:24**

It melted - it melted last night.

**Elyse Fitzpatrick 01:27**

How lovely for you. And I'm actually in quasi smoky Southern California today. So he gets snow, I get smoke. There you go.

**Eric Schumacher 01:37**

And we'll get your smoke in about seven days.

**Elyse Fitzpatrick 01:40**

Yes, you will. You'll have my smoke in about a week. Today, we have a very special guest with us. And I just want to thank you all for joining us. Please, if you're enjoying the podcast, would you rate, review, subscribe. And for those of you who are really enjoying the podcast, would you please support us on Patreon? We are doing our best to produce these podcasts for talking about the value of women in a respectful manner. And we think that's really important. And we need your help to do that. So if you'd be willing to do that, we would appreciate it. Anyway, our wonderful guest today is somebody I have admired from afar for some time now. And her name, and her name is Tish Harrison Warren. I'm so happy to finally get to talk to her. If you don't know who she is. She's a priest in the Anglican Church in North America. She's the author of Liturgy of the Ordinary Sacred Practices in Everyday Life, which was Christianity Today's 2018 book of the year. And we're going to talk about that book because I love that book. I mean, I really loved it.

**Eric Schumacher 02:59**

It's great.

**Elyse Fitzpatrick 03:00**

And she's also the author of forthcoming Prayer in the Night. For those who work or watch or weep, (beautiful title) which will be out with IV Press in 2021. She has worked in ministry settings for over a

decade as a campus minister within InterVarsity graduate and faculty ministries, as an associate rector with addicts and those in poverty throughout churches, various churches and nonprofit organizations and most recently as the writer in residence at Church of the Ascension in Pittsburgh, Pennsylvania. She's a monthly columnist with Christianity Today. I love your work that you do there. And her articles and essays have appeared in The New York Times, Religion News Service Christianity Today, Comment Magazine and the Point Magazine and elsewhere. She's a founding member of the Pelican Project, which I'm a member of as well. And she's a senior fellow with Trinity Forum. She's kind of an underachiever, and she lives with her husband and three children in Pittsburgh, Pennsylvania. Welcome, Tish.

**Tish Harrison Warren** 04:13

Thanks! I'm really honored those really kind. Thank you. That was really kind words.

**Eric Schumacher** 04:20

Yeah, we're glad to have you.

**Elyse Fitzpatrick** 04:22

We are very glad to have you. So for those of you who don't know you or haven't heard you talk about your faith journey, which I have listened to. I want other people to hear it. So tell us a little bit about your upbringing, your faith journey through evangelicalism, and into Anglicanism, if you will.

**Tish Harrison Warren** 04:41

Yeah. So, um, it's hard for me to answer this question in less than, like an hour. Um, so I it's in trouble when it starts a podcast cuz it's what we ended up talking about the whole time, but um, I don't know how to make it short. I mean, in brief, I was born in a small town in Texas, and grew up in this Southern Baptist Church., was baptized at age six. Then again at age 14, actually, because, as is fairly common in Baptist circles, it was they were like, not sure it took the first time basically, or that it was legitimate. So I was rebaptized at 14. And my faith from a very young age was very important to me and very vital, like living vital in my life.

05:43

And, um, but I also was a bit of a Pharisee, I mean, I feel that's not even the right word. I just, I wanted to know, Jesus. I didn't know much about grace. I hadn't been taught how that and I was a good kid and make good grades. I was a, I was not an underachiever. So, um, so I think that the concept of myself as a sinner was mostly theoretical for a long time. And it wasn't until I was in college, when I started asking some pretty significant theological questions, wondering more about my faith, within some relationships that were pretty unhealthy, dating relationships that were pretty unhealthy. Um, and just also like, I think, was just much more aware of my own brokenness, my own sinfulness, my own sense of the things I knew about myself that other people didn't know about me. And through that, really, and through a particular pastor named Greg who met me in the middle of that, came to understand grace, in a way that was absolutely transformative. It was, I had been a believer, so it wasn't a conversion experience. But it was, in some ways, I mean, I've said this before elsewhere, but it was like the world was black and white and became Technicolor, it was a complete transformation. And people who know me before and after that, we'll say I'm a different, I'm a different person. And it was essentially from

discovering myself as a sinner. I mean, as a lot worse than I thought I was and discovering God's mercy and love in the midst of that. So, grace, I'm still not over it. I mean, it's, it's foundational to me. During that time, I ended up going to a Presbyterian Church, a PCA church, where I was, I was in the PC for about 12 years and on staff in a couple of different churches, obviously, in a non, in a lay position, because the PCA doesn't ordain women. And then, and then after seminary, so I went to seminary, my husband, I went together and then after a certain...

