

**A history of women's ordination
in the Baptist Union of Victoria**

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Synopsis

Ten women have been ordained by the Baptist Union of Victoria (BUV) over the last twenty years. The openness to women in all kinds of ministry including the ministry of word and sacrament has become more widespread, although many feel there still could be more opportunities for women. This essay focuses on the experience of ordained women. Relevant literature and primary documents have been surveyed. Questionnaires and interviews explore the joys and challenges of the women's stories. Hopefully, their stories will enhance openness to the ministries women and encourage other women in ministry.

An outline of the historical background of women in ministry in Baptist churches and the debate over women's ordination is provided. Women have served in Baptist churches, to greater and lesser degrees, and especially in charity work and overseas missions. Recently, the prominence of women in ordained pastoral ministry has increased worldwide as churches have recognised and trained gifted women and rethought Biblical hermeneutics related to women in ministry. A number of Baptist Unions in Australia have considered their position, and the BUV has pioneered in the debate and practice of ordaining women.

Two women had applied for ordination in 1965, but their applications did not go ahead. It was not until ten years later with Marita Munro's application that the issue was fully discussed and decided. This process included the compilation of 'A report on the ordination of women in the light of Scripture teaching and the practice of Baptist Churches' (1977). Marita Munro was ordained in 1978, the first Baptist woman in Australia, and Marian Welford was ordained the year

after. The late 1970s were thus pioneering years for the BUV and women's ordination.

The following 1980s were years of disappointingly slow progress for ordained women. Susan Harris was the only woman ordained in that decade and Adele Davies ordination approval was rescinded over a divorce issue. Women who had been ordained felt their opportunities were limited and not many others were applying. David Scholer's Women in Ministry course at Whitley was timely in 1989. It brought together a number of women from Victorian Baptist churches and affirmed the New Testament basis for their ministries.

The 1990s has seen a number of positive moves for women in ministry. Women started a women in ministry group, the Union encouraged women to get involved in denominational life, almost every year the BUV ordained another woman and in 1998 they appointed a woman President for the second time. Although there may still be struggles, women in ministry are becoming widely accepted.

The essay reports on conversations with ordained women and other women in ministry or training. This helps reveal issues women in Baptist ministry face and some implications for the future. The women consulted had diverse views on inclusive language and feminine imagery for God, but most could see some value – at least for others if not for themselves. Support groups of other women in ministry are spoken of with appreciation. The biggest felt needs are for role models and for opportunities to serve. Women will be able to take their place alongside men, some feel, when they have been encouraged and given opportunities to serve at all levels of ministry. The contribution of women does not have to be the same as men. Women may have unique opportunities for ministry and could bring fresh interactive and non-hierarchical approaches to ministry, in partnership with men.

1.0 INTRODUCTION

Twenty years ago this October, Rev. Marita Munro was ordained - the first Victorian Baptist woman to be set apart for ministry. Since then nine further

women have been ordained.^{1[1]} The openness to women in all kinds of ministry

including the ministry of word and sacrament has become more widespread, although as some stories reveal, there is still a way to go. This essay analyses the ordination of women in the Baptist Union of Victoria (BUV). It reviews the debate leading up to the ordination of women, the experience of women who have subsequently been ordained, and issues for the future of women's ordination.

1.1 Motivation

Although Baptist women have long been involved in ministry, their omission from Baptist histories has been noted.^{2[2]} Victorian Baptist women are no exception according to Beverley Hore, one woman who has spoken out about the neglect by Victorian Baptist histories of the part played by women.^{3[3]} On the other hand, omission of the part played by women should come as no surprise in churches where women's gifts have been largely overlooked or relegated to the kitchen, Sunday School and mission field. The work and aspirations of women who have been involved in ministry among Victorian Baptists is a series of many forgotten but worthwhile stories. One story certainly worth recording is of the earliest Victorian Baptist women to be ordained between 1978 and 1998.

In recording part of some of their stories here, it is hoped openness to women's ministries will be enhanced and that they themselves will be encouraged and that other women (and men) will be inspired. Although Baptist women are ordained in Victoria, the decision to ordain women is still a critical issue for other churches, denominations and indeed for other Baptist Unions in Australia and abroad. The stories of Victorian Baptist ordained women show that women in ministry works. It is not an aberration of God's intended purpose that can never be fruitful. In Victoria, as Baptist churches have seen women in ordained ministry, they have become more open to women's ordination. Past General Superintendent Tony Cupit commented, 'Those who have experienced the leadership and servanthood of woman ministers in their congregation are generally very positive indeed about their gifts and calling of their pastor to Christian ministry.'^{4[4]} This is why some say the best advice to aspiring women pastors is to 'just do it.' However necessary a sound theological basis is, the reality of one's ministry will be a more powerful argument than strident theological debate.^{5[5]}

The issue of women's ordination is important to me. As a pastor I want to encourage all of God's people with whom I share fellowship to discover and utilise their gifts. As a colleague of female pastors, I want to begin to understand something of their stories. Indeed, as men and women work together more we can only benefit from listening to one another's stories. We cannot afford to assume we know the experiences, struggles and joys of another person or group without asking about their experience and learning from what we hear.^{6[6]}

Part of the motivation for this essay is to discover what challenges are faced by women ordained to ministry. What challenges are unique to the Victorian Baptist situation and what do they share with their sisters in other

denominations and parts of the world? What do the women themselves feel is the way forward for greater numbers of ordained women and greater opportunities for ministry for those who are ordained? This essay seeks to help answer some of these questions.

1.2 Method

This essay is in part an oral history of women who have been ordained (or have been preparing for ordination) over the last twenty years. The focus on women is without apology. Women's history is becoming more popular as a corrective to the male-focused historiography of the past and as an attempt to understand the roots of changing gender relations. Michelle Perrot contends; "Our goal is not to create a new territory called women's history ... but rather to change the direction of historical attention by posing the question of the relationship between the sexes as central."⁷[7]

Women's history needs new sources and this project seeks to go to the women concerned to hear their stories. Oral history can reveal sources and evidence not found in books. It is of course particularly advantageous for contemporary history, for which books are still to be written. The time frame of twenty to thirty years for this study makes it very contemporary and so the use of oral sources necessary (and possible). Furthermore, as Michael Stanford argues, it is important to record the stories and experiences of those who forged or witnessed events.⁸[8]

BUV documents were examined for insights into the debate among Victorian Baptists. Secondary literature provided background for the issues of women's ordination and Baptist women's history. The oral history was gathered by questionnaires and semi-structured one-to-one interviews. The questionnaires used attitudinal scales and open questions about how the call was recognised, the relevance of ministerial training, and the type of ministry pursued since ordination (see Appendix 2). Follow-up interviews were pursued with a cross section of relevant women.

Sixty questionnaires were sent out to ordained women and other women in ministry (see Appendix 1) and thirty-three were returned completed. Twelve follow up interviews were held with selected women (out of twenty-one who expressed their availability).

Table 1 : Questionnaires and interviews conducted

	Ordained	Non-ordained	Total
Women sent questionnaires	12	48	60

Returned questionnaires	6	27	33
Follow-up interviews	5	7	12

Hence, this is an historical case study of that group of women who have been ordained or who are preparing for ordination, and in part those who are considering applying or who have decided not to pursue ordination. A case study approach looks at a contemporary situation using multiple sources of evidence. Case studies help explore what is happening and seek insights for future planning and projections.

