

With their hearts in their mouths

Marking the 30th Anniversary
of the Ordination of Women to
the Priesthood in the Diocese
of Adelaide 5 December 1992



Published 2022

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This commemorative publication has been researched and written by Dr Janet Scarfe, professional historian and national president of the Movement for the Ordination of Women from 1989-1995, with the invaluable collaboration of Dr Sarah Black, Anglican Diocese of Adelaide archivist.

Grateful thanks are due among others to the Archives of the Episcopal Church in the United States, the Archives of the Sheng Kung Hui Theological College in Hong Kong, Diocesan Media Officer Bill Condie, Dr David Hilliard OAM and Dr Muriel Porter OAM.

The cover image is the Magdalene window in St Peter's Cathedral, Adelaide. The window was commissioned by Archbishop Ian George to commemorate the part played by women in the history of Christianity. Designed by David Wright of Melbourne, it was installed in 2001.

The sanctuary bells whose image appears throughout this publication were commissioned to be used at the first ordination of women as priests in the Diocese of Adelaide. They were donated by Cathedral Virger Stephen Baggaley. The bells bear the names of the first five women ordained priest in the diocese, on 5 December 1992, and are used regularly in St Peter's Cathedral.

Many images first appeared in the Guardian, published by the Anglican Diocese of Adelaide, and are used with permission. Others are held in the Diocesan Archives.

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Banner headlines, Advertiser 21 January 1992



Historic ordination, St Peter's Cathedral, Adelaide, 5 December 1992

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To have gone to the press and onto the streets and declared publicly in front of our cathedrals that a great wrong was being done to women in the Church, put our hearts in our mouths.

But in the prophetic tradition, it isn't a bad place for the heart to be kept.

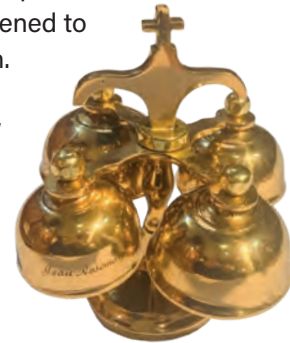
*Dr Patricia Brennan
Founding President
Movement for the Ordination of Women*



In this 30th anniversary year of the ordination of women to the priesthood, I was very conscious that I could be there as a priest because of the 'power of the people' – faithful Anglicans – lay and ordained – who had listened to God and to the voices of others, both inside and outside the church.

At General Synod, the voices of women, their teaching and leading, were on display as the gifts from God that they are.

*The Reverend Paula Bullock
Member of the House of Clergy
General Synod, Anglican Church in Australia, 2022*



Foreword

This commemorative publication marks the 30th anniversary of the ordination of women to the priesthood in the Diocese of Adelaide.

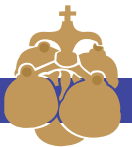
It recounts a small part of Anglican women's struggle for equality, authority and leadership in ministry in the diocese.

We hope it will prompt your admiration for the women and men who fought for women's ordination, sometimes for themselves but most often for others.

We hope too it will encourage you to challenge exclusion due to gender, race or sexual preference, not least when that exclusion seems based on scripture and tradition.

+Denise Ferguson, Assistant Bishop of Adelaide

Dr Janet Scarfe, National President, Movement for the Ordination of Women 1989-1995



Before 1992 only men could be ordained priest. From 1992 both women and men were ordained deacons and priests.



Bishop TT Reed with newly ordained deacons and priests, Diocese of Adelaide, 1957



Headline in the national church paper



Archbishop Geoffrey Smith, bishops and newly ordained deacons and priests, Diocese of Adelaide, 2018

1992: A Momentous Event

On 5 December 1992 at St Peter's Cathedral in Adelaide a momentous event in the Anglican Church in Australia took place. Five women were ordained to the priesthood by Archbishop Ian George. It was the first ordination to follow endorsement of women priests a fortnight earlier by the Church's General Synod (national parliament). The same day five years earlier had seen the ordination of the diocese's first woman deacon.