**Tish Harrison Warren 08:14**

I went to Gordon Conwell in their South Hamilton campus, which is north of Boston. So I lived in Cambridge and worked at a church in Cambridge, Massachusetts. And then we would go up there to Gordon Conwell. So, um, and I had a great experience at Gordon Conwell, so then, we were still in the PCA, then it was a few years after, kind of by accident, this is a long story. But we ended up not finding a church near us that, that was really that worked for various reasons. And so we went to this Anglican Church, saying like, this is just a fling. This is not - we're not this is we're not gonna do this. We're just here we were in this liminal time in our life where my husband was applying to PhD programs, so we knew we might have to move. So it was one of those things of like, we're only going to be here for nine months, we just need to find a church. So we went to this Anglican Church, this little evangelical, tiny little evangelical Anglican Church. And it just we just like, fell in love with it and fell in love with the liturgy and I ended up crying. I mean, almost every Sunday just because the beauty of what I was experiencing and the kind of healing that God was bringing in my life. And so this fling turned into a long term thing. We went after that, and we we actually tried, we went when we moved, my husband got into a Ph. D. program at Vanderbilt, we moved to Nashville, and there's great PCA churches there, but we and we loved many of the pastors there but we're like we just can't do it. We just we've we've fell in love with liturgy. And we just in our sort of way of thinking about the world became really sacramental and much more Anglican, honestly, in a lot of ways. So we, then this is a whole other story. But I ended up I wasn't for women's ordination. There was - that changed. Largely, my husband actually changed first and through about a year convinced me slowly of that. And so, it might we ended up getting ordained on the same day. And so I've been an Anglican Church. I guess. It's since about 2008. Now, so 12 years. Yeah. So that's the short version.

**Eric Schumacher 10:48**

Well, thanks for sharing that. And I think the full version is out there on the on YouTube or somewhere, isn't it? Is there a place to watch that?

**Tish Harrison Warren 10:56**

So there's many different versions, like, I mean, it's all true. But in the sense of I could really focus on like, the ordination piece, or the grace piece, or like, there's this whole other storyline of I mean, I worked with addicts and folks in poverty. So I got kind of like radicalized in the sense of that, like, I didn't grow up in a church that was like, let's talk about justice and poverty. So I like, learned about that through the Scriptures. That's a whole other part of my story. So, yeah, but it is that there are various podcasts where I just tell my story. So if people just want to hear my story, you can go to the CCT has one. And then there's a podcast where my husband and I talk about ordination and art and how we changed on that's on, it's Shane Black shares. What's it called Seminary Dropout Podcast?

**Eric Schumacher 11:49**

Okay. Yeah, yeah. Maybe we'll find the links that put it in the in the show notes. So I just love that story of your life and discovering grace and how the Lord has brought you into this ministry. My story is almost opposite. I guess. I grew up Lutheran, and now I'm a Southern Baptist pastor.

**Tish Harrison Warren 12:08**

We went - we are like ships passing in the night we went, that's funny. Yeah. So the the book is framed around one day, it's literally one day in my life. So um, it's like, the TV drama 24, except, like, the most boring day ever! He didn't like that, that those are always very exciting days, and

**Eric Schumacher 12:13**

Yeah. But at the same time, I, you know, I've gone through my own period of rediscovering grace, and, and having that change you and coming back to the beauty of liturgy. You know, our, I guess our church that I'm in now could be described as a liturgical Baptist Church, in some ways. And I first discovered you through one of our church members. She sent me a book, she sent me Liturgy of the Ordinary. And she said, I think you'll really love this. And so that was my first exposure to your work and absolutely fell in love with it. And so when I see articles and such published I, I look for that. That book won couple years ago, Christianity, today's book of the year, so just tell our listeners what Liturgy of the Ordinary is about. You don't save the world in the end?

**Tish Harrison Warren 13:23**

It's a lot more, there's a lot more being stuck in traffic and that sort of thing in my day. So, which I always wondered about his day, like when it like, when does he eat? Like, why is it good? Yeah. Anyway, I don't really watch them. But the point is, it's one day, my life, and I take just these moments, these very specific moments, all of which actually happened, and pair them with a moment from our liturgy from gathered worship, in an Anglican context. Although I pull from Lutheran, I quote, some Lutherans and, and Catholics and Orthodox and other thinkers and also evangelicals. But so I essentially wrestle with the question of how do we meet God in our actual lived life in the, in the ordinary? I think that for a long time, I mean, I worked as I said, with folks in poverty and overseas and I wanted to sort of - I think there was a time - this was out of college. And this was kind of the cultural Zeitgeist around Christian movement at the time to be sort of like radical and like, do big things for God. And that's all good. This book actually isn't opposed to any of that. It's not like a book calling for all of us to be just like consumerist Americans that just like, live our little lives and watch TV. That's not what the book is calling for. But it is wrestling with like, in actual life, where you have limits where you're not going to save the world, where you're, you have limits of your own body and relationships and space and time and money and place and energy. How do we meet God in our actual day? So these little moments are things like losing my keys, fighting with my spouse, having tea, its waking and sleeping, brushing my teeth, making the bed and I kind of pause and say, like, what is what, what is happening here? In terms of spiritual formation? And what's happening in this moment? What does it mean, to enter into God's belovedness in this actual moment of our life, and so - and I talk a lot about how we're shaped that's kind of where the liturgy piece comes in. I draw a lot from James K Smith's work on what he calls formative practices, these things we do that shaped us, that a lot of times what we profess the things we say, we believe the things, the ideas we hold in our head, or not really what motivated our lives. The things that motivate our lives, are our practices, our habits, and the way that

those shaped our view of the good life, as he would say, this is straight from Jamie Smith. And, and his, which - he has a book *Designing the Kingdom* is kind of what I drew from but since then, a book has come out called *You are What You Love*, which is kind of a summary of that. So I draw on those ideas of formation, and look at what that looks like. And like the basically the nuclear level, like the smallest moments kind of, of our life.

