



MESSENGERS

It suddenly strikes me
with overwhelming force:

It was women
who were first to spread the message of
Easter -
the unheard of!

It was women
who rushed to the disciples,
who, breathless and bewildered,
passed on the greatest message of all:

He is alive!

Think if women had kept silence
in the churches!

Märta Wilhelmsson, SWEDEN

NATIONAL NEWSLETTER APRIL 1985

from No Longer Strangers, Iben Gjerding and
Katherine Kinnamon (eds) (Geneva, 1983)

NATIONAL CONFERENCE AUGUST 24-25

- Pamphlets and posters will be available shortly.
- A range of accommodation will be available including billets with Sydney members.
- Those requiring travel assistance should make a request as soon as possible.
- Themes will include:

AUTHORITY
THE NATURE OF PRIESTHOOD
WOMEN IN MINISTRY
LITURGY . . .

WOMEN PRIESTS AND BIBLICAL SCHOLARS INCLUDING
THE REV'D ALISON CHEEK WILL BE PRESENT.

CONTACT: Pat Brennan C/ MOW(Sydney)

THE AUSTRALIAN BISHOPS' CONFERENCE AT GILBULLA APRIL 19-21
A national vigil will be held for the bishops as they consider granting
hospitality to visiting Anglican priests who are women.

MEETING OF CONVENORS IN MELBOURNE

February 17-18 MELBOURNE a meeting of the convenors of Adelaide, Melbourne and Sydney. The following recommendations are subject to local agreement:

- a That Pat Brennan be appointed spokesperson for M.O.W. (Australia), and be known as the President when communicating with outside organizations.
- e That a national communications officer be employed. This would require \$5,000 to be raised immediately. Duties would include liaison between MOW groups, gathering information nationally and internationally, producing a national newsletter and keeping the President informed. Denise Nichols (Melb.) has agreed to accept the job if the funds can be raised.
- e That lists of:
 - women with theological qualifications
 - women studying in theological colleges
 - women waiting to test their vocations who wish to be supported in prayerbe compiled by the communications officer.

REFLECTIONS FROM ENGLAND FOLLOWING THE ACCEPTANCE IN PRINCIPLE OF THE ORDINATION OF WOMEN BY THE GENERAL SYNOD, NOVEMBER 1984.

Colin Buchanan, principal of St John's College, Nottingham, believes that the required two-thirds majority in each house will be there when the General Synod will be asked to give "Final Approval" in 1987. This could mean that ordinations of women will take place in 1988; but he also writes;

'... in New Zealand, where I was in June, ... although the road to ordination is now wide open, the road to senior appointments is not clear of obstacles yet. ... Women have had little experience and little chance to prove themselves in senior posts when ordination first comes; persons making appointments play it safe by choosing those with experience; and the women are inhibited from getting the right experience. ... We must simply conclude that these matters are not solved simply by the single constitutional change ...'

(ST JOHN'S NEWSLETTER no 34 December 1984)

Many believe that the bill's road through Synod will be long and tortuous with hotly contested elections along the way but Monica Furlong writes;

'... I cannot see the future primarily in terms of synodical plottings and manipulations; nor would I be happy to see the life of the Movement for the Ordination of Women shaped, cramped, constricted, to fit synodical requirements, believing as I do that infinitely more important issues are at stake.'

(CHURCH TIMES. January 25, 1985 - from a lengthy article entitled "Upstairs, Downstairs")

CANBERRA GOULBURN

Following a couple of months of discussion by the steering committee, this branch of MOW is now getting formally organised. Membership applications have been sent to 65 known supporters and we expect additional members to be forthcoming once the word gets around. By next month we hope to be financially viable. Both our Bishop and Assistant Bishop fully support MOW and have been extremely helpful to us. There are several women studying at the College of Ministry.
- Barbara Badger, Secretary.

R.M.B.211 via BUNGENDORE NSW 2621

BRISBANE

The years activities began with a meeting at which the topic for discussion was "The Nature of Priesthood - Why Ordination?". Papers were given by Geoffrey Roper, Sister Philippa SSA, Mervyn Lander and Karen Dunsmore and an intense discussion ensued. The role of the priest in the parish, lay ministry and frustration were among the issues raised. Discussion is sure to continue and transcripts of the papers are available.

The Retreat in April promises to be a time of escape - to learn, relax, share and build up a sense of unity. It will also be a return to our beginning of a year ago when we grew together with the visit of Monica Furlong.

The publications committee welcomes articles, poetry, anecdotes, sketches etc. dealing with any aspect of women in the church, or anything of interest to MOW members for use in newsletters and anthologies. A library is also being established.