My bias is that of a male ministry student in training for ordination with the BUV. The essay is written from within this perspective. I realise I am an insider to the experience of preparing for ordination but an outsider to women's experience of ministry and call to ordination.

2.0 HISTORICAL BACKGROUND

This section will outline the historical background of women in ministry in Baptist churches and the debate over women's ordination. Women have been used in Baptist churches in ministry, to greater and lesser degrees, and especially in charity work and overseas missions. Recently the prominence of women in ordained pastoral ministry has increased worldwide as churches have recognised and trained gifted women and reconsidered Biblical hermeneutics related to women in ministry.

2.1 The ministry of women in Baptist churches worldwide

Women have ministered in Baptist churches for centuries in all corners of the world. A dominant focus of their ministry has been social service and missions. Early Baptist records show women were appointed as deacons in some churches and occasionally used as preachers, although churches came to discourage such activity. Yet the missionary movement launched many 'missionary wives' and devoted single women who were active in missionary outreach and support. The deaconess movement, furthermore, was an avenue for service for many women.^{9[9]}

An increasing number of Baptist Unions and Conventions throughout the world are allowing and encouraging the ordination of women for pastoral leadership. Indeed some Baptist groups, including the Free Wills and the American Baptist Convention have ordained women since last century. The Baptist Union of Great Britain and Ireland ordained its first woman minister early this century, and today ordained women are serving in Baptist churches in Australia, Burma,

Canada, New Zealand, Sweden, Scandinavia, Switzerland, and New Zealand. The Southern Baptist Convention ordained its first woman minister in 1964.¹⁰[10]

2.2 The ministry of women among Australian Baptists

Women in Australian and Victorian Baptist churches have ministered for decades in social service and mission. Beverley Hore cites various women who have exercised leadership in Victorian work since early last century. Women worked alongside their husbands and started free kindergartens, fought for social action (including children's courts, prison reform and liquor laws), and pioneered social services in Australia and mission work overseas. The first Australian Baptist missionaries were women; Ellen Arnold and Marie Gilbert from Adelaide were sent to Bengal in 1882, followed three years after by four other women from South Australia. The first Victorian Baptist Missionaries were also women; Marion Fuller and Ruth Wilkin. Indeed, of the 129 missionaries that went to Bengal between 1882 and 1938, 98 were women and only 31 were men.¹¹[11] Fortunately the pioneering contribution of women to early Baptist missions is being recognised by writers such as Ros Gooden and Margaret Clark. Clark comments;

The history of missions to the Indian sub-continent is the story of women's endeavour in ministry. One factor that has guided numbers of women into overseas service is that there has not been, nor is there yet, a defined path for women to tread in Baptist churches in Australia that allows for full expression and recognition of pastoral, teaching and preaching skills.¹²[12]

Despite their wide fields of service, Baptist women have not been ordained in Australia until twenty years ago.

In the 1970s Baptist Unions in South Australia, New South Wales and Victoria produced reports on the ministry and the future, and debated the question of women's ordination.¹³[13] In Victoria and later in South Australia it was accepted in principle and women were ordained. By the end of the 1980s Victoria had ordained three women and South Australia had ordained Judith McAllister, though she subsequently became a chaplain with another denomination.¹⁴[14]

The Baptist Union of Tasmania also now ordains women, Western Australia allows for the 'accreditation' (rather than ordination) of men and women, and New South Wales has made tentative moves to permit local churches to ordain women.¹⁵[15] By 1998 the BUV has ordained ten women, Western Australia has accredited two women (Ann Harding and Jennifer Turner), South Australia has ordained one more woman (Sue Bruce), and Tasmania has ordained one woman (June Robertson). Queensland and the Northern Territory remain unpersuaded and seem far from even considering ordaining women. Some State Unions counsel women it can be difficult to get ministry positions, and even with the most supportive Union it is always the local church as the appointing body that

decides whether anyone (man or woman) is suitable for a position.¹⁶[16] Nevertheless, there is movement in Australian Baptist Unions towards increasing recognition of women and their suitability for ordained ministry.

2.3 Women's ordination – trends and reasons worldwide

Women have become involved in the paid work force and in leadership of almost all areas of society over the last century. Feminism, educational opportunities and financial necessity have led increasing numbers of women into employment in areas that were previously exclusive male domains.¹⁷[17] As they have taken their place alongside men in other areas of society, women have asked why they cannot also give leadership in the church.

Nancy Sehested maintains the issue is not just about women's equal rights to minister but their equal responsibility to respond to the cries of the world and to urge congregations to live and proclaim the good news.¹⁸[18] Certainly the contribution of women and all willing servants who are able to counsel, witness and proclaim Christ is needed. Women have been missionaries for years and have been training for ministry at home in increasing numbers.¹⁹[19] Now they are sensing and articulating God's call and demonstrating gifts suited to ministry.²⁰[20] When women's ordination was debated in the Anglican Church early this decade, Bishop Alf Holland reminded Synod to take seriously that God appeared to be calling women to the priesthood.²¹[21] Victorian Baptist churches have changed their view on women's ordination when they have seen evidence of gifting and call on women from within their congregation.

Most importantly, there has been a fresh understanding of the theological basis for the ordination of women. Baptists have always been firmly committed to the authority of the Bible but interpretation of the Bible has varied. In the past Baptists have interpreted 'Pauline restrictions' to keep women out of the pulpit and leadership.²²[22] Recently a growing number of Baptists including Victorian Baptists are reading those passages in their different contexts and in the light of human dignity and equality grounded in Creation and Jesus' teaching and practice.²³[23]

However, much of the Church has held back on releasing women into ministry and up front leadership. Holding to a conservative view of Scripture and women, and quoting from selected proof-texts, they maintain God never intended women as ordained ministers.²⁴[24] Priests are male by divine decree just as mothers are female by divine edict. Men were made first and created to be the authoritative 'heads' of households and churches. Further, male priests are seen as able to represent a God who is 'male' especially at communion.²⁵[25]

No matter how much society or other churches change, these groups of the Church decline to ordain women. For example, on 21st November, 1992 a letter was distributed to the Anglican Church's General Synod gathered in Sydney from 1800 Anglican women appealing to Synod, "NOT (sic) to give in to pressure to

ignore God's commands in order to conform to current social trends."26[26] Opponents of women's ordination often decry feminism and maintain the importance of women's submission and their place in the home.27[27] Rowland Croucher contends there is a psychological basis for men's opposition to women's ordination in that the little boy in men cannot cope with strong women.28[28] Thus various churches and leaders continue to oppose women's ordination for a range of reasons.

Nevertheless, more churches are ordaining women. Over the last two or three decades Baptist Unions in Australia have considered, to one degree or another, the ordination of women. It was the BUV, however, which was to first accept in principle and then to ordain women. The following section focuses on the Victorian debate and decision to ordain women, and the ordination of the first two women in the 1970s.