**Elyse Fitzpatrick 16:49**

It's so beautiful, Tish how, as I read that book, as you wrote it, as I read it, I began to see God everywhere, in those daily - in the daily, little, some things, you know, that daily little things we do everyday, the ordinary things. Laying in bed in the morning, you know, cruciform. Thinking, actually waking up and thinking and it was just such, it's such a beautiful, such a beautiful book, thank you so much. That's so good to hear. That was - that was so much my goal for the book. I mean, I really do believe God is everywhere. And then it came out as they got it. Like the Holy Spirit is at work in all places of our life, every square inch, and every moment and so even really boring moments, even when we're asleep and don't even know. So, um, it's encouraging to hear that and, the book really did come out of my own struggles of wanting to know how in the world was a mom with small kids - and how, where is God? And how do I meet God and this and it, I didn't want it just to be like a mantra like my ordinary life matters. But really knowing how does one encounter God in this moment. So to hear that that was your experience is super gratifying. I mean, this was my first book, like, I didn't know anyone was gonna read it outside of my friends and family. So it's, it's amazing that people read it and not only read it, but then in their own life. I mean, God is at work and in your own life in ways that I couldn't ever predict or narrate or, or even know about. Right. And so, to be able to see God's work for I guess, God to take the work and apply it in a completely different way than I ever could, is really beautiful.

**Eric Schumacher 18:45**

Yeah. I have to ask. I know that book had some issues with being I don't know what you call it, pirated people producing fake...

**Tish Harrison Warren 18:55**

Yeah, counterfeit.

**Eric Schumacher 18:56**

Counterfeit. Yeah, counterfeit copies of it. I was grieved to hear that that happened to you. And so glad to see that it was it was republished in hardcover, right?

**Tish Harrison Warren 19:06**

Yeah. It was republished in hardcover. Yes.

**Eric Schumacher 19:11**

So I'm wondering, where did you see God in that, like applying what you just said?

**Tish Harrison Warren 19:19**

That is such a good question. No one's asked me that. I haven't actually ever spoken about that. So this is all going to be very raw. And what I'm saying is like, I don't have I haven't like giving a talk that

has an answer to this. But here's what I'll say. I felt like it was a blow when I heard it. I mean, it was a financial blow for my family. Like it's essentially stealing our work. And I have never had really anything stolen from me before. Like, I haven't had a bike stolen from my garage before like - anything. And so and then it was a lot. I mean, it was like they estimate something like that 20,000 or more books, that's a lot. So, um, I mean, they don't they you can't know for sure, it could be slightly less, it could be more, it could be slightly more, but so, um, all that to say, it was this very real sense of the, the notion of Scripture that the things we store are fleeting. That the moth eats and rust rusts

**Elyse Fitzpatrick 20:34**

And thieves break in and steal...

**Tish Harrison Warren 20:35**

And thieves break in and steal, and, um, so that at the end of the day, like, I mean, that was it was, I had never heard of book counterfeiting. I didn't know that was the thing that happened, this was likely an international crime ring. So I didn't wake up thin, that morning thinking, well, I wonder if my book is above international - it's so weird. And the scope of it is so big, that there just was this deep sense of like, yeah, this is all really fleeting. And so we we just rely on our Father to provide. And we, and I don't know what there was a deep yearning for this to be used for good. I don't know how it will be. I don't have like a story. But we my kids, you know, and I would prayed during that time that because it was counterfeited, people would find it that wouldn't have found it otherwise. That maybe even the counterfeiters would read it that I'm that... And, I mean, this is a funny thing that the book was - the books in, I think seven languages now, but it wasn't in German. But the German publisher heard about it through reading about the counterfeit scandal and then asked to publish it. So now the book is available for German speakers, because of the counterfeiting - it would not have been otherwise. But, um, I think more than like, looking for reason, because I'm never ever gonna know, it was more a sense of it's good. It's especially good when you have a successful book to be reminded that it's all kind of, it all his ashes at the end of the day, like it's all going, it's all gonna race away. And what matters is not it's not the money. It's not the numbers. (it's not, it's not) And of course, like, like, it's fine to grieve if your work gets stolen.

**Eric Schumacher 21:03**

Yeah.

**Tish Harrison Warren 21:27**

But there was, honestly this sounds over pious but there was like, a real sense of like, okay, well, the Lord is provided for us like we have enough. And, and looking for a way that we can trust God in the midst of this, that basically, all of our work is fleeting, even if this wasn't happening. Still, that all of the work we do, is going to eventually fade away, like literally the ordinary is not going to be a hit book, 100 years from now. And so trusting that like, God has the story of this book in His hands, and the story of my work in His hands has been really helpful. And in my work in general, like to trust God with this next book, to trust God with my writings, in general. So it also gave us a great opportunity to talk to our kids about loving our enemies, forgiving our enemies, praying for those that hurt us. They, you know, I mean, they're kids. And so it's hard - like that we haven't I mean, this is probably our own sort of privilege and mercy, but like that there's not we don't have, they don't have a big sense of enemies out

there. So this was something that they understood someone had done to us or to our family. So it gave them a chance to pray for them and love them. And so those are some ways. I mean, this is really like I, I'm now going to be thinking about this for the next like, 48 hours thinking like, how, how did I meet God and that ordinary situation? So, yeah.