Throughout the 1980s and early 1990s the Australian Church had tied itself in theological and legal knots over whether women could be deacons, priests and bishops. Elsewhere in the Anglican communion – in the United States, Canada and New Zealand for example – the issue had been largely resolved.

In the 30 years since 1992 nearly 900 women have been ordained as priests in the Anglican Church in Australia.

Some of the first generation have died. Women priests are welcome in most dioceses. Ten women have been made bishops. The Most Reverend Kay Goldsworthy AO is the Archbishop of Perth and the first woman in the worldwide Anglican Church to be an archbishop.

Adelaide Anglicans have welcomed the ministry and leadership of ordained women in parishes, schools and hospitals, and during times of grief and celebration.

May the Anglican Church continue to recognise and give thanks for the gifts of ministry and leadership that women deacons, priests and bishops have brought to individuals, the church and the wider community.





Jessie Carter, first woman churchwarden in Australia, St Augustine's, Virginia



Hilda Burden, first woman awarded Licentiate of Theology by the Australian College of Theology (SLSA SRG116/15/3)



Dorothea Richards, first woman member of the Adelaide Theological Circle and Lecturer in Old Testament, St Barnabas College, Adelaide, 1978

Mildred K. Magarey, April 3rd 1923
(admitted as first Deaconess in S.A.)
this day

Deaconess Mildred Magarey, signature in the Bishop's Court visitors book

Pioneering women in the Diocese of Adelaide

Jessie Carter, Hilda Burden, Mildred Magarey and Dorothea Richards

The first women ordained as priests on 5 December 1992 were in a rich tradition of “firsts” by pioneering women in the Diocese of Adelaide.

Jessie Carter (nee Siems) (1862-1941) is thought to have been the first woman appointed churchwarden in Australia. She came to Adelaide in 1879 sponsored by the Girls Friendly Society in England. Employed as a maid at Government House, she was involved in the formation of the first GFS in Australia. She married and moved to the Salisbury area. She was a churchwarden at neighbouring St Augustine's Church, Virginia from 1895 to 1910.

Hilda Burden (1883-1973) was the first Adelaide woman to graduate with a licentiate in theology (the academic qualification for ordination) from the Australian College of Theology (1923). She was a champion of women in political life and a campaigner for appropriate recognition of women working in the church.

Mildred Magarey (1892-1958) was the first deaconess to be ordained in the Diocese of Adelaide. She was licensed to do “everything but the public offices of the Church.” She worked at St Mary Magdalene's in the city and with the Church of England Caravan Mission. In that role she taught children in remote areas bible stories, prepared them for confirmation and took services.

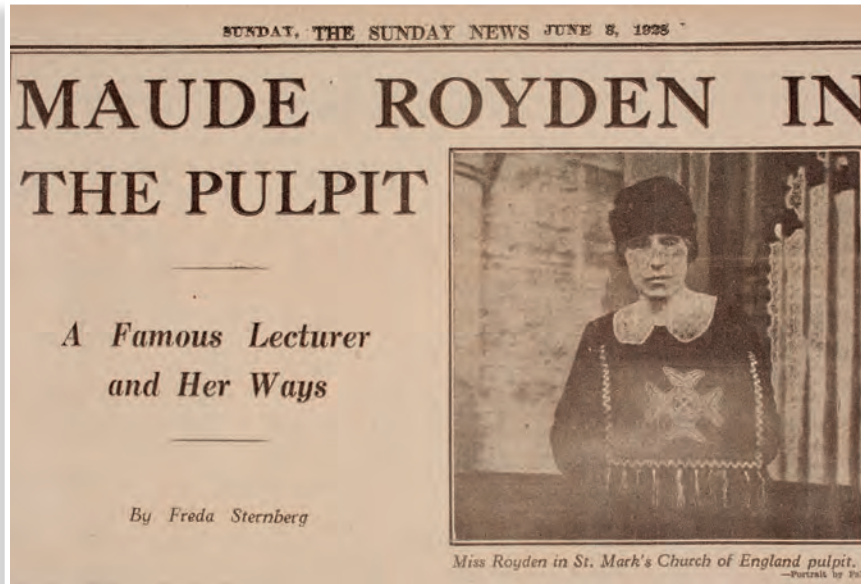
Dorothea Richards lectured in Old Testament to young men preparing for ordination at St Barnabas College in the 1970s. In 1978 she became the first woman invited into the Adelaide Theological Circle in its 55 year history. She presented a paper to its theologians and scholarly clergy but soon after returned to England permanently for family reasons.