3.0 THE DEBATE AND DECISIONS OF THE 1960s & 70s

3.1 Early applicants

In 1965 two women applied to the BUV for ordination – Miss Pamela Stark and Miss Barbara Rautman. In principle, Candidates' Board could see no valid objection to the ordination of women, as practised by various Baptist bodies around the world. Ordination, they said, 'is the recognition by the Church that a person, after due testing and preparation, has been called by God to the Christian ministry.'29[29] So there were no official reasons why women should not be ordained but it had never been done and there was considerable caution about the idea. Questions were raised about problems of the Union's responsibility towards ordinands (of providing opportunities for service), whether ordination was necessary for the service envisioned by Pamela and Barbara (as chaplains or deaconesses) and whether Pamela or Barbara would ever pursue pastoral leadership. It was even noted that 'In other parts of the world women pastors are seldom successful.'30[30] The Candidates' Board did not consider their actual applications in detail but approved the following advice that was submitted to Assembly October, 1965;

That in view of the practical difficulties involved and the fact that ordination is not required in the only sphere of service that appears available at present, the Board strongly recommends the candidates not to pursue their present applications but rather to continue to prepare for recognition as deaconesses.31[31]

The subject of ordination was to be considered further and the applications of the two women 'held over pending further developments.' Reportedly no opposition was expressed at Assembly and the Candidates' Board shortly later stated;

To the present, Victorian Baptists have only ordained men to the ministry, but a woman who gave proof of her call (Ref. Union By-

Law XVI) to such a ministry could be ordained when entering upon the pastoral office.³²[32]

Barbara Rautman went on to serve as a chaplain at Strathcona Baptist Girls School. Pamela Stark may have gone ahead with her application but died of a pre-existing heart condition. Her name was to be submitted to Assembly, but we cannot know how Assembly would have treated her application when she finished her training and became ready for ordination. Perhaps it would not have been prepared to ordain a woman. As it turned out, that decision was not to be tested for another decade.

Candidates' Board received two more applications and encouraged the applicants to prepare themselves for the problems they might face. The Candidate's Board saw their responsibility as commending people for training for ordination rather than deciding whether applicants should be ordained.³³[33] Presumably they wanted to affirm particular women's suitability for ministry and leave the decision about women's ordination for Assembly. In 1975 private students and more women had started studying at Whitley. By 1977 two more women were accepted as ministry candidates and trained at Whitley College.

3.2 A report on the ordination of women (1977)

In March 1977 on the recommendation of Executive Council, the BUV General Council endorsed women's ordination in principle. The issue was raised again two months later, after protests had been received. A motion to reverse the endorsement was defeated. Study material showing the various viewpoints was requested and so Executive Council appointed a study group which began work on July 1. They met and composed ready for Annual Assembly 'A report on the ordination of women in the light of scripture teaching and the practice of Baptist Churches.'³⁴[34]

The report on the ordination of women included material on the ministry of women in the Bible, the Early Church, and early Baptist churches. The validity of ordination itself was discussed. The report outlined why we act together as a whole church in ordaining people for ministry yet suggested none should feel threatened by the Union ordaining women because no church could be compelled against their convictions to accept a woman in ministry. Although the possibility of women assuming full pastoral responsibility was not resolved, the report concluded women do have a ministry in proclaiming God's Word;

Since both Scripture and history support the practice of ordination, it is fitting that if the gifts and call of God for some area of ministerial service should be discerned in a woman, she should be set apart for her work by ordination.³⁵[35]

3.3 The first women ordinands

The report opened the way for the ordination of one of the women whose application prompted the debate that led to the report. The acceptance of Marita Munro's application for ordination was not without resistance.³⁶[36] Yet at Assembly her application was voted overwhelmingly in favour. Professor Basil Brown spoke for many when he said he had some reservations but could not doubt Marita's sense of call. He commented Marita was treading a new path and called on Victorian Baptists to pray for her in the months and years ahead.³⁷[37] Then on Sunday 1st October 1978 history was made when Marita Munro was ordained alongside three men at Collins Street Baptist Church.

Marita had come from Queensland to study theology at Whitley in 1975. Her sense of call had developed while completing her arts degree at Queensland University and being involved in Christian Coffee houses and the House of Freedom in Brisbane. In Melbourne she held a student pastorate at Brunswick/West Coburg/West Moreland Baptist Churches (1976-77) and then joined the staff at the House of the Gentle Bunyip in Melbourne and served as a pastor with the connected Clifton Hill Baptist (1977-79, 1981-85). In between these two periods at Clifton Hill she studied for her Masters at Ruschlikon (1979-81). In 1986 she trained as a secondary school teacher and taught for five years. She has recently served as part-time interim pastor at Moreland Road (1996) and North Carlton (1997-98) and has maintained her relationship with Clifton Hill as a Minister-in-Association. Her teaching input at Whitley (1992-98) has grown over the years and she currently lectures in church history and New Testament Greek, administers the humanities department and is preparing for doctoral studies.³⁸[38]

The year after Marita was ordained, Marian Welford was ordained along with five men. Marian had been commissioned as a deaconess in 1969 to serve at Canterbury (1969-71). She had gone on to be sole pastor at Newmarket (1971-77) from where she applied for ordination and commenced studies at Whitley. She moved to a team position at Thornbury/ Westgarth (1978-93) during which time she was ordained in 1979. Marian became a part-time chaplain at Westhaven (1987-) and has had part-time ministry at Rosanna (1996-) and an interim position at Brighton (1998).³⁹[39]

The late 1970s, therefore, were years of pioneering new ground for the ordination of women. The 1980s, however, were to be a difficult time of ploughing through associated problems. Opportunities seemed to remain limited for women in ministry, one woman's ordination candidature was challenged in a messy debate over remarrying a divorced man, and by the end of the decade only one more woman had been ordained – Susan Harris in 1984.

4.0 THE SLOW PROGRESS OF THE 1980s

4.1 Government legislation

Federal and State governments introduced laws in the 1980s that related to women's opportunities in the workplace. The State Government's Equal Opportunity Bill 1983 was challenged by the BUV's public questions committee. While accepting the need to safeguard rights and privileges, the BUV maintained the Bill guaranteed rights to minority groups to the detriment of other groups.

The Federal Government's Sex Discrimination Bill 1983 aimed to eliminate discrimination and sexual harassment, and to promote acceptance of the equality of men and women. The Bill did not legislate for women's ordination but made an explicit exemption for religious bodies (section 31);

Religious bodies.

Nothing ... affects –

- (a) the ordination or appointment of priests, ministers of religion or members of any religious order;
- (b) the training or education of persons seeking ordination or appointment as priests, ministers of religion or members of a religious order; or
- (c) any other practice of a body established to propagate religion that conforms to the doctrines of that religion or is necessary to avoid injury to the religious susceptibilities of the adherents of that religion.

Rowan Gill reported for the public questions committee that there could be little objection to the Bill and that it was theologically sound regarding the equality of the sexes. The December 1983 Assembly discussed whether to support in principle the Federal Government's Sex Discrimination Bill 1983 but referred it back to the public questions committee for further consideration.⁴⁰[40]

In 1984 and 1985 Affirmative Action was discussed by the Federal Government as a means to remove discrimination from the workplace and allow all to compete for jobs on an equal basis. This recognised that women had been entering the workforce in increasing numbers, while the work they were employed for was not significantly increasing in status or responsibility.⁴¹[41]

4.2 'Woman pastor denied ordination by one vote'

The debate over Joyce Adele Davies' ordination revived the row over women's ordination. Unfortunately, the decision to ordain or actually not to ordain Adele was caught up in a controversy over the divorced status of the man she planned to marry, former South Australian Baptist minister Rev David Scott. She suggested, and the media reported, that the decision also related to her position as a woman applicant. The BUV maintained the decision was based on the divorce issue.