**Elyse Fitzpatrick 24:35**

So I wonder, thank you for that. And I mean, it must have been so - from being awarded Book of the Year, to then having your work stolen. Those two things sort of juxtapose like...If that were... I know for me, if I won some award, I would think oh, I would be very tempted to think I'm just the cat's meow or something. And then to realize how utterly weak I am, and yeah, I'm still part of this imperfect world. It's...just thinking about those two things in in tension, you know, winning, and then being known a little bit as a person who had all your work stolen, I can't even imagine.

**Tish Harrison Warren 25:28**

Yeah, it was really weird. It was really weird. I mean, it's also made us think a lot more about our own sort of consumer habits. Like we, we just sort of, like ordered from Amazon without thinking. And, and we, I mean, that's not entirely true. Like, we we try to buy local with a lot of things, but particularly with books we just ordered from Amazon. So it's changed a little bit, how we, how we buy things, and, and that sort of thing. I mean, I would be lying if I say we never use Amazon, we do. It's hard to avoid Amazon, really. But um, but we look for other ways as well, to purchase things. So...

**Eric Schumacher 26:11**

Well. I'm hoping that, you know, our listeners will go out and buy a genuine copy of The Liturgy of the Ordinary...

**Tish Harrison Warren 26:20**

And Prayer in the Night - you got to get it before it's counterfeited.

**Eric Schumacher 26:22**

Yeah, so actually, this this podcast, we're recording early, but it's good. We're scheduling it to release the day before Prayer in the Night comes out. And so

26:32

Oh, I didn't know that!

**Eric Schumacher 26:34**

Yeah... So I mean, I didn't realize that it wasn't gonna release until, until for a while now. Yeah, yeah.

**Tish Harrison Warren 26:41**

So so in the future,

**Eric Schumacher 26:43**

We are speaking back to the future

26:45

Who knows what life will be like? And that's only three months away!

**Eric Schumacher** 26:49

If there will be a 2021.

**Tish Harrison Warren** 26:51

Exactly. That's only three months away. But it's like, what are you guys dealing with right now out there?

**Eric Schumacher** 26:58

Yeah. So things might be better now in January 2021. Or, they might be? It might be, you know, December 45th 2020 as this airs, but 2020 has had its share of sleepless nights. And I'm sure you had when you found out your book was stolen. Tell us about Prayer in the Night. What - what's the book about and why did you write it?

**Tish Harrison Warren** 27:29

Yeah. So I'm still really new about talking about it. This is only the second podcast I've had talking about it. So if there's a little rough, it's because I'm new still. But um, yes, so I wrote this book kind of out of my own story. It starts in 2017. In 2017, it was just a hard hard year. I - in that one year, we moved across the country. And then a week after we moved back where I'm from in Texas, my father passed away suddenly. And then I had, the next month I had a miscarriage and and a significant hemorrhage that I talked about in the book. And then got pregnant again, surprisingly, and had a really hard pregnancy was on bedrest, and then we lost our son in July of that year. I was in second trimester at that time, so it was it also miscarriage. So, um, so at the end of all that was just about six months of struggle. And, and the book in many ways, it's about kind of ordinary, quote unquote, ordinary suffering in the sense that all of us suffer. And so it's not a memoir about a particularly tragic event, like losing a spouse or I mean, or a child. Of course, miscarriages is losing a child, but one in four pregnant women experienced miscarriage, so it is unfortunately, it is tragic, but common. Um, and so, um, but at the end of that, I was exhausted and pretty depleted and a lot of questions I had about God's goodness, in the midst of that, that I had sort of put on the back burner for a long time came roaring forward. And I didn't know how to pray or trust God, and I felt like and it often sort of got louder, more intense at nighttime for me because the day I could stay busy and at night in the still hours, all the grief was amplified. All the questions about God were amplified. All my fear I was struggling a lot with anxiety at the time, like, that was all amplified at night. So, um, nights were really hard for me and I talked about this in the book and, um, and so I, I would go to Twitter, I would go to TV I would I watched a lot of Netflix. I would i would distract, distract, distract, distract, because when I didn't, I would either be very anxious or very, I would cry. And I didn't like that, and I didn't feel good. So I would go back to distraction distraction. And not with bad things. I mean, I would be reading good articles, I wasn't looking at bad things. It was like, but it was really, it was like trying to I was avoiding the grief in my own life, and dealing with my own anxiety with just distraction and numbing. And so, um, through counseling and various other things, I returned to this practice of compline, which is nighttime prayer, and one prayer in particular. I mean, I prayed compline each night, so it's sort of about that. But one prayer in particular, which I will say because this is what the book is around it's "Keep watch dear Lord with those to work or watch or weep this night

and give your angels charge or those who sleep. Tend the sick Lord Christ, give rest to the weary, bless the dying soothe the suffering, Pity the afflicted, shield, the joyous and all for your love sake. Amen." So the book takes - each chapter is based on a phrase in that prayer. And I use that prayer as a way to explore the idea of human vulnerability. Why does God who loves us, who is theoretically all loving and all powerful, allow human vulnerability to persist? Allow us to be so able to be harmed in the world? And so I look at what it means to - how do we continue in faith when we feel like we can't? It's sort of a very practical theodicy. If you're familiar with theodicy, like it's been it. But it's not a theoretical like how in theory can God be good and bad things happen in the world and be powerful? Like it's like, how do you keep going when you feel empty, and you feel lost? And then it's also looking at all of this stuff, like looking at death, looking at mortality, looking at all of this and saying, how do we looking at sickness and death? And these things? Give rests in our weariness and our joy and looking at these aware, where do we meet God in those? And how do we experience human vulnerability in those and it all sort of tried - the book, the book culminates in the love of God. So actually, my last book Liturgy the Ordinary, I would say, you don't need to read it linearly, you can just pick up if you're interested in the keys chapter, just go straight there. And to some extent, that's fine. Like you can do that you can do that with this book. But there is much more of a through line that in questions that I raised throughout the book that really end in the final chapter.