Maude Royden's signature in the Bishop's Court visitors book



M. Maude Royden - London. July 22



Maude Royden preaching, St Mark's Church, Sydney, June 1928

Eloquence and Sincerity

(By "Candida")

Those who attended at St. Peter's Cathedral yesterday afternoon carried away with them a lasting impression of the sincerity, eloquence, and inspiring personality of Maude Royden, preacher.

Simplicity was the keynote of the service, which lasted but an hour. It began with the recital of the Apostles' Creed—the Anglican confession of faith—a few prayers, versicles and responses, and during the singing of the hymn "When I Survey the Wondrous Cross," Miss Royden mounted the pulpit stairs and waited to deliver her message.

Standing there, a slender figure in black robe with white collar and black biretta, she reminded one of the phrase in Tennyson's "Maud"—"snowy-banded, delicate-handed."

Behind her the afternoon sun shone through the colors of the stained-glass window in the Lady Chapel, on her right hand was the large carved crucifix which is one of the most impressive adjuncts to the cathedral, and all round her was a vast congregation of men and women waiting expectantly to hear the voice of the woman whose fame as a preacher is world wide.

Account of Maude Royden's sermon in St Peter's Cathedral, Adelaide, News, 2 July 1928

Pioneering women in the Diocese of Adelaide

Maude Royden

Maude Royden (1876-1956) was the first woman to preach from the St Peter's Cathedral pulpit.

Royden was invited to preach by Adelaide Bishop Arthur Nutter Thomas. He had likely heard her in London in 1927 at the Guild House, the non-denominational church she had founded with Anglican priest the Reverend Percy Dearmer.

Royden was a famous and controversial figure in England: an outspoken activist for women's suffrage, a pacifist, and a vigorous campaigner for women's recognition in the Church of England. She smoked, drove a car and talked about sex. Those who saw her preach were captivated by her modest appearance, quiet compelling voice and sincerity.

In 1928 Royden came to Australia during her world-wide tour. She preached and spoke around the country on her favourite topic, modern religion for the modern woman. She drew large enthusiastic crowds and people were invariably turned away.

She spent a week in Adelaide, staying at Government House. She gave public lectures at which Bishop Nutter Thomas and Governor Sir Alexander Hore-Ruthven presided, and addressed the Women's Non-Party Association.

On 1 July Royden preached to acclaim in St Peter's Cathedral at a special afternoon service. That event was followed by afternoon tea at Bishop's Court. Nearly 60 years would pass before another woman preached from the same pulpit.



L-R: Irene Jeffreys, Genevieve Cutler (exCMS missionary) and Lynne Rokkas (MOW SA), MOW Conference, Belair, 1986



Extract from Irene Jeffreys' talk at inaugural meeting of MOW (SA), 1984

9. I was appointed by Standing Committee of Australia's General Synod as one of the two co-opted women on the new A.C.C. and was present at its first meeting at Limuru, Kenya, in 1971. *Bishop Stanny said word, worship & ministry incomplete unless both in it*
 In reply to the request from the Council of the Church of S.E. Asia, the Limuru meeting resolved to advise the Bishop of Hong Kong, and any other bishop of the Anglican communion, acting with the approval of his diocese, or Province (as appropriate), that if he decided to ordain women to the priesthood, it would be acceptable to the A.C.C. (Carried by 24 votes to 22.)