Marian Free. MOW Publications Committee. 36 Lyon Ave.
OXLEY QLD 4075

JUNE ISSUE

THE JUNE ISSUE WILL BE PUBLISHED BY BRISBANE.
PLEASE SEND NEWS BY THE END OF MAY TO:

MOW PUBLICATIONS COMMITTEE
36 Lyon Avenue
OXLEY QLD 4075

PLEASE SEND DETAILS FOR USE IN A NATIONAL PROFILE & PRESS RELEASE:

- MEMBERSHIP NUMBERS: men, women, priests, women seeking ordination.
- STRUCTURE AND ACTIVITIES.

SYDNEY

Sydney MOW is encouraging members to form local groups which will decide for themselves how often and for what purpose they will meet. The Resources Group will provide such groups with material and suggestions if requested. Another function will be basket teas. During July and August it is hoped that several women (some ordained) will be visiting from overseas and be available to speak.

A mailing to clergy and synod members is being planned of tapes and other material. Donations and offers of help appreciated - Eileen Diesendorf - 559 3839.

*New Address: P.O. Box 110 BONDI JUNCTION NSW 2022

THE REV'D HELEN HAVENS will be in Australia for the month of July with her husband Professor Neil Havens. After 15 years as wife and mother of two; involved in playgroups, Sunday Schools and the Diocesan Synod, she felt called to something more. While at the Episcopal Divinities School, Cambridge she became a leading member of the Episcopal Women's Caucus and the National Coalition to Ordain Women to the Priesthood and the Episcopate. Their aim was achieved in 1976 but when she approached her local bishop she was refused on the grounds of "emotional disturbance". She was ordained in 1977 and in 1981 became the first woman to head a parish in Texas.

THE HAVENS WANT TO TRAVEL WIDELY AND GROUPS WISHING TO MEET THEM SHOULD CONTACT DR. PAT BRENNAN NOW.

NEWCASTLE

March 3, Christ Church Cathedral, a service of Evensong to celebrate the ministries of women - past, present, and (D.V.) future: Bishop Alfred Holland and his wife, Joy, were present; the welcome was given by the very Rev'd. Graeme Lawrence, Dean of the Cathedral. Women theological students, lay-readers, lay-assistants and parish workers took part in the procession. The officiant was Mrs. Pam Sauber; the readers were Miss Doreen Herron, and the Rev'd Betty Slader (deacon in the Diocese of Polynesia). The preacher was the Rev'd Dorothy McMahon (Pitt Street Uniting Church, Sydney). In her address Dorothy emphasised the need to free ourselves from the trappings of power and so release the loving power of God. She called on everyone to assert with love and dignity the right to exercise whatever ministry God calls us to and to faithfully serve all God's people with love and sacrifice.

Pam Sauber C/- St. John's College, Morpeth Road MORPETH NSW 2321

THE REV'D SISTER BETTY SLADER, DEACON OF THE CHURCH FROM THE DIOCESE OF POLYNESIA, is currently resident at St. John's College, Morpeth in the diocese of Newcastle.

Sister Betty is to be ordained a priest in the Cathedral at Suva on 5 May by the Bishop of Polynesia, the Right Reverend Jabez Bryce. A nurse-evangelist in Fiji for 28 years, Sister Betty has spent most of her latter years working with the Indian people and has learnt to speak Hindi. As a nurse in WWII Sister Betty served in both the Middle East and in Europe and came to Australia at the end of the war.

The Diocese of Polynesia is within the Province of New Zealand where women have been able to be ordained as priests of the Anglican Church for some years.

the pain the church inflicts on us. But it shows us our opportunity for a truly *prophetic stance within the church*, both loving and confronting it, being political and educative and nurturant and worshipping, all at once!

These issues almost came into focus (but the process was too painful and we backed away) in a discussion preceding the eucharist in the afternoon. We must one day return to the perception that while only men and no women may preside, the "blessed sacrament of unity" divides women and men more sharply than either can bear. For all that, the eucharist which concluded the day, was indeed a celebration.

JANET GADEN

LITURGY

'Common worship is the public proclamation of who God is and who we are.' - Jo Matthews, Methodist Minister USA.

A central element in the life of the Church and one on which the vision being raised by MOW impinges directly is liturgy. As we come to know ourselves and each other more deeply, we are discovering a diversity richer than we ever imagined. This experience is as exhilarating as it is painful. What are the implications of all this growth and discovery for our approach to liturgy as individuals and as a group, within MOW and in the Church as a whole?

No one book will provide a ready-made answer but here are some which may help stimulate thought and discussion: The list is by no means definitive but includes a range of approaches; some conventional, some radical.

Linda Clark, Marian Ronan & Eleanor Walker, (eds) Image Breaking/ Image Building: A Handbook for Creative Worship with Women of Christian Tradition, New York: Pilgrim Press, 1981, ISBN 0-8298-0407-2 (pbk) - an ecumenical collection of resources and ideas.