**Eric Schumacher** 33:27

The parts I've read of it, it's it's beautiful. So congrats on it, and

**Tish Harrison Warren** 33:32

Yeah...

**Eric Schumacher** 33:33

I hope it does really well. I think it's gonna bless a lot of people.

**Tish Harrison Warren** 33:37

Thanks. Thank you.

**Elyse Fitzpatrick** 33:38

I think that sounds really great. And I think it's going to be very, very helpful for people coming out of 2020. And I so relate to the nighttime terror, and the nighttime concern. So I'm really personally looking forward to it.

33:58

So thanks. Well, it's releasing January 26, which I guess will be around when this podcast is. So it's, it was actually supposed to come out November and then because of my surprise son, being born. I have a one year old. That was a surprise. Because of that. And because of complicate. It's this is a whole other story. But there were complications with his birth. So I was in the hospital for about a month and so it ended up, we ended up pushing it to January. I hate when books come out in January. I always complain about it. I always think it's terrible time. I never want my books to come out in January because I'm like everyone just got their books at Christmas. And for so for me, I don't order books again until like, you know, February or so. And so, I'm like, that's a terrible time. But, it's actually I think

it's it ended up being great because, um, well, so for me personally, it's the book is releasing the same week that my father passed away. And that was the due date of the son of the baby that we lost in the second trimester. So it's, it's, it feels like this personal kind of I don't know cap to that, that time and that grief, but also, it's in the darkest, longest nights of January. We're all going, like we're entering into lit, we're all processing, the trauma that we just walked through and this last year. Everyone is over with Christmas and we're tired. And so it does feel like this. It's a book I hope it's kind of I'm not exactly sure it's a gentle book. I don't, I don't think it actually is it. It's hard in a lot of ways, but it's um, but it's a book that talks really candidly about brokenness and doubt and darkness. So I feel like I'm talking about like, the physical world in January, late January seems like a good time to draw.

**Eric Schumacher 36:05**

Especially if you live in the north, it's dark.

**Tish Harrison Warren 36:08**

Yeah...

**Eric Schumacher 36:08**

And cold.

**Elyse Fitzpatrick 36:10**

So, thank you, Tish, what I like to do with the time we have remaining, which is not going to be enough time. Because you've transitioned from evangelicalism to becoming an Anglican priest. And some people, not us, who would say that in order to do that, you would have to give up belief in inerrancy. So explain to our listeners, many of them who might really wonder how you can do that. How you can continue to believe that all scripture is God breathed and believe that women can be ordained because women's ordination is now a Shibboleth. It's a it's a litms test for orthodoxy. And...

**Tish Harrison Warren 37:06**

Yep.

**Elyse Fitzpatrick 37:06**

So tell us a little bit about you know, do you believe that scripture is God ordained God breathed? And how do you get there?

**Tish Harrison Warren 37:18**

Yeah, that's a great question. I thought it was an interesting question. I read it because I'm Anglicanism has such a long history of evangelicalism being part of it. It's Um, I don't. When you talk about leaving evangelicalism for Anglicanism, I don't know if I make that same distinction. And you guys may not either, actually, but that that I know, some people do. I mean, I would certainly consider myself an evangelical, Anglican. And, and there's a lot of us, I mean, John Stott, you know, you're not alone. Even before Lewis, right, like, there's a whole history of Evan jellicle impulses in the Anglican Church for basically since its inception. So, um, you know, Wilberforce. Like, that's all that's all us, y'all. So, um, but, uh, but the question about Scripture, I mean, so the 39 articles, which is kind of a, it's a statement of belief and doctrine that Anglicans gather around calls the Scripture God's word written, which I think