10. In 1973 the Anglican Consultative Council met in Dublin and I was present to hear the reports. *The Council agreed to recommend once more that, where any autonomous Province of the Anglican communion decides to ordain women to the priesthood, this should not cause any break in communion in our Anglican family.
** Much debate again, Archp. of Brazil, negro USA priest*



First meeting of General Synod, Sydney 1962, Irene Jeffreys the sole woman member

Pioneering women in the Diocese of Adelaide

Irene Jeffreys OBE

Irene Jeffreys OBE (1913-2004) achieved many firsts in her professional life and in the Anglican Church.

Her firsts for women in the Anglican Church locally and internationally included:

- General Synod representative (1 woman among 191 men) (1962)
- General Synod's Board of Electors for the Anglican Primate (1968)
- Worldwide Anglican Consultative Council (1968) and three international meetings
- Diocese of Adelaide lay preacher (1977).

Jeffreys was actively involved in the Church Missionary Society locally, nationally and overseas. She met CMS women missionaries in all parts of the world and developed a keen admiration for their

work, influence and leadership. She was highly critical of the lack of recognition the women experienced particularly when they returned home.

A determined public supporter of women's ordination, Jeffreys seconded the motion in favour when General Synod first debated the issue in 1977.

Jeffreys was well-informed about the ordination of women and its progressive adoption in the Anglican Church around the world. She was a founding member of MOW in South Australia.

Deeply devout, her guiding mantra was that "we need not fear changes, they are in line with the dynamics of discipleship".



First woman to preside at the eucharist in the Episcopal Church USA, Adelaide-born Reverend Alison Cheek, after the service in 1974 (Archives of the Episcopal Church, USA)



Li Tim Oi, first woman priest in the worldwide Anglican Church, with her vestry, Macau, 1945 (Sheng Kung Hui Archives, Hong Kong)



The Place of Women in the Work of the Church.

Among the many changes produced by the War perhaps the greatest and most lasting will be the new position that it has given to women. In almost every department of life women have shown that they are able to do a man's work and to do it well. And so it is not surprising to find that they are beginning to ask with renewed emphasis for an equal place with men in the work of the Church. Why, when women have proved their capacity in almost every other walk of life should this path alone be barred?

Extract from
Adelaide Church
Guardian,
August 1919

The Anglican Church Worldwide: “the times they are a’changing”

Controversies over women’s participation in the Anglican Church erupted and abated several times in the twentieth century in response to wider events, including two world wars.

In 1944 Bishop Ronald Hall of Hong Kong ordained Deaconess Florence Li Tim Oi a priest. Anglican bishops roundly condemned Hall so Li Tim Oi resigned her licence but not her orders. She was the first woman to be a priest in the Anglican Communion. Li Tim Oi’s priesthood was officially recognised in 1971 when the Diocese of Hong Kong ordained two more women priests.

In the 1970s, the women’s movement galvanised many women to challenge their exclusion from numerous roles, occupations and professions.

In the Anglican Church the exclusively male ordained ministry symbolised the exclusion of women from ministry, worship, governance and theology.

Major change occurred when women were ordained priest in Hong Kong (1971), the United States (1974), Canada (1975), New Zealand (1977) and Kenya (1980). The extent of controversy ranged from intense to mild.

Adelaide-born the Reverend Alison Cheek was one of the first women ordained priest in the United States. This happened in 1974, amid great controversy. She was also the first woman to preside at a public eucharist in the Episcopal Church. Cheek visited Australia on various occasions to support the public campaign for women’s ordination.



