

**Susanna** (*Luke 8:3*) She was among the women who accompanied Jesus in ministry. The women who journeyed with Jesus tended to be Galileans. Some were well-to-do and some were related to followers of Jesus. Luke reports they supported Jesus' ministry financially.

**Johanna** (*Luke 8:1-3; 24:10*) Johanna was the wife of Herod's steward, Chuza and is considered one of several women who assisted Jesus out of their means. She was one of the women who told the apostles about the risen Christ.

**Mary of Magdala** (*Luke 8:1-3; 23:49, 55-56; 24:1-11. John 19:25; 20: 1-18. Mark 15:40-41, 47; 16:1-11. Matthew 27: 55-56,61; 28:1-10*) Scriptural evidence indicates that Mary of Magdala was among the Galilean women who accompanied Jesus on his mission, and that she was a leader in this female circle. She was singled out by Jesus to be the first to see and proclaim him as risen Christ.

**Mary, wife of Cleopas** (*John 19:25. Luke 24: 13-53*) Cleopas is named as one of the two who encountered Jesus on the road to Emmaus. Some scholars suggest that Mary, his wife, was the other traveler, who prepared the meal for the three of them. "She probably was the woman who stood at the foot of the cross. She certainly was one of the women disciples."

**Peter's Mother-in-Law** (*Luke 4:38-39. Mark 1:29-31. Matthew 8:14-15*) Her name and that of her daughter are unknown. Jesus' miraculous cure allowed her to minister to Jesus and the other disciples.

### **Women of Acts and the Apostolic letters**

**Women At Pentecost** (*Acts 1: 12-14; 2: 1-18*) While liturgical practices have focused more on the presence of men in Acts 2, women were present at the Pentecost, and sons and daughters were given the gifts of prophesy and preaching.

**Dorcas (Gr.) also Tabitha (Aramaic)** (*Acts 9: 36-42*) She is the only one mentioned in the feminine form of "disciple" in the New Testament. "In this context, 'disciple' seems to describe those with authority."

**Rhoda** (*Acts 12: 11-17*) "Rhoda was a female servant in the household of Mary the mother of John Mark in Jerusalem. Late one night she heard a persistent knocking. When she discovered it was Peter, she became so flustered, she left him standing at the gate." Peter had just been miraculously delivered from prison.

**Mary, Mother of John Mark** (*Acts 12: 11-17*) Mary, the mother of John Mark, was host to a housechurch in Jerusalem. Tradition indicated that it was used as the headquarters for the Jerusalem church.

**Lydia** (*Acts 16: 11-15, 40*) Lydia was a Gentile who attended Jewish services and accepted the teachings about the one true God. She and her household were baptized after hearing Paul speak. The church at Philippi was established and maintained through her influence, support and leadership.

**The Female Slave of Philippi** (*Acts 16:16-24*) This woman had the power to predict the future, earning vast sums for her masters in Philippi. When Paul delivered her of spirit possession, the source of her skill, her masters became furious at the loss of her lucrative ability. Paul, too, treated her harshly.

**Damaris** (*Acts 17:22-34*) "Damaris was a Greek woman who became a Christian after hearing Paul's words before the Areopagus in Athens. She had enough education and intellectual competence to be persuaded by his philosophical argument."

**Philip's Prophetic Daughters** (*Acts 21: 8-14*) These four women, all gifted with prophecy, were daughters of Philip, one of the seven chosen by the apostles to as-

sist in ministry. While their reference in Scripture is brief, Eusebius the historian acknowledged their fame in Asia as prophets and transmitters of the apostolic tradition. Didache 15:1-2 indicates that prophets were the normal ones to preside at Eucharist.

**Euodia and Syntyche** (*Phil 4:2-3*) Paul mentions that these two women worked on an equal basis with him and his coworkers to advance the Gospel. He sent an emissary to mediate a dispute between them, indicating "how important the women are both to Paul and to the community in Philippi."

**Phoebe** (*Romans 16: 1-2*) "Phoebe was a leader in the church at Cenchræ. An official teacher and missionary commended by Paul, she was a woman of authority, responsibility and influence and Paul's financial patron."

**Prisca** (*Acts 18: 13, 18-19, 24-28. 1 Corinthians 16-19. Romans 16: 3-5. 2 Timothy 4: 19.*) Prisca (Priscilla) exercised a team ministry with her husband Aquila. They led a house-church wherever they settled, and were considered co-workers of Paul.

**Nympha** (*Colossians 4:15*) "Nympha was a Christian woman of Asia Minor to whom Paul sent greetings at the close of his letter to the Colossians. The local church at Laodices (although some would say in Colossæ) met at her home."

**Apphia** (*Philemon 1-3*) "Apphia is greeted by Paul at the beginning of his letter to Philemon. She, Philemon, and Archippus are members of a house church or churches in the Lycus Valley."

**Chloe** (*1 Corinthians 1:10-11*) "Chloe is mentioned in Paul's first letter to the Corinthians as the source of Paul's awareness of dissension within the church. Chloe's people have told him about it. She may have been the leader of a house church."

**Lois and Eunice** (*Acts 16: 1-3. 2 Timothy 1:5*) "Lois was the grandmother of Timothy, Paul's trusted associate, and the mother of Eunice. ...The author of the second letter to Timothy praises both women for their faith, the faith as it exists within themselves and as transmitted to their offspring."

---

The source for this material are the books *WomanWord*, *WomanWisdom* and *WomanWitness* written by Miriam Therese Winter, Medical Mission Sister and published by Crossroad Publishing Company. All quotation marks are the words of the author. Other text was compiled by Barbara Ballenger and Mary Straka Felker. *WomanWisdom* and *WomanWitness* contain a complete listing of all the women in the Hebrew Scriptures. *WomanWord* contains a complete list of all the women in the Christian Scriptures. All three texts include original related psalm and prayer resources for reflection and worship.



*Advancing Women in Church Leadership* is a project of **FutureChurch**.  
Feel free to make copies for others and...  
Send for our organizing packets (\$10 and \$25/h)

**FutureChurch**  
17307 Madison Avenue  
Lakewood, Ohio 44107  
info@futurechurch.org  
[www.futurechurch.org](http://www.futurechurch.org)



**Advancing  
Women in Church Leadership  
FutureChurch**

# OUR FOREMOTHERS IN FAITH-

## WOMEN IN THE HEBREW AND CHRISTIAN SCRIPTURES

*"If we would only take time now to know the narratives that tell of women's experience, to know the women, their numbers, and where possible, their names, we might come to a more inclusive understanding of the biblical word."*

*-Miriam Therese Winter*