is helpful. In terms of inerrancy, I mean, I feel like the even the term inerrant, grew from such a very particular moment in American history with fundamentalist, modernist controversies. And so without getting into all of that, I'll say, I think that the Scripture is true and authoritative, and it's what governs all of life and faith. And I believe it is God's words, God's word written, holy, inspired. And it's, it is what I hope my life and faith are based on. And so, I mean, certainly my theology has changed since I was, you know, a kid in the Southern Baptist Church. But I don't think my view of Scripture has radically changed. That's that, um, that hasn't hasn't changed much. I think it's been nuanced or it's been expanded. I mean, if anything, anything I think, I believe, I don't know if when I went in seminary as a Presbyterian if I would, I think at one point I said, I would be willing to die for Jesus but but not necessarily for the Scriptures. That is crazy talk. Now, you know, and I would, of course die for the truth of the Scripture. How else would we have anything to say about who Jesus is or know anything about Jesus? So, so if anything, I think it's intensified my, my hope in the Word of God - the Word written. So the, the living Word who presents Himself through the written word. So, um, yeah, so about the women's ordination questions? Um, gosh, I mean, this really would take like, my husband and I explained the whole long story on the Seminary Dropout Podcast and it took it took an hour and a half to tell. But I will say that we wrestled with the meaning of key passages like, the, of course, like the passages in Timothy that are very, very important - about in the term "authentain," what does that mean for women to teach or have authority? And the main thing I would say about it's so hard for me to literally if there is a listener right now, who thinks that Orthodoxy is defined by women's ordination, I'm not gonna be able to convince them in five minutes or 10 minutes that that that is not the case. So I would urge them please go listen to this longer podcast of mine and then read the work like read N. T. Wright on this. Read - we talk about Oh, gosh, Hugenberger. On this Gordon Hugenberger's work was important. Bill Witt's work has been enormously important for me in this William Witt. So read longer treatments of this than what I can give in five minutes. And if you're not, if you're not convinced by this, assume that it's because my own inadequacy and talking about it and not because the argument itself - read better arguments when it can give. But I will say, um, I think that this is we have to interpret Scripture by Scripture, that's part of basic hermeneutics. So passages that are more clear, give light to passages that are less clear. So when Paul says something like I do not speak, permit a woman to speak in church. But then he also has clear examples where we know women are speaking in church, where he actually tells them how to dress while they are speaking in church, then that can't mean like literal silence in all circumstances.

**Elyse Fitzpatrick** 42:25

Right

**Tish Harrison Warren** 42:25

Um, and so, um, and this will contain, which is a mystery in many ways, like, I know, Grudem says that it's not but some of the interpretive work that he uses is from several hundred years before after the actual Word. Which we know of course, like it's, you can't even in the English language, we see the words mean radically different things, even 50 years within that word, meaning changes. And so um, so I say in this podcast, and I say in real life in reality that I think this is something that you can only be about 80% sure on, in this sense, and that means I'm only about 80% sure that I should actually be ordained. In the sense that I think there are good Biblical arguments on both sides. And I think that if you say this is just plain I, okay, I want to be clear, I believe in the perspicuity of Scripture, I believe

scripture can be known understood. But I think that that is all things unto salvation. That is not all things, period. It clearly we can't turn to Scripture and understand every single ethical issue. Like slam dunk easy peasy. If we did, we wouldn't have any arguments, right, about not just women's ordination, but about things like voting and things like how to respond to - I don't agree that in America and and homosexuality and like all kinds of things that there are not just answer a or answer b, there's usually answer ABCD all through Z. There's gradations of what people believe in this and which is, you know, why, that's why there's so many denominations. That's also why within one within the Southern Baptist alone, for instance, you guys have lots to argue about - so it's

**Eric Schumacher 44:30**

Yeah. Yes, haha

**Tish Harrison Warren 44:30**

So, it's so um, so this is something where if someone says to me, this, I've done the research, I've read both sides, and I've come down to this place, I can genuinely respect that. I think that if it's just coming out of sexism in the sense of like, women are more I mean, the historic arguments, many of the historic arguments against women's ordination were that women are less rational, they're more easily - they're prone to sin. They, they're deceived more easily. So that that's sexism. I mean, that's that is not true. We, we, there was a long time where women couldn't be ordained. I mean, couldn't they it was assumed less rational because they couldn't receive an education, then women started widely receiving education. And then it was this theological crisis. Oh, no, obviously, they can learn, they can be rational. So, um, I still think that there is sexism that drives people being against women's ordination. Absolutely. And I hear it all the time. That said, and this is the, this is controversial with some of my friends who are for women's ordination, I do not, I think there are completely non sexist, valid biblical reasons to come down at a different place. So if you've read the best of both arguments, and this is where you genuinely come down, I'm willing to enter that argument with people. I'm willing to listen and be curious about that. And same, I think, on the side of women's ordination. But if you say, there is just nothing that could possibly refute this argument, this is so clearly orthodoxy in the same way that something like Father, Son and Holy Spirit is, or the necessity of Jesus or the truth of Scripture. I think that you, there are, you're ignoring the best arguments on the other side, there are too many good arguments on the other side to just say, this is simple. It's not. And so for every, you know, passage from Timothy, I can like raise you a junior, right and bring up that we can, we can sort of talk about the Scriptures and what they mean. going back and forth. That's the argument we should be having. No, we should be talking about the Scriptures themselves- arguing from the Scriptures themselves. So, I don't know if that, um, that answered the question very succinctly. But I...

**Eric Schumacher 47:13**

I think that's great. I think, you know, what we hear is, you know, I've heard I, you know, even with a fighting about, you know, Beth Moore preaching a sermon in the SBC. You know, some of the things I've heard from Southern Baptists are, this isn't even about ordination, to say, to have a woman preach the Sunday sermon, then you have to give up inerrancy. That's what's at stake in this and because in their minds, it's so absolutely clear. And, and, and I think, you know, what Elyse has said, too, is we often find people that use women's ordination as this litmus test of Orthodoxy that if, you know, I can even hear people saying, "Oh, you know, the Worthy Podcast had a female priest on, you know, have