Protest against the exclusion of women, General Synod, Sydney 1981



Protest against the exclusion of women, General Synod, Sydney 1977



MOW convenors, St John's Church, Adelaide, 1984. L-R: Gwenneth Roberts (Brisbane), Caroline Pearce (Adelaide), Dr Patricia Brennan (Sydney), Janet Gaden (Melbourne)

The Anglican Church in Australia: women's ordination

In Australia a group named Anglican Women Concerned organised the first demonstration for the ordination of women in 1977. It took place in Sydney outside the General Synod meeting.

That General Synod passed a resolution (seconded by Adelaide's Irene Jeffreys) that "the theological objections raised do not constitute a sufficient barrier" to the ordination of women.

Five more challenging sessions of General Synod took place over 15 years before the ordination of women as priests became a reality in 1992.

Organisations campaigning for women's ordination emerged in several dioceses. In Adelaide, Women and Holy Orders? (WHO?) held meetings, published newsletters and attracted media interest. Founding

members were Alison Gent, the Reverend Bruce Naylor, the Reverend David and Lesley McLean, the Reverend Robert and Lyn Dehle, and Roman Catholic Joan van der Sman.

In 1984 the convenor of the Movement for the Ordination of Women (MOW) in England, Monica Furlong, visited Australia. Her talks and retreats were the inspiration for the formation of MOW in Australia.

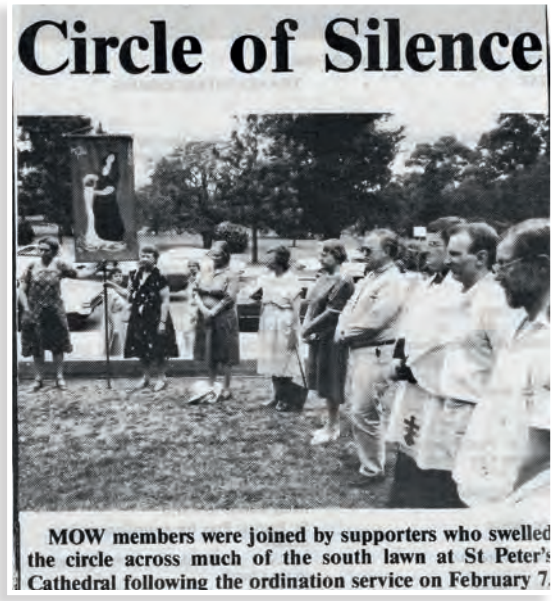
MOW became the pre-eminent advocacy group for the recognition and full participation of women in all aspects of church life, including the ordained ministry. In Adelaide Caroline Pearce was instrumental in bringing together MOW convenors from around Australia, initiating what became a national network.



Circle of Silence, St Peter's Cathedral,
Adelaide, February 1987



MOW National Conference, Belair, 1986. L-R:
Reverend Margaret Marsh (New Zealand), Reverend
(later Archbishop) Kay Goldsworthy, Heather Formaini
(ABC Religious Affairs), Eileen Diesendorf (Baldry),
(later Reverend Dr) Lesley McLean



The Women's Ordination Group

Any women who feels that she may be called to the ordained ministry or to something she can't quite put a name to but would like to explore further in company with others in a similar situation is invited to join this group. Monthly meetings for fellowship and discussion.
CONTACT Canon Keith Chittleborough Archbishop's appointed chaplain available for private counselling Phone 2672597.

Invitation to women to test call to ordination (MOW SA flyer, February 1986)

The Movement for the Ordination of Women: challenging tradition

MOW SA emphasised that its members were worshipping Anglicans, not 'strident feminists.'

The first council comprised Dianne Bradley, Douglas Brown SSM, Elizabeth Cheetham, Chris Connors, the Reverend Kevin Giles, Alder Hall, Irene Jeffreys, Caroline Pearce (convenor) and Sal Tatchell.

MOW SA held regular prayer vigils in St Peter's Cathedral. Members and supporters assembled in a "Circle of Silence" outside the cathedral after services at which only men were ordained.

