

**Rev. Eileen R. Campbell-Reed, M.Div., M.A., Ph.D.**  
**Co-Director, Learning Pastoral Imagination Project**  
**Visiting Instructor of Congregational and Community Care**  
**Luther Seminary, Saint Paul, Minnesota**

Eileen Campbell-Reed co-directs the Learning Pastoral Imagination (LPI) Project at Luther Seminary in St. Paul, Minnesota, and teaches as a Visiting Instructor in the areas of pastoral theology, care and counseling. Her research as a feminist practical theologian is concerned with the question of *what it means to be human, especially for those at the margins of power (at the sites where gender, race and religion meet)*. Starting points for her research include clergy narratives, practices of ministry, pedagogies in theological education, and recent forays into Southern and popular cultures.

In the LPI Project, she and Christian Scharen are conducting a national, ecumenical study of 100 pastors at various stages of ministry. The study asks: *How is pastoral imagination formed through practice in ministry over time?* This project hopes to learn how pastors grow in their practice and wisdom for the work of ministry. This study is a natural outgrowth of Eileen's earlier research with Baptist clergywomen. Her book *Anatomy of a Schism: How Clergywomen's Narratives Interpret the Fracturing of the Southern Baptist Convention* is currently under revision and contracted for publication with Baylor University Press in 2012. (See an overview below.) She has also published a number of academic articles, book chapters, sermons, essays and book reviews in scholarly journals.

Since 1990 Eileen has held a number of ministry positions including congregational minister, chaplain, pastoral counselor, spiritual formation consultant, and retreat leader. She has written extensively for the church and religious groups on a wide variety of topics. She has taught undergraduates and ministry students, worked as a graduate teaching fellow and research assistant. During the academic year 2003-04 Eileen worked for a Lilly Endowment funded project at Vanderbilt Divinity School called "Teaching for Ministry." The year-long study of ways to improve doctoral education for teachers of ministry students eventuated in a \$10 million Lilly Endowment grant for Vanderbilt's new doctoral Program in Theology and Practice.

Eileen earned a Master of Arts (2006) and Doctor of Philosophy (2008) in Religion, Psychology and Culture from Vanderbilt University. She also earned a Master of Divinity with an emphasis in pastoral care from The Southern Baptist Theological Seminary (1993) and a Bachelor of Arts in religion and communications from Carson-Newman College (1989). She was ordained for ministry by her home congregation in Knoxville, Tennessee in 1995 and served a congregation in Georgia for more than five years before returning to graduate school.

Eileen is a member of the Society for Pastoral Theology, and co-chairs the Church and Christian Formation study group. She is also a member of the Association of Practical Theology, and the National Association of Baptist Professors of Religion. Since 2000 she has been a member of the American Academy of Religion, serving as a member of the Steering Committee for the Psychology, Culture and Religion group since 2008.

***Anatomy of a Schism: How Clergywomen's Narratives Reinterpret the Fracturing of the Southern Baptist Convention* (Baylor University Press, forthcoming)  
by Eileen R. Campbell-Reed**

From 1979 to 2000 leaders of the Biblicist and Autonomist Parties fought for control of the Southern Baptist Convention (SBC). The struggle polarized Baptists ending in a schism which produced major changes in the SBC and several new Baptist groups. As the story has been told, clergywomen have been largely ignored for roles played and contributions made to the largest Protestant group in the U.S., raising the question: *How do Baptist clergywomen's narratives reinterpret the schism in the SBC?*

The fracturing of the SBC has been inadequately understood in both academic and partisan accounts as primarily a theological battle about the Bible or a political struggle over social and institutional issues. Three related problems plague these interpretations: 1) they have not taken seriously enough the roles played by women or the dynamics of gender as a shaping force the schism; 2) no one has attempted a psychological analysis of the fracture; 3) theological interpretations have not appreciated the depths of struggle which were at stake in the schism over what it means to be fully human.

Ethnographic interviews with eight Baptist clergywomen offer 'paradigm cases' which show how Southern Baptist schism was not only a battle for the Bible or struggle for political power. The clergywomen's narratives reinterpret the period as a gendered psychological struggle, waged in Baptist imaginations, relationships, and social structures. At its deepest psychological point the struggle is an effort to undo the paradigm of submission and domination that supports a complementarity culture. At the same time it was an equally powerful struggle to maintain a gendered status quo of complementarity. More unsettling than the explicit polarization between Autonomists and Biblicists over a host of issues, is the reality that both parties also reproduced a culture of complementarity by degrees.

Clergywomen's narratives also reinterpret the Southern Baptist context not only as a culture of hostility and conflict but also a potential space in which Baptist piety and other convictions like feminism could meet and reshape Baptist identity. Finally the stories tell how some clergywomen and their Autonomist supporters were trying to undo a culture of complementarity and practice a new relational, vulnerable and embodied way of being human and Baptist. This effort was met with a range of responses from joy and bewilderment, to reluctance and outright hostility. At its most significant theological point, the SBC schism was part of a struggle for redemption from the sins of submission and domination, and a sustained effort to reimagine Baptist identity and assert a more authentic humanity.