they given up the Gospel?" You know, that kind of talk goes on and in our aim for the podcast has been to have respectful conversations about the value of women, even when we don't agree on different positions. And so, I think that answer is just a perfect example of what it means to be gracious in how you disagree, saying, look, we need to drive ourselves back to Scripture. We need to study Scripture seriously, and where we disagree, let's disagree on the basis of Scripture. And I think that's, I think it's a wonderful, a wonderful answer. And we're bumping up against the end of our time, but I do want to ask you one more question that would be another hour conversation. But sort of on the same note, you know, I've heard a Southern Baptist scholar say that complementarianism is a Gospel issue. And, you know, there's, there's organizations and I think what Elyse was meaning by evangelicalism is sort of, I don't know, does anyone know what evangelicalism means anymore? But sort of in the reformed evangelical world that we've sort of swam in, you know, I can see organizations out there that identify themselves in terms of how they are centered around the Gospel, and that's what unites them and in their statements of faith and who they invite to speak at their conferences. There are cessationist and continuists there are paedobaptist and credobaptists. There is a wide variety of polity differences. And so there's this smattering on almost any what I would call second tier doctrinal issue of differences that are accepted, but the one thing that remains the same is it's written in complementarianism. And in my mind that produces a sort of functional orthodoxy that seems to imply, if you're not with us on women's ordination, then you're not with us on the Gospel. And I'm wondering, and I find that very troublesome, because I'm obviously not a paedo Baptist and it bewilders me to see people, you know, arm and arm credobaptist and paedobaptist, but they're going to give a sort of a stiff arm to anyone who's egalitarian. And so I'm wondering how have you been accepted in those sorts of circles? Generally? And why do you think? I have lots of questions, and you're not able to answer them all. But I'm wondering how you've been accepted? Why do you think that is? And what do you want to say to? To those circles?

**Tish Harrison Warren** 50:59

Wow, that is such a good question. Well, first of all, I think you should have you back on this podcast.

**Elyse Fitzpatrick** 51:04

I agree, I agree!!

**Eric Schumacher** 51:05

You're welcome back. And if you want to...

**Tish Harrison Warren** 51:07

To talk more about this very specific question, because this is such an important question. I mean, there's so much in your question, you know, in the Pelican Project, it's, it started as a group of friends. And it's, it's, it's this group of women that are sort of like all, you know, we fall in different places on women's ordination, and baptism, and all kinds of things. And so it took years literally, to write a belief statement that we all sort of said, like, we all can sort of believe this. And, and then also, like an ethics statement, there's like a kind of, there's, there's like commitments that we gather around that are on our website. But I remember at the time, there was some folks from Baptist circles mainly and a little bit like Gospel Coalition circles. And they kept using this language of first year and second tier issues. And I was like, man, but like, who gets to decide what is the first tier and second tier issue? It seems like that

is the fight itself is what is first here in second tier. And they're like, no, no, this is the language that this is believe us, believe us. We're speaking Baptist here. Just say first tier and second tier issues and I was like, okay, okay. Because, of course, there are some things you know, in essential things unity, what is it essential things unity and essential things? What is the second thing, but in all things? charity?

**Eric Schumacher** 52:37

Yes.

**Tish Harrison Warren** 52:37

Yeah. So, um, Liberty in all essential things? Yeah. Um, so, um, I completely agree, like, not everything can be a Gospel issue. And it is, historically, I mean, historically, the, the, like, people killed each other ever baptism, literally, I mean, Anabaptist were drowned by Calvinists. So, um, so this would that would have been considered a quote unquote, Gospel issue. I mean, it was, yeah. Um, so, um, how? So the way those lines are drawn, I think they are shaped a lot by culture, what's the what, what is a quote? What is the gospel issue? What is not? And why is baptism not a Gospel issue and women's ordination is? The Gospel is my, my only hope in life of death is Jesus Christ. And so the Gospel is my, it saved me and it changed me. And it's my only hope. Like, I could be wrong about women's ordination and I will find the mercy of Jesus because the Gospel is IT for all of us, is not my stance on women's ordination, that is my salvation. So um, and it's not the conservative stance on women's ordination, that is their salvation either. And so, um, so I think like, let's start with saying, like, I want to honor a passion about the Gospel, because it's the only hope any of us have. Now moving from that, I will say that there are ways that women there are ways that women and men have historically argued for women's ordination, that I think does violence to the gospel, does violence to the idea of scriptural authority? I mean, there - I hear terrible arguments for women's ordination all the time that I think, man, like that's with friends like these who need enemies. I mean, you do that in the sense of like, this undoes what is most dear to me, even though you're for women's ordination. So there are bad arguments out there for women's ordination that do violence to the Scriptures. And I would also say there's pretty terrible arguments against women's ordination or against whatever egalitarianism that are based in misogyny and sexism and get all blindness and that do violence to the Scriptures. And anytime you end up making women, however, subtly less than the image of God, which I think some of these things about women being more open to temptation, etc. And that becomes part of that, then then you've, you've denigrated the Gospel. Um, I honestly think - this is going to get me in trouble - but some of the arguments about the eternal subordination of the son the rule that all of that sort of Grudem stuff gets gets dangerously close to renting the Trinity. And it still tail wagging the dog. I mean, it we're using, we're having complementarianism determine our Trinitarian theology instead of the other way around, which is just it's it's crazy, right? It's like having my - it doesn't make any sense. It's like it's build- trying to build a foundation on a roof instead of the roof on the foundation. So, um, now all that said, there's bad arguments for both sides that that so there - I - part of is it a Gospel issue? I'm like, well, it could be. Sort of depends on how someone's arguing.

**Eric Schumacher** 56:46

Yeah.