MOW members conducted workshops to build confidence in debating the issue and rebutting opponents in diocesan synod and parish consultations.

MOW SA hosted visits by Anglican women priests ordained overseas and pointed to the injustice when

the visitors' ordained status was not recognised. These visits were the first time most people had seen an Anglican woman wearing clerical robes.

Catholic feminists who deplored their church's attitude to women joined MOW and participated in meetings, protests and vigils.

In 1986 the MOW national conference was held in Adelaide. Speakers included Veronica Brady, the well-known radical Loreto sister. Topics focused on the exclusion of women from worship, theology and ministry. The Reverend Margaret Marsh, a New Zealand priest and conference chaplain, was given permission to preach in the cathedral but forbidden to undertake any priestly role.





Archbishop
Keith Rayner



Bishop Bruce Rosier



Canon Keith
Chittleborough



The Honourable
David Bleby KC



Reverend Douglas
Brown SSM



Reverend Dr John
Gaden



Reverend Dr
Kevin Giles



Reverend Gwilym
Henry-Edwards



Reverend Dr
John Roffey



Reverend (later Bishop)
Garry Weatherill

“Men who went to MOW”

MOW welcomed men as members and valued their involvement and support.

Whether clergymen and laymen were MOW members or not, support from them was essential before women could be ordained deacons, priests and bishops.

The bishops who held the authority to ordain were men. The diocesan synod had power to approve or reject church legislation to ordain women; all the clergy and most lay members were men. Lawyers on synod interpreting the church's complex constitution

were men. The principal and staff of St Barnabas College where prospective clergy were trained were men, as were those with the authority to recommend candidates for ordination.

Equally important were the clergymen, ordinands, laymen and families who supported and encouraged women who believed they were called to the priesthood.

Pictured here are a few among the many in the Diocese of Adelaide.



MOW banners, St Paul's Cathedral, Melbourne, c1991



Dr Elaine Lindsay (MOW Sydney)



Reverend (later Dr) Elizabeth Smith, hymnist, MOW National Conference, Adelaide, 1990



Circle of Silence, St Peter's Cathedral, Adelaide, February 1992

Protesting Against the Exclusion of Women

Like other contemporary women's movements around the world, MOW wrote and sang anthems, wore badges with pithy messages, and demonstrated with protest banners at significant events. Words and images were from the Bible and Anglican history with a Christian feminist perspective.

MOW SA responded to official reports, theological papers and legal opinions on women's ordination. The convenors corresponded and met with the Archbishop of Adelaide Keith Rayner on numerous occasions.

Both church and secular media gave the controversy extensive and generally well-informed coverage. MOW members and women called to ordination featured in articles, editorials and interviews.

MOW member Elizabeth Smith (later the Reverend Dr, AM) composed new inclusive words for familiar hymn tunes that were sung at meetings and national

conferences. Some of them are now in official hymn collections. Hymns were adjusted ("She who would true valour see ..."). T-shirts proclaiming "God is an Equal Opportunity Employer" were popular.

MOW SA Council member Alder Hall and others made banners for display outside St Peter's Cathedral after ordinations. They depicted women in the Bible, saints and holy women down the ages forgotten or misunderstood in church worship and teachings. The banners were highly visible at ordinations and MOW gatherings around the country.

Church leaders began to speak with conviction about "women around the country who believe they are called to the ordained ministry".



Women Deacons

In 1985 General Synod rejected women in the priesthood but strongly approved women as deacons, normally the step prior to priesthood.

The first women were ordained to the diaconate by Archbishop David Penman of the Diocese of Melbourne in 1986. Women were soon ordained deacon in other dioceses. Most had been in paid professional ministry as deaconesses and church workers.

Some women in the Diocese of Adelaide who felt called to ordination were studying theology. Joan Claring-Bould was the first woman to study full-time at St Barnabas College alongside men accepted for ordination.