Sharon & Thomas Neuffer Emswiler, Women & Worship: Revised and Expanded Edition, a Guide to Nonsexist Hymns, Prayers and Liturgies, San Francisco: Harper & Row, 1984 (pbk) - discusses the principle of inclusive language and gives examples of its application to liturgy.

Iben Gjerding & Katherine Kinnamon, (eds) No Longer Strangers a resource book for women and worship, Geneva: LWF, WCC, WSCF & WYCA, 1983 - creative ideas and expressions of worship from women around the world.

Gabe Huck, Liturgy needs Community needs Liturgy, New York: Paulist Press, 1973, ISBN 0-8091-1791-5.

Cheslyn Jones, Geoffrey Wainwright, Edward Yarold SJ, (eds) The Study of Liturgy, London SPCK, 1978, ISBN 0-281-03578-4 (pbk) - an ecumenical collection of scholarly papers on the historical, theological and pastoral aspects of liturgy.

Charles P. Price, Liturgy for Living, New York: Seabury Press, 1979, ISBN 0-8164-2218-4 (pbk) used in GBRE Christian Formation Programme.

James F. White, Introduction to Christian Worship, Nashville: Abingdon Press, 1980, reprint 1983, ISBN 0-687-19509-8, (pbk) A short but comprehensive review of historical, theological and pastoral factors, this book is aimed at those charged with worship leadership and decision making.

This is a broadside fired by the Movement for the Ordination of Women in England in time for the debate in Synod. It has been planned to cover a wide field, with some shots going deep into the theological entrenchments, and some falling among the psychological, social and emotional shrubbery. Rowan Williams argues that theological principles are at stake: the functioning of a ministry which is to bring the liberating and paradoxical Word of God to human groups is weakened if that ministry is conditioned in a merely human way by the exclusion of women. Eric Doyle OFM examines the state of the debate in the Roman Catholic church of which he is a member, and points out that the issuing of a Declaration, that the church does not consider herself authorised to admit women to the church, is not intended to claim that this is an unalterable position, because it permits continuing discussion, and is therefore in principle reformable. This is of course aimed at those who fear that the ordination of women in the Anglican church would do irremediable harm to ecumenical relations. The question of the Scriptures is taken up by George Carey, and especially the restrictions placed upon women in the church by the Pauline letters. He treads carefully in the path of C.K. Barrett. In I Corinthians the alternative is to find Paul inconsistent in allowing women to minister as prophets in 11.5 while telling them to keep quiet in church in 14.35. If we allow the authenticity of the text, then we must allow a tension between the theological principle of the equality of men and women in Christ, and the requirements of the social norms of the society which he is addressing. Janet Morley writes on the use of exclusive or 'sexist' language in the prayer book, and is able to demonstrate that the use of the inclusive general term 'men' for 'human beings' often drifts into an exclusive use where women are not being included in the general term. I comment as one who has often been annoyed by artificiality in the revision of 'sexist' language, but who has been moved to ponder on the use of gendered terms for God: in the background of the OT at any rate the masculinity of God was sometimes intended in some sense, and there are hints of the need to provide a consort for the Lord! Richard Norris moves in with great weight and authority to demonstrate that the maleness of Jesus is not intrinsic to his being God-with-us. The position of women in Jewish society is explained by Jane Williams and she discusses the unorthodox relations which Jesus had with some women of dubious status. This was a part of his ministry to those who were on the margins of society, and this itself strengthens the case for the overcoming of social restrictions on women in the name of the Gospel. Henriette Santer examines the psychological arguments used against the ordination of women, and shows that there are social stereotypes which people have acquired in our society, and which are responsible for the emotional charge of the arguments. A number of women are allowed to 'tell their story' of their sense of calling to the priesthood in an article by Mary Tanner; of particular importance here is the emphasis on the response to the groups within which they minister and the support of these groups - this is more impressive than a sense of calling which is entirely individual. The bishop of Salisbury, John Austin Baker weighs in with an argument that this is the right time to do something about this problem, it is the right time now because now our eyes have been opened to it. Both Bishop Baker and the final article by Peter Clark remind us that those who aim at priesthood are aiming at a moving target. The ordination of women to the priesthood would achieve little if they merely stepped into the hierarchical and power loving position which has too often been seen

among the male holders of the office. This struggle to open the priesthood and the episcopate to any baptised person is also a struggle against the unjust use of power by any section of the Church.

Douglas Brown S.S.M.