Adele Davies had been accepted as a candidate. The Candidates Acceptance and Ordination Committee (CAO) believed she had the gifts and was called. She had been Associate Minister at Ormond from November 1979 (one of three women ministers in Victoria), accepted by CAO in 1980 on Ormond's recommendation and placed on the list of probationer ministers, and was inducted at Port Melbourne in February 1981. In May 1981 she advised the General Superintendent and Whitley's Principal of her intention to David Scott. Her name was withdrawn from August 1981 General Council because of expected opposition. A committee met to review her situation and suggested no reason why her name should not go to General Council, which it did on 12th March, 1982 where a small majority approved her ordination.⁴²[42] However on 23rd April, 1982 forty-seven members of General Council called a special assembly. Others were urged to attend and rescind the approval for her ordination. The earlier motion to ordain her was rescinded by 177 votes to 176. This was publicised in the media along with Adele's comments that, "The common opinion is that some of the people who opposed my ordination did so because I'm a woman as well as being married to a divorced man."⁴³[43]

The BUV maintained the basis for rescinding her ordination was that she was marrying a divorcee and in questionable circumstances. Rev David Scott left his wife in January 1980. Then in what was at least an unfortunate set of circumstances, David Scott lodged papers for divorce in March 1981, then decided to marry Adele (friend, ministry colleague and counselor) before finalising his divorce in June. They gave notice for their wedding the next month in the *Victorian Baptist Witness* (July 1981) and were married in November 1981. Most of these details were revealed at March Assembly and repeated in a letter to council members and delegates from Rev. Ross Prout and Alan Grummet.⁴⁴[44] They argued the motion should be rescinded because the agenda item was vague, there was little time to consider the issue, and there was a need to discuss the issue without a particular ordinand being involved. They outlined the problem of divorce and the need for a minister's moral example and the integrity of their spouse;

In the ministry today a man's wife does play an important role – the integrity of a Pastor's wife must be beyond question. We believe this must be more so where the wife is the pastor – the integrity of her husband must be beyond question.⁴⁵[45]

Mr Prout later said that it had nothing to do with women in ministry but was about Christian ministers – male or female – setting an example.⁴⁶[46]

Her standing was then a matter of legal discussion in the Union, but ultimately she was still an applicant for ordination until the matter was resolved. Resolution came on 15th April, 1983 when General Council decided divorce would not automatically disqualify people from ordination but each case would be considered on its merits.⁴⁷[47] Apparently 'on the merits' of Adele's case, her approval for candidature was finally rescinded by 127 votes to 98 on 6th May,

1983. She said at that stage she would not reapply but would continue in ministry at Port Melbourne without the recognition of ordination.⁴⁸[48] Adele went on to do Clinical Pastoral Education at Peter MacCullum (1985) and in May 1993 completed her ministry at Port Melbourne. After one more pastorate and a fight with cancer, she retired from ministry in country Victoria.⁴⁹[49]

It is difficult to determine how much, if any, the moves against Adele Davies were because she was a woman, or whether anyone used the divorce as an excuse to reject her application as a woman. Furthermore, it is difficult to ascertain how the decision affected other women considering application. Certainly divorced people or their partners (women or men) may well have hesitated with their applications. Several ordained women reported in interviews that they felt it did have influence on the lack of other women applicants in the 1980s; the incident having 'scared them off' so that 'no one applied for years.'

4.3 Other women of the eighties

Susan Harris was ordained on the 7th October, 1984. Susan did her initial theological training at the Bible College of Victoria (BCV) as well as studying for ministry at Whitley and training as a psychologist. She was pastor at North Carlton (1983-86) when she was ordained and has since served in various churches and counseling situations; Abbotsford (1986-88, 93-), Clifton Hill (1989-93), Harrison Youth Centres (1989-90), Lowther Hall Anglican Girls School (1991-96), and as a psychologist in private practice (1995-).⁵⁰[50]

In 1985, one hundred years after the first Victorian Baptist missionaries Ruth Wilkin and Marion Fuller went to Bengal, Winsome Abbott was appointed President of the BUV, the first woman to fill this role in Victoria.⁵¹[51]

4.4 Limited opportunities

Ordained women still felt opportunities for them were limited. The Baptist Social Justice group raised the issue in 1988. Ross Langmead argued Christ abolished hierarchy and exclusion and that although the Early Church sometimes protected their reputation by limiting women's place, now there is no excuse for not including women at every level. However, ordained women did not feel included at every level. Marita Munro commented women might be called from within or to larger churches, but only under the headship of a senior male pastor.⁵²[52]

Marian Welford questioned the implicit racism that suggests it is not right for a woman to be ordained and preach to men in Australia, but is alright overseas for a woman missionary to preach to black men. ⁵³[53] Marian also expressed that she felt ignored at fraternal meetings and looked over in pastoral calls to larger churches. "I think that for many people while one half of the brain says, 'Yes, let's vote for women and ordination', the other half of the brain says, 'So long as we don't have to employ them.'" So the ordained women experienced a struggle with

securing pastoral positions. This is not, of course, a problem unique to Victorian Baptist ordained women. Leon McBeth reports most Southern Baptist women in ministry agree their biggest problem is not getting ordained but securing a placement in a church after ordination.⁵⁴[54]

Lay women could also feel their opportunities were limited. For example, the Victorian Baptist Lay Preachers' Society did not accept women lay-preachers into its membership even though the BUV was ordaining women for ministry, the irony of which was pointed out by Geoff Forster.⁵⁵[55] The society first accepted women into membership in 1995.⁵⁶[56]

4.5 Women in ministry course

Whitley College invited Distinguished Professor David Scholer from Chicago's North Park College to teach a course on 'women and ministry in the New Testament' in 1989. Scholer is an advocate for women in ministry and provided as a New Testament and early church scholar a solid course of teaching on the biblical basis for women in all spheres of ministry.⁵⁷[57] Many of the women ordained in the nineties and other women in ministry within the denomination were in that first course, and they describe it as a very significant watershed time. It continues to be taught today by Merrill Kitchen as BN 261.15 and women like Pastor Debbie Campbell suggest it be made compulsory for men and women training for ministry.⁵⁸[58]

The course was to prove to be significant for many women, but the practice of ordaining women was proceeding slowly. After the first two women were ordained in 1978 and 1979, it was five years before Susan Harris was ordained in 1984, the only woman ordained in the eighties. Progress was slow and it was a further six years before a fourth was ordained in 1991. ⁵⁹[59] The nineties, however, was to see a steady stream of applicants and almost every year a woman was ordained. The next section will recount part of the stories of the seven women ordained in the nineties and outline the moves that were made to raise the profile and exposure of women in ministry.