Caroline Pearce, a founder of MOW SA, moved with her family to the United States in 1985 to seek ordination there.

Archbishop Keith Rayner set up a process for women to explore their call and apply for ordination in the Diocese of Adelaide.

In May 1987 Adelaide synod convincingly passed legislation for women deacons.

On 5 December 1987, Joan Claring-Bould made history when she became the first woman to be ordained deacon in the Diocese of Adelaide. Janet Gaden was ordained deacon in 1988.

More women were ordained to the diaconate in Adelaide and around Australia. Some believed their calling was complete as deacons but most others saw their calling to be the priesthood.

Several more tumultuous years passed before that was possible.



First ordination of women to the priesthood, St Peter's Cathedral, Adelaide, 5 December 1992

Adelaide's historic ordination



Reverend Joan
Claring-Bould



Reverend Sister
Juliana SI



Reverend Flo Monaghan



Reverend Sue Pain



Reverend Sue Straub



Reverend Caroline Pearce

Women Priests

More dioceses ordained women to the diaconate but General Synod rejected measures for women priests in 1987 and 1989.

Several bishops announced they would ordain women priests before General Synod approval. Opponents used court cases and injunctions to stop them, scandalising the general public.

The impasse was broken when Archbishop Peter Carnley of Perth ordained 10 women priests on 7 March 1992. A legal challenge failed and the ceremony went ahead amid national headlines. Among the women was the Reverend Kay Goldsworthy, now Archbishop of Perth and the first woman archbishop in the Anglican Church.

In November 1992 General Synod agreed dioceses could ordain women to the priesthood with their synod's approval. The Diocese of Adelaide synod met almost

immediately and accepted the ordination of women as priests.

On 5 December 1992 Archbishop Ian George ordained seven deacons – 5 women and 2 men – to the priesthood in a packed St Peter's Cathedral, Adelaide. Security was high, and the interest of local, national and international media was intense.

The Adelaide ordination was the first of many around the country. By the end of the year there were 92 women priests in the Anglican Church in Australia.

The Reverend Caroline Pearce of Adelaide, ordained priest in the United States but allowed to function only as a deacon on her return in 1988, was at last recognised as a priest.

“92 in 92”



Australian women bishops, 2022. L-R: Bishops Kate Prowd, Denise Ferguson, Carol Wagner, Sonia Ralston, Genevieve Blackwell, Archbishop Kay Goldsworthy (absent Bishop Kate Wilmot)



Reverend Dr Joan Riley



Reverend Dr Cathy Thomson



Reverend Julie Worrall



Reverend Dr Gethzi Devasagayam



Canon Jenny Wilson



Reverend Tracey Gracey



Reverend Dr Ruth Mathieson

Women Clergy in Leadership

Since 1992 ordained women have exercised leadership in many roles in the Anglican Church. Ten have been ordained bishops. The Reverend Denise Ferguson was appointed an assistant bishop in Adelaide in 2018. The Reverend Sarah Macneil, formerly Dean of Adelaide (2009-11), was appointed the Bishop of Grafton (2014-18).

Women lead the theological and pastoral preparation of clergy in the Diocese of Adelaide. Academic faculty members of St Barnabas College include the Reverend Drs Joan Riley (principal), Cathy Thomson, Jo Armour, Gethzi Devasagayam and Jane Lee-Barker and Canon Jenny Wilson. The Reverend Julie Worrall is Director of Formation and Discernment. The Reverend Dr Ruth Mathieson, previously priest in charge at Semaphore, was recently appointed principal of St Francis Theological College, Brisbane (where the Reverend Dr Cathy Thomson had been academic dean).

Canons in the diocese in 2022 include the Reverends Mara Di Francesco, Sophie Relf-Christopher and Jenny Wilson (Canon Precentor, St Peter's Cathedral). The Reverend Tracey Gracey is the diocese's Senior Chaplain. Canon Sophie Relf-Christopher is the Archdeacon of Sturt and the Reverends Ali Wurm and Andrea McDougall are Area Deans.