NEW BOOKS & ARTICLES

F.F.Bruce 'Women in the Church - A Biblical Survey', MOW (Sydney) 1984

Ryl Currey, Bare Fruit A Woman's Theology, Clifton Hill: Ryl Curry, 1984 ISBN 0-9590536-0-3

Janet Gaden, 'The Exclusion of Women as a Cultural Group from the life of the Anglican Church in the Diocese of Melbourne', MOW (Vic), 1984

W.Ward Gasque, 'The Role of Women in the Church, in Society, and in the Home' in CRUX

Celia Allison Hahn, 'Clergywomen tell about the rocky road to ministry' in ACTION INFORMATION 'The Alban Institute, vol x no 6 Nov-Dec 1984, Mount St. Alban, Washington, 1984

Christian Howard, The Ordination of Women to the Priesthood: Further Report GS Misc 198, London: CIO Publishing, 1984, ISBN 0-7151-3699-2

The Nature of Priesthood - Why Ordination a series of papers given at a general meeting of MOW(Brisbane), MOW (Brisbane), 1985.

THEOLOGY March 1985, Worcester: SPCK, 1985 contains several articles of interest to MOW members.

Mary Evans, Women in the Bible, Paternoster Press, 1982, pp 160

Women in the Bible can be thoroughly recommended as a consistent, Evangelical, exegetical study. The book is the substance of a research masters degree prepared under Dr. Donald Guthrie, a world renowned, conservative-Evangelical scholar. In a foreword to the book, Dr Guthrie says, Mary Evans "is certainly not a militant feminist she marshalls her evidence in a fair manner and carefully weighs up the issues involved."

I have kept abreast of the literature in this area and I think this is the best book of its type now on the market. I have only one criticism. In her zeal to carefully study each significant text Mary Evans obscures the fact that there is only one negative comment about the ministry of women in the whole of the Bible (1 Tim. 2:11-14). She shows that the order of creation does not subordinate women to men, Jesus insists on equality on consideration and Paul warmly commends the ministry of women except in the single text which she treats simply as but one more passage to be discussed. To see the wood for the trees and to highlight that the appeal to the Bible to exclude women from ordination stems in essence from one verse, the exceptional nature of 1 Tim. 2:11-14 must be underlined.

Kevin Giles.

FOR SALE

Just what every well-equipped MOW member needs!

- MOW T shirts \$ 8.50) postage \$2.
- MOW sweatshirts \$15.00) most colours available.
- Posters \$4. postage 50c
- Badges \$1.50 postage 50c
- Cassette "Difficult Biblical Passages"
by Roberta Haestner, Fuller Theological Seminary
SYDNEY MOW

J. Wijngaards, Did Christ Rule Out Women Priests, Essex: Mayhew-McCummon, 1977, pp96.

The author, Father John Wijngaards, is a theologian, scripture scholar and missionary with wide experience in the ministry. He is at present Vicar General of the Mill Hill Fathers at their London Mother House. He writes as a well informed and devout Roman Catholic and argues that no Papal decree has foreclosed the question of the ordination of women.

Most of the book, however, presents the positive evidence for the ordination of women to the priesthood taking the Bible and the Church Fathers as authoritative guides, but with the care and precision of a theologian, he bases his analysis primarily on the teaching, statements and thinking of Jesus.

The book is to be commended for its exceptional clarity, logical coherence and simplicity of style.

Kevin Giles.

DATES TO REMEMBER

- APRIL 11 SYDNEY- EFAC meeting - The Case Against The Ordination of women - contact Rev'd J Norman. Ph 9491451
- APRIL 26-28 BRISBANE- a Retreat- The Feminine in the Church- The Augustinian Priory, London Rd., Clayfield.
- MAY 4 BRISBANE- The Archbishop to speak about General Synod.*
- JUNE 8-10 BRISBANE SYNOD
- JUNE 18 SYDNEY- Basket tea with Ward and Laurel Gasque. Ward is Vice Principle and Professor of New Testament at Regent College, Vancouver where his wife Laurel, an art historian, lectures on Christianity and the Arts and is Director of Alumni Services
- JULY 13 BRISBANE- Prof. Eileen Byrne 'The Role of Women in the Church - Now and Then'. *
- AUGUST 24-25 SYDNEY- NATIONAL MOW CONFERENCE
- AUGUST 26-31 SYDNEY- GENERAL SYNOD

* denotes that the meeting will be held at The Augustinian Priory.

CHURCH TIMES March 8, 1985 reports that the Scottish Episcopal Church will be asked to consider the extension of hospitality to women ordained abroad during brief visits to Scotland and the ordination of women in the Scottish Province in two motions coming before the General Synod May 31 - June 1 1985.

THANK-YOU to the two Lynnes for typing, Caroline for help with editing and lay-out and to Dianne and friends for reproduction and collation.
WISHING YOU A JOYOUS EASTER FROM MOW(SA) - Elizabeth,