5.0 THE MOVES OF THE 1990s

5.1 Publicity and a support group

Tony Cupit, the BUV General Superintendent (1978-90), wrote an article on why he felt ministry for ordained women is not easy.⁶⁰[60] He pointed out the three women serve in small inner-city churches and said they have had a hard time getting ministry opportunities and across the board acceptance. They felt the article failed to recognise they may have chosen to serve in such situations rather than in more 'successful' larger suburban churches. The article, which had actually been prepared for another denomination's publication, suggested non-

ordained women in ministry have been preferred when churches appoint women to their pastoral teams. Understandably, this caused some embarrassment to the women concerned, and thus to Tony Cupit and the *Witness*. Geoff Holland as editor apologised in the next edition for the mix up, suggesting it was motivated by good intentions but was a 'little clumsy.'⁶¹[61]

Some good came out of the episode, however, other than the raising of the issues in the *Witness*. A group was proposed to bring women who had been ordained together with other women in ministry, some of whom were preparing for ordination. Marita, Marian and Susan (the three ordained women) all worked in the inner city or western suburbs, while many of the newer women in ministry came from the Eastern Suburbs. Their paths did not naturally cross, but it was felt interaction could be healthy and helpful for all parties. Thus the 'women in ministry' group was started. It met three or four times a year, at Whitley as a venue, and was coordinated firstly by Sally Burton and later by Marian Welford. The women involved describe it not as a group to stir for women's rights, but a support group for women that may be unnecessary one day as men and women recognise their need for partnership across the genders. (Cf. Section 6.5 Support groups.)

5.2 Involvement of women in the denomination

In 1991 a paper 'Involvement of Women in the Denomination' was tabled at June Assembly. This was not to continue the debate over women's ordination but to encourage the principle of "neither male nor female in Christ Jesus" and the need for excellence of leadership involving men and women. It recognised the BUV's openness to women in leadership but slow progress in the churches. Cultural role-models of men as leaders, men and women insecure with women in leadership, and women who are happy to put their energies elsewhere were identified as factors that slow the progress. The paper, amended after the December Assembly, included the following goals:

1. To encourage the discovery and exercise of spiritual gifts
2. To offer women the same opportunities as men (priesthood of all believers)
3. To recognise the sometimes different but important contribution made by women on committees, diaconates and elderships
4. To raise awareness of women's untapped gifts.

The suggested strategies included:

1. Regular *Witness* articles by men and women about involving women in leadership and women's contributions to theological thought and spirituality
2. Endorse and support the existing 'women in ministry' group
3. Involvement women in training at local and denominational levels

4. Encourage union committees to aim to increase percentage of women involved to recommended 50%, to reflect church membership statistics
5. Use inclusive language and New Revised Standard Version of the Bible at Union gatherings.

The report was presented by Sue Lanyon and Jan Croucher at June Assembly, 1992 and adopted.⁶²[62]

5.3 Women ordained in the nineties

Three women were ordained in the seventies and eighties. The nineties brought a fresh wave of women into the ranks of ordained Baptist women. Between 1991 and 1997, seven women were ordained. Two other women ordained elsewhere started ministry in Victorian Baptist churches.

Sally Burton was ordained on 16th October, 1991. Trained as a teacher (1965-66), Sally served in Papua New Guinea with the Australian Baptist Missionary Society (ABMS) from to 1984. On her return she worked as a secretary at the BUV office and Whitley, before commencing ministerial studies in 1987, the only woman candidate for some time. Her home church of Bulleen confirmed her call, though not without debate, by endorsing her application to CAO and then employing her as a pastoral assistant (1990-91) and associate pastor for pastoral care (1992-).⁶³[63] Sally served as president of the minister's fellowship in 1996 and serves on the ABMS national personnel committee.

Jill Manton was ordained on 14th October, 1992, the fifth woman to be set apart. Jill had trained as a teacher and been involved in ministry for twenty-three years as a pastor's wife (six years at Heathmont and seventeen at Kew). After her husband Peter's sudden death she wondered what to do with the rest of her life. She comments she would have laughed like Sarah if anyone had mentioned a ministry in her own right and ordination. Yet in 1987 Jill was surprised with the invitation to join the pastoral team at Ashburton. She asked, "Does it matter if I'm a woman?" and they affirmed, "Not at all! You have the gifts we're looking for and we'd love you to come." While at Ashburton she sensed a call to ordination. She observed that she was already practising the ministry of the word, sacraments and pastoral care and should submit herself to the testing of that call by the denomination and to any further study the college considered necessary;

I had always believed that long term pastoral leadership should be ordained leadership (there are always important exceptions). I believed the churches had the right to know their pastors had been trained biblically, theologically and pastorally, and that the denomination had tested them in terms of gift and call. I had to apply this to myself.⁶⁴[64]

Before her ordination, Ashburton presented Jill with gifts to remind her of the heart of her call, which she interpreted as a request;

Whatever else you do, or don't do in your life amongst us, please don't neglect to call us together under the Cross, to gather us around the Word of God and encourage us to tell our stories of God and cause us to hear the great stories of our faith in ways that make sense to us; and call us to sit together around the Lord's table to know repeatedly that at the heart of everything there is forgiveness, reconciliation and healing – and to send us out into God's world to be peacemakers, reconcilers, healers.⁶⁵[65]

Jill continues as associate pastor at Ashburton and for five years has been the (founding) director of Wellspring. She served on the Baptist Union of Australia Council in 1987, supervises ministerial candidates in spiritual formation at Whitley, and speaks widely on spiritual formation in theological education.⁶⁶[66]

Jan Croucher was ordained on 10th October, 1993. Like Sally and Jill, Jan had trained as a teacher (1956-7). She taught at Kogarah High (1969-71) and Strathcona (1979-81). In 1984 she commenced a part-time theology degree and continued teaching at Strathcona. Also like Sally and Jill, Jan responded to the call to ordained ministry after significant lay and pastoral ministry in her own local church where that ministry was proven and respected. In 1987 Jan's pastor at Heathmont Baptist approached her to consider joining the staff, at first for three months but as it turned out she served for six years and was ordained in the middle of that period.

In Jan's ordination talk, she said she was at first resistant to the call. She perceived the Protestant Reformation put the Bible into the hands of ordinary Christians and another reformation was needed to put ministry there as well. Although she did not want to set herself apart, she acknowledged God calls some to be leaders and pastors and they need to be properly qualified and commissioned. Ken Manley indirectly challenged her when he said at an Executive Council meeting, "I feel that many of our folk in pastoral ministry ought to do the right thing by the denomination and train for ordination." In speaking of her call she said; "The call of God throughout history and right through the Scriptures has always been a call to serve God and his people. That is God's call to me and my response has to be one of obedience."⁶⁷[67] Jan has served on executive council and in 1996 accepted a call to Syndal Baptist as Associate Pastor (children & family ministries).⁶⁸[68] She is married to Baptist pastor Rowland.