The Reverend Dr Lesley McLean is Prayer and Spirituality Convenor of Mothers Union Australia, and national president of the Movement for the Ordination of Women.





Reverend Ali Wurm commissioned as parish priest of St Oswald's, Parkside by Bishop Denise Ferguson, 2021



Reverend Dr Lesley McLean conducts a baptism



Reverend Deirdre Ragless, spiritual director



Reverend Rachel Chapman, school chaplain



Reverend Michelle Yuen, "ukulele church" at St Peter's, Glenelg



Reverend Tracey Gracey with plans for church and community garden, St Chad's, Fullarton



Reverend Joan Claring-Bould, community choir director

Women Clergy in Ministry

Women clergy are rectors/priests in charge of parishes and prominent in chaplaincy in schools, hospitals and Anglicare.

Some are the sole priest in the parish, supported and encouraged by lay people who assist with liturgy, pastoral care and administration. Others are one of several clergy in the parish, and occasionally all the clergy on the team are women.

Many women clergy work in chaplaincy in institutions, organisations and the community. Some are in schools, usually Anglican and, in one case, a joint Anglican-

Roman Catholic college. Others care for the physically and mentally ill in hospitals, aged care and other settings. They are experts in pastoral care for the sick and dying of all ages and backgrounds.

Since many women were ordained after careers and leadership in other fields – education, palliative care, medicine, nursing, allied health and business to name a few – they bring invaluable expertise and fresh perspectives into their ministries in parishes, schools, health care and the community.



1992: the historic ordination

After the 1992 ordinations



MOW at the historic ordination, 1992
L-R: Pam Albany (Perth), Dianne Bradley (Adelaide) and Sue Henry-Edwards (Adelaide)

2022: celebrating 30 years

Bishop Keith Rayner and Reverend Sarah Wiles (Willochra)



Dr Janet Scarfe (MOW president 1989-95) and Bishop Genieve Blackwell



L-R: Reverend Dr Gethzi Devasagayam, Reverend Sue Burgess, Reverend Dr Margaret Annells, Reverend Dr Jane Lee-Barker

Further Reading and Research

Lesley McLean, *Women The Church's Buried Talent: the protest for the ordination of women in Adelaide's Anglican Church – a history* (Lesley McLean, 2018)

Elaine Lindsay and Janet Scarfe (ed), *Preachers Prophets and Heretics: Anglican women's ministry* (NewSouth 2012)

Mavis Rose, *Freedom from Sanctified Sexism: women transforming the church* (Brisbane, 1996). E-book republished at <https://womenpriests.org/ecumenism/rose-cnt-freedom-from-sanctified-sexism-women-transforming-the-church/>

The State Library of South Australia holds the papers of the Reverend Caroline Pearce, Janet Scarfe (MOW national president 1989-95) and Alison Gent (founder of Women and Holy Orders?), and copies of MOW Magazines.

The Adelaide Diocesan Archives hold the records of the Movement for the Ordination of Women (SA), and the papers of Irene Jeffreys, Alder Hall and other key MOW SA members. Contact the Diocesan Archivist, archives@adelaideanglicans.com

Websites of the Movement for the Ordination of Women: <https://mowatch.com.au>; <https://www.facebook.com/movementfortheordinationofwomen>

Extensive historical information including articles, interviews and profiles regarding Anglican women's struggle for equality, authority and leadership in the Diocese of Brisbane and beyond can be found in the virtual exhibition "From Biscuits to Bishops" hosted by St John's Cathedral Brisbane, <https://www.stjohnscathedral.com.au/womens-exhibition/>



The Governor of South Australia the Honourable Frances Adamson AC with women bishops and women clergy, St Peter's Cathedral Adelaide, 23 March 2022.