

Veiled Glory: How Conservative Anabaptist Women Reflect the Feminine Image and Glory of God.



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Veiled Glory: How Conservative Anabaptist Women Reflect the Feminine Image and Glory of God

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Abstract

Through the lens of the metaphor “Veiled Glory,” this dissertation explores the traditional conservative Anabaptist view of the feminine reflected in the image and glory. Drawing from Scriptures that detail feminine images such as mother, mystery, wisdom, and a Jewish rabbinic and mystical image, the Shekinah glory of God, one discovers significant feminine images throughout the biblical account. Embracing these aspects of God’s personal identity and shalom, a Hebrew word describing a deep sense of wellbeing, to women belonging to traditional Anabaptist communities.

Section I explores the conundrum women in traditional Anabaptist communities experience when caught between an often-silencing patriarchal influence of contemporary views of the feminine sometimes conflicting with traditional feminine roles. Section II explores alternative solutions to issues surrounding the traditional feminine, while noting the ways in which the traditional feminine reflects elements of God’s image. Section III explores images of God as mother, Lady Wisdom, the feminine personification of God, counterpart to the Creator, and the feminine aspects of the Shekinah, enhancing the traditional conservative Anabaptist view of the feminine. Sketches of six women from the Scriptures help to shape the vision of “veiled glory,” bringing vision and substance to the personal identity of women living in conservative Anabaptist communities. It is through Scripture, meditation, prayer, and self-examination that conservative women become enlivened by the Holy Spirit to receive and embody the often-missed elements of God’s image and glory. Sections IV and V provide specifications of a non-fiction book that reveals the powerful meaning of “Veiled Glory” as a meaningful way for women in traditional settings to embrace the image and glory of God which they bear through personal spirituality. The Artifact itself is a non-fiction, somewhat academic, book manuscript. Sections IV and V.

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