Jillian Stewart was the seventh woman to be ordained on 9th October, 1994. Her background includes being trained as a teacher and serving in India as a missionary. She has worked with the Australian Fellowship of Evangelical Students and Interserve. Ordination was not one of her life goals but God led her

home from India into pastoral ministry. She pastored at Moreland Road (1985-) and at Carey as middle school chaplain (1994-), and felt it was right to seek confirmation of her call from her local church and the Union; "Ordination for me meant the sharing of my sense of call with the wider community of Victorian Baptists, to seek their affirmation of God's hand on my life for ministry with the Baptist community."⁶⁹[69]

Gwenith Measham and Eileen Ray were ordained in October, 1995. Gwenith was born in New South Wales and brought up in Tasmania where she trained as a primary school teacher. From her teenage years she had sensed a call on her life for ministry, and so wondered about missionary service (which she says is what Christian service usually meant for a woman in 1963). She married Jack who studied at Whitley and where Principal Himbury encouraged wives to choose their own paths in ministry, whether a traditional pastor's wife [whatever that might be] or to find their own gifts and use them. Gwenith has found her own gifts, especially pastoral care. In 1986 Jack and Gwenith shared in an exchange ministry with an English pastor couple. She started towards her own theology degree in 1989 after commencing her first pastoral position church planting at Lara, as Associate Pastor to her husband Jack. They served together there for seven years (1988-95) before moving to Dandenong and branching out in separate churches, Jack in Dandenong and Gwenith commuting to Moreland Road. Gwenith has served on Executive Council and as a delegate to Assembly.⁷⁰[70]

Eileen Ray commenced studies at Whitley in 1989 with Gwenith and was ordained at the same service in October, 1995. Eileen also comes from Tasmania where she worked as a systems programmer and became aware of a call to ministry but could not candidate as a woman. She 'argued' with God, in part because she was unsure about whether women should be in ministry. Later in her ordination candidates' testimony for assembly she concluded;

As you can see, it has taken me a long time to get used to the idea that I would be called to ministry. I had no role models, no way of knowing that God had gifted me for this ministry. I pray that it will be easier for our daughters and granddaughters.⁷¹[71]

The Baptist Union of Tasmania had not yet discussed women's ordination and so after several years she came to Melbourne for theological study. Her husband Rob Allen found work in Melbourne and she found his willingness to change his career to allow her to follow her dream very supportive. While studying at Whitley she worshiped at Westgate Baptist community, later joining the pastoral team for three years (1991-94).

Eileen's second call was to Newmarket (1995-97), where Marian Welford had ministered and where Eileen was serving part-time when she was ordained. One day at Newmarket she talked to a man out the front of the church who said, 'You'd never catch me in there. I'm a homosexual.' Eileen replied, 'That doesn't

need to stop you. You would be very welcome in this church and a number of other Baptist churches.’ Later in the conversation the gentleman retorted, ‘Anyway, I wouldn’t go in there, they have a woman minister.’ Eileen did not reveal her identity but tells that story as an interesting insight into how negatively women ministers can be viewed. Eileen is currently between positions and is running spirituality courses, especially for women disgruntled with the established church.⁷²[72]

Meewon Yang was the tenth and most recent woman to be ordained by the BUV at the 12th October, 1997 ordination service. In Korea Meewon was brought up to believe women have no place in ordained ministry. When she sensed a call she was encouraged to ‘study theology and become a minister’s wife.’ She trained and worked as a teacher in her home country before coming to Melbourne and training for ministry at Whitley. She served with the Korean Baptist Church (1992-94) and then at Brunswick (1995-) responsible for multicultural ministry.

Meewon’s ordination statement rejoices at the opportunities that have opened up for her among Victorian Baptists. She is the first female ordinand from overseas (Korea) and was ordained with three other men from overseas non-English speaking backgrounds. Meewon grieves over ethnic exclusion and is passionate about the church welcoming everyone as equal, whatever their background, status, , gender, culture or race. She herself feels marginalised by gender, language and cultural barriers but hopes this can inspire other women and people from other cultures to also stand up and be counted in ministry. ⁷³[73]

5.4 Women not ordained by the BUV

Ruth Sampson and Iris Lawson are two ordained women serving churches of the BUV who were ordained elsewhere. Ruth Sampson was trained at Whitley and served on the pastoral team at Box Hill, but responded to a call to the First Baptist Church in Washington in November, 1989. She was ordained in the United States and returned to be Senior Pastor at Kew from December 1995. Ruth’s work and gifts encourage other women in ministry. Iris Lawson is a Churches of Christ ordained minister who was called from Ashburton Church of Christ by Surrey Hills Baptist where she was inducted in February 1996.

June Robertson trained in Victoria at Ridley (late 1980s) and Whitley (1991-93). She applied to CAO, but was without a church and was not accepted. So she went to Tasmania in January 1994 at the invitation of the General Superintendent Normal Pell to coordinate the pastoral development centre, a correspondence course in conjunction with the Institute of Theological Education. While there she accepted a call to pastor Georgetown Baptist (Aug 1994 – Jan 1998) and the elders thought she should be ordained and so asked if they could apply on her behalf. Tasmania’s pastoral committee had not encountered this unique approach before and wrote to June to ask if she would like to apply herself. Then at the half-year assembly in 1995 her ordination application was approved. Tasmania had debated and approved women’s ordination in principle after Eileen Ray

enquired but June is the first and only woman to be ordained in Tasmania.⁷⁴[74] She has recently returned to Melbourne and is interested in pursuing ministry options here.

Jeanette Matthews applied to the BUV for ordination and was knocked back but asked to re-apply. However, she accepted a call to Canberra Baptist Church and is currently exploring options for ordination with BUNSW.

No women (and only one man) are expected to be ordained in 1988. The second woman president Gwyn Milne, however, was appointed in 1998. Perhaps it was felt it was about time to have another woman in the role (and the other nomination was of another woman), though Gwyn is well respected in the Union. She was Associate Pastor for pastoral care at North Balwyn and now Templestowe and has served on Advisory Board for thirteen years. Other women have commented that having a woman as President and recruiting women for various BUV committees has communicated to our churches and to women in our churches the value of women's ministries. It will be interesting to see when the first ordained woman is appointed president.⁷⁵[75]

5.5 Women candidates

The BUV currently has three women candidates for ordination. Karen Newnham served alongside her husband, Rev Bruce Newnham, for eight years in Bangladesh (1983-87) and Malawi (1991-94) with the Australian Baptist Missionary Society (ABMS). Six years ago, prompted by her children's growing independence and a desire to share more fully in ministry with Bruce, she thought about ordained ministry. Over the last five years she has studied theology and ministry at Whitley and is completing her course of studies this year. Since 1996 Bruce and Karen have shared a role as associate pastors at Boronia Baptist and maintain an interest in ABMS by running Mission Awareness Youth Tours each year. Karen proposes to be ready for ordination in 1999.

Cheryl Williams is a public servant who works in crime statistics. She has also been a theology student at Whitley since 1991. In 1996-97 she served as a pastoral intern at Collins Street Baptist and has more recently been called as Associate Pastor at Moreland Road Baptist (1997-). She is a candidate for ordination, possibly in 2000.

Merridee Costello is another accepted candidate for ordination. She has studied part-time for several years while in Switzerland and then at St Kilda. She has been a pastor on the team at St Kilda (1989-95), where her husband Tim Costello was Senior Pastor. In 1996 she commenced chaplaincy work with the Council for Christian Education in Schools (CCES) at Brighton Secondary College. Her ordination candidacy and Whitley studies are now on hold.

5.6 Other women in ministry

This section lists the ministries of some women in Baptist ministry who (for whatever reason) have not pursued ordination. Some of these are in church pastoral roles and others work in other ministries. The list would not include all women in ministry in Baptist churches nor is it a comprehensive description of the extent of the ministries of the women listed.⁷⁶[76] Nevertheless, it does aim to give an overview of the type of ministry of a number of women from churches of the BUV.

Table 2 : Non-ordained women in ministry in BUV

Bronwyn Arnott	Associate Pastor (Young adults), Blackburn North 1997-
G Austin	Associate Pastor, Mordiallic
Adele Baker	Pastoral team member, Regent 1995-1998
Ruth Burrows	Pastoral Assistant, Bendigo (Edward St) 1988-
Dot Bussey	Associate Pastor, Syndal
Debbie Campbell	Associate Pastor, Upwey 1996-
Beth Davies	Secretary (1985-93), Director of training (1994-96) and Area Pastor (1996-), Crossway
Robbi Dawson	Associate Pastor, Port Melbourne 1988-?
Glynnis Dickins	Correspondence study coordinator, Bible College of Victoria (BCV) 1992-98 Pastoral team member, Surrey Hills 1994-95
Sally Edmonds	Youth pastor, Ashburton 1995-
Joan Fisher	Pastoral care worker, Brunswick Baptist 1995- Interim pastoral assistant, St Andrews Uniting 1997-
Ros Gooden	AFES staffworker 1964 ABMS missionary, Bangladesh 1965-83 ABMS editor, Melbourne 1983-1990 ABMS director Training & Personnel Development 90-
Lindsey Harding	Associate Pastor, Glenbervie 1994-
Lyn Hunter	Croydon Hills 1997-

Frances James	Pastoral care coordinator, Knox 1997- Part-time lecturer, BCV 1997-
Wendy Jones	ESA field worker, Benalla 1996-
Merrill Kitchen	Nurse Counselor, Royal Melbourne 1968-71 Missionary, Nazareth Hospital 1973-76 Girls Brigade Chaplain 1990- ETA lecturer & dean 1991- Whitley chaplain 1998-
Sue Lanyon	Pastorates with husband 1982-97 Honorary chaplain, Ballarat University 1989-92
Janice Marriot	Pastoral care worker, Morwell 1990-93 Associate Pastor pastoral care, Diamond Valley 1993-98 Associate Pastor, Blackburn North 1998-
Helen Marsh	Doveton Baptist 1993-
Heather McDonald	Geelong (Breakwater) Baptist 1988-
Jenny McSolvin	Eltham 1992-
Gwynyth Milne	Associate Pastor pastoral care, North Balwyn 1994-97 Associate Pastor pastoral care, Templestowe 1997-
Grace Munro	ABMS missionary, Zambia 1973-90 ABMS editor, Melbourne 1990-
Christal Richardson	Associate Pastor, Hampton 1996-
M Roberts	Associate Pastor, Mordiallic
Ruby Semple	Pastoral Assistant Doveton 1980-88
Trudi Skilbeck	BUV Solicitor and acting secretary 1994-
Jennifer Stewart	Ministries facilitator, Blackburn North 1996-
Shelagh Wilken	Lilydale 1985-92 Counselor, Syndal 1990-
Claire Wilkinson	Coordinator counseling centre Blackburn 1988-91 Associate Pastor Knox 1991-98 Lecturer Tabor College 1997-

A question worth asking in a study of women's ordination is why these women have not pursued ordination. Some feel ordination is simply not necessary, at least for them. They feel they can minister in a variety of ways without being ordained. Others are in ministry but still believe ordination and preaching is not appropriate for women; '1 Corinthians 11:3 [men's headship] is God's order of things. ... When it works, churches work. When we get things out of His order, then it fails.' Many women who were interviewed similarly felt precluded from certain areas of ministry until their understanding of Scripture changed. For a long time the apparent restrictions of 1 Timothy 2:11-15 inclined at least one woman away from ministry, but new possible interpretations gave her freedom to seriously consider ordination.

Some women feel the BUV idea of ordained ministry is too narrow or at least not broad enough to incline them towards ordination. One woman simply commented; 'the definition of ordained ministry within the BUV precludes any ministry other than that of pastor in a local congregation. As this is not a role to which I feel called, the option is not valid.' Ordination is not promoted for ancillary ministries like chaplains or teachers. Another woman does feel called to pastoral ministry at this stage, but wants to feel free to pursue employment outside the church throughout her working life. Ordination, she felt, may box in her employment and service opportunities.

Others feel ordination is not grounded in a biblical mandate as much as a functional approach to organising church and accrediting its leaders. The biblical mandate, in fact, is for all Christians to be ministers. Setting apart some by ordination can detract from this truth. As such, some women simply do not have the motivation to be ordained. One woman commented, 'I think we overdo it today in making it like another degree before you can be accepted for ministry' rather than simple recognition, commissioning and prayer.' Others also have perceived too many hurdles to entering the ordination process and so have decided on pastoral ministry without ordination or even another career path.⁷⁷[77]

The next section draws on the insights of Victorian Baptist women in ministry (ordained or not) and on the literature and BUV statistics to discuss implications and projections for women's ordination in coming decades.

6.0 ISSUES AND IMPLICATIONS FOR THE FUTURE

6.1 Encouraging women in ministry

Women are entering the ministry in increasing numbers. There are contemporary reasons for this and what women used to put up with is now seen as unacceptable discrimination. Advocates of women's ordination say the

church, where Scripture allows, needs to move with the times and should be pioneering in encouraging women to be all God made them to be, rather than trying to catch up with the world. This is seen as necessary not only for cultural relevance but for faithfulness to proper Scriptural interpretation, stewardship of the gifts given to the church (through women), and as a demonstration that the gospel breaks down barriers.

Women caution other women, however, that there is still not complete acceptance of women in ministry. Women can still expect barriers and opposition in some churches and areas. One young woman would counsel a young woman starting out towards ordained ministry, 'Not in your (or my) lifetime will your ministry be accepted by major sections of the church we love – much as it grieves the heart of God.'

ABMS worker Grace Munro observes that women of her generation have 'spongy foundations' in that they were not expected to do certain things (including ordination) and so unlike men were not given opportunities to prepare for it.⁷⁸[78] Thus, they themselves will probably never experience equality of opportunity, not just because of current attitudes but because they have not been as well equipped as men. Fortunately, much more is expected of girls and young women today and they are given opportunities to develop their gifts. Thus we can look forward to seeing more women in leading positions in our churches and denomination as today's girls mature. Rowland Croucher suggests it is possible that in the next century there will be more women in ministry than men, just as there are presently more women in other helping professions.⁷⁹[79]

Women do need to have their gifts recognised and intentionally affirmed. This is true of men also, though it has been suggested that because women are not generally expected to contemplate ordained ministry, they need extra encouragement. One woman who displays proven ministry gifts said;

I have never had anyone come up to me and say plainly [or] openly that they believe that God may be calling me to the ordained ministry, that they recognise gifts in me consistent with that calling ... and what am I doing about it? ... Perhaps ... God's people need to take more seriously the responsibility for discerning and nurturing the individual's gifts and calling.

Often it is left to the individual to put themselves forward (the very thing many non-ordained women in ministry say they have never had to do). Ken Manley has suggested that the Australian practice of ordination by the Union of churches (rather than the local church) has tended to diminish the local church's responsibility to recognise gifts, though there have been efforts to encourage local churches in this role.⁸⁰[80] Women do not want to see themselves or other women pushed into ministry just to get more women in ministry. Nevertheless, women (as much as men) who are sure of their call (to the task of ministry) and who have evaluated their gifts, ought to be encouraged to follow

that call and minister. Some women caution other prospective women ministers to lead humbly and not to prove a point, but to 'get on with it' without being held back by nor hung up on one's gender.

6.2 Creating opportunities and pastoral placements

It became apparent from the interviews that women need opportunities to test and develop their gifts. This begins as churches give young and lay women opportunities to serve. It is at its best when women can minister in public and leadership roles to the whole congregation, including preaching and serving as deacons. Without these foundations, it is difficult to expect women to know whether they have the capacity for pastoral ministry. Gwenith Measham says her Christian Endeavour days of studying the Bible, preparing and presenting little messages, and caring for others was good training and preparation for ordination.^{81[81]} A number of other women in ministry describe early opportunities for ministry and exposure to mission needs as part of their sense of call.

The BUV has been pioneering in ordaining women, but opportunities for ministry only come as local churches call individuals as ministers. Small churches sometimes find it difficult to attract men to part-time positions and so often have to rely on women. Larger churches can be more selective and so often are, especially for senior (in charge) positions. Women feel they may (or may not) find an initial ministry position, but may not be called to a second placement. Some have looked for positions in Baptist churches and gone elsewhere. Some women wonder what role advisory board can play in advocating for women. Advisory board may offer names and even encourage churches, in interim periods, to consider whether they would call a woman. In the end, however, they can not force churches to call anyone as the local church meeting has the authority to appoint pastors in Baptist churches.

Nevertheless, opportunities for women in the BUV are improving. Some claim no woman has received a second call until Jan Croucher was called from Heathmont to Syndal in 1996. Such a claim fails to recognise other women have moved churches while they were students, a number of non-ordained women have moved churches once or (in the case of Janice Marriot this year) twice, and some ordained women have received calls but not accepted them. Some churches that have never had a woman have told advisory board they are willing to consider calling a woman as much as a man.

6.3 Inclusive language

A few women are not bothered by non-inclusive language and believe it is a non-issue. They are often content to take masculine words as inclusive, for example understanding mankind as all people and brothers as brothers and sisters. Most

women in ministry are, however, at least sympathetic to others who may feel disenfranchised by such assumptions. Many others feel very awkward and disenfranchised with exclusive language and feel it is no wonder women cannot be in ministry when our language excludes them. Cheryl Williams comments;

If inclusive language and feminine images were used in sermons, scripture, hymns it would help women to feel more included in church life, help them to affirm any sense of call. ... Not all, but some women feel alienated by the constant use of masculine language and imagery, and, out of respect and love for both God and them, we should make the effort to change.⁸²[82]

The government, our schools and many churches are beginning to increase people's awareness of the need for inclusive language and attitudes. The church, for its part, should be striving for inclusive attitudes and language towards different gender, racial and social groups.⁸³[83]

6.4 Feminine imagery of God

Women responded in the questionnaires to the possibility of feminine imagery of God with varied response. Some are opposed to feminine imagery on the grounds that God is called "He" or "Him" in the Bible. Most do realise God is not actually male or bound by any gender but some hesitate at seeing God as female. One respondent wrote, for example; 'God is neither sex, but has qualities of both, clearly described in Scripture, but the use of God as "she" is ridiculous!'

No single image can define God, but broadening how we see God to include feminine as well as masculine aspects of God's character can help us embrace women's experience and help women see themselves whole and in God's image. ⁸⁴[84] Cheryl Williams again comments;

If we don't see God as having feminine attributes, or if we see God as giving gifts based on gender, we have boxed God in. We have failed to see the breadth and depth of our God. Our unwillingness to embrace different expressions of our life with God, perhaps suggests we have made God in our own image.⁸⁵[85]

While there are many masculine images of God in Scripture, there are also a good number of feminine images.⁸⁶[86] Seeing God as feminine helps some women and men approach God. Meewon Yang is comfortable with feminine and masculine images of God but finds different images useful for different occasions. Sometimes she finds Him very comforting but she finds it easier to go to Her to confess sin.⁸⁷[87] A combination of masculine and feminine images best reflect God's character in its wholeness.

6.5 Support groups

Women and men in ministry need mutual support from other ministers. Women may join local fraternals or denominational minister's fellowships.^{88[88]} Sometimes women feel the need for supportive groups with other women as with the 'women in ministry' group formed in the early eighties or other small groups. For example, five pastors have been meeting for four years as a mutually supportive women in ministry group in the Eastern Suburbs for the last few years. This includes ordained pastors Sally Burton and Jan Croucher as well as non-ordained pastors Gwyn Milne, Lyn Hunter and Janice Marriot. In 1998 they have adopted some of the Supervised Field Education (SFE) peer support material developed by Colin Hunter to become more structured in their support and professional development. Claire Wilkinson is secretary of an interdenominational women in ministry group that organises dinners and seminars. The Lausanne emerging women's network has been of support and encouragement to other women.

Women in ministry groups are not welcomed by all women. Some are convinced 'women's groups' preserve gender inequality and they look forward to the day when they are no longer seen to be needed.^{89[89]} It is undisputed, however, that women (as well as men) need a network of colleagues for support, resources and role models. This can come from other ministers who are men, but women colleagues have a unique role to play in support and role-modeling for other women.

6.6 Role models

For many women the only models of women in ministry were nuns, missionaries and pastor's wives. Fortunately today there are more role models who are engaged more broadly in leadership and teaching ministry. Women who have recently begun pastoral ministry speak of people like Barbara Allison, Barbara Baddley, Sally Burton, Jan Croucher, Merrill Kitchen, Jill Manton, Gwyn Milne, Marita Munro, Trudi Skilbeck, Jillian Stewart and Claire Wilkinson as encouraging role models. Nevertheless, one of the biggest felt needs is of role models, support groups, and mentoring for ministry candidates and for women following other paths in ministry.

The BUV recognises the need for greater representation from younger generations, lay people and women on union committees including advisory board and CAO which directly affect candidates for ministry. Gwyn Milne as President is a positive role model. A suitably qualified woman on the BUV ministry team could also be a good role model, perhaps a state wide appointment like Youth Director or Global Missions Superintendent. (Some local churches may have problems accepting a woman area superintendent.) Most women speak of women lecturers as positive role models, and Whitley has a good number of women lecturers (although no women professors). Without many women (or the churches willing to call them) as Senior Pastors, women say they

have little role modelling of ordained women pastorally responsible for churches, especially medium to larger churches (cf. Section 6.8 Future projections) .

6.7 Recognising women's contribution

Glynis Dickins contends the church of the twenty-first century needs the gifts and contribution of all members, not just men.⁹⁰[90] An English Baptist ministry student commented that having women ministers is not necessary to be kind to women or to make them happy so much as necessary for the health of the church as a whole.⁹¹[91] The church needs the ministry of gifted men and women, though there is debate about the distinctiveness of men's and women's contributions. Some argue women are no different from men in ministry while others recognise women may have different contributions to make than men.⁹²[92]

The contribution of women ministers does not have to be the same as men to be valid. Women do not always want to assimilate to a man's world when they are ordained to ministry.⁹³[93] They may have unique contributions in terms of different relational and preaching styles. Women may be more free with their emotions and in displaying vulnerability and so could help those women and men they serve to be similarly free. Men often find it easier to talk about their feelings with a woman. Many women say it is sometimes easier to talk to another woman about personal problems. When communicating, some say women tend to tell stories rather than share statistics, to relate their message to everyday life and to emphasise relational aspects. The predominance of women in associate pastoral care roles may reflect their particular aptitude for nurturing caring relationships. Further research into the different ministry styles of men and women could be fruitful to see whether such observations are accurate or only fanciful generalisations.

One of the most useful perspectives women may bring to ministry is a non-competitive approach. Although not unique to women, many women feel they possess a tendency for consulting rather than dictating, empowering rather than controlling