**Tish Harrison Warren** 56:46

And so it, I also think a lot of people think that egalitarianism means that people are saying that there is no difference between men and women, that men and women are interchangeable, that we're all just like biological parts that. And that's not actually I don't believe that. I mean, I do think from Christian anthropology, you have to say, like, men and women are different, right? Um, but I actually think that our difference would be an argument in favor of women's ordination. I mean, I think, I think because we are different. We, I think women witness to and show forth God's unique character and identity and image in our ministry in ways different than men do. And not by being subordinate, necessarily, but by being different, that we're different. Um just like, I'm mother, and my husband is a father to our children. So we have different relationships. But that doesn't, that I'm not, it doesn't make me less important to my children or subordinate to my children. So this is a lot to get into. I mean, I will say, when, so when you're talking about egalitarianism, you have an complementarianism, you have to actually define that, like, I am quote unquote, complementarian. And that I think, women and men are complimentary of each other, that they are both part of the full image of God. So in that sense, I agree with that. And I just don't see a hierarchy, necessarily in that. And so it's more like hierarchica ism, or not. Um, and so I really read that in Genesis, and the fact that before the fall there, there is no apparent hierarchy, both were given the garden to tend both worked together. And the work was not given to Adam alone, Adam and Eve worked together in the garden. The image of God is borne by both man and woman together. The fullness of image of God is actually not in just man alone, because it's not good for man to be alone. So I'm, where I fall is sort of in the family, in the church, and in every institution, we need men and women together and leadership to most witness to the full image of God. And so I guess I'm, I'm - somebody on the internet put it this way, and I thought this was good- is that my understanding of of egalitarianism is not rooted in sexual sameness, but in sexual difference between men and women. And so yeah, I just think there's better and worse ways to argue for both of these things. Now, when you get into egalitarianism can mean multiple things and so can complementarianism. It can be I'm not for women preaching, which Anglicans, even very conservative Anglicans, often will have women preach still because it's all about the Eucharist. The Eucharist is the thing that's like, marks the pastored and not necessarily preaching. So it's a really different kind of argument there. Um, and anyway, so that's different with Baptists, but that so it can be like I'm not for when preaching I'm not for women doing anything I'm not for women teaching kids at right? Like there's all different ways that can look in the church, but then they also have marriage as a whole separate idea. And then we also have like women in the secular world - should women work? Should women be president? Or not? Should women be senators? Should women be principals of schools? Like, those are all different questions. And so it's really hard for me to talk about egalitarianism, generally, complementarianism generally, because, that I would have, I'd have to interact with each of those different spheres. I'll say that in my marriage, like, um, I don't, the healthiest marriages I've ever seen you can't tell if they're complementarian or egalitarian. And I've had, I have a mentor, very, very close friend who technically would have a quote unquote, complementarian marriage, you'd never know it. But he's a PCA pastor. I guess we would technically have an egalitarian marriage. And marriage is always marked by mutual submission. If it becomes about power, and who's in charge, either way, whether it's the male or the female, you've lost, you've lost the you that is not a healthy marital relationship, period. So it's hard for me to talk about things of love. And especially with the complexity of marriage, right. As in these terms, right, like when we started this might, when we started this podcast, my husband walked upstairs and brought me my earbuds, because he found them well, so he was serving me. Does that mean that he

was subordinate to me? Like, I don't think so. There's kind of a family business thing going on here. Right? Like, we're, we're all on board and I and I serve him 1000 times? Who does more of that? Like, I'm not? I'm not sure we could? Yeah, I'm not sure we could narrow that down. Like he does more of the cooking. Now I nurse our son, and I'm up with him all night, and in ways that he's not. So the best marriages are two involved with serving each other, and your children, and the world to spend a lot of time thinking about who's in charge around here. Right. So, um, that's a separate issue.

**Eric Schumacher** 1:02:37

Well, I think, I think, because you invited yourself, we'll have to have you back. To explore all of this. I think that's an incredible discussion. And here I am as a conservative complementarian. And I can say amen to everything you just said for the last 10 minutes. Now someone's gonna track that down and call me out on some minor thing. But that's that's...

**Tish Harrison Warren** 1:03:05

You can just become an Anglican, if you get into much trouble.

**Eric Schumacher** 1:03:08

If they'll take me. But I think that's the this is the kind of discussion that we need to have. Because the things that you just said about, I think men and women complement one another. And I don't think there's sexual sameness, and we're created different by God. I think there's so many misperceptions out there. I know from the complementarian towards the egalitarian side, and I'm with you, I don't even like the terms because it depends on who defines them, and how they're applied and all that. I know, there's so many misconceptions that people would be shocked by what you just said, because... I, so I absolutely love that. Anyway, we have run out of time. But Tish, it has been wonderful. We've looked forward to talking to you for, you are like one of the first people on our list when we started the podcast last January. So hopefully it takes as long to schedule the next one.

**Tish Harrison Warren** 1:04:09

Yeah, yeah. Well, I like I had a son and stuff doing that.

**Eric Schumacher** 1:04:13

Yeah. Yeah, it happens.

**Tish Harrison Warren** 1:04:14

It's slowing down. I guess. So. Yeah. All right. Thank you guys so much for having me. Yeah. Good. Good, good, hard questions.

**Eric Schumacher** 1:04:25

But we want to thank our listeners for joining us and go out and buy both of Tish's books, the non counterfeit additions, and join us next week for another episode of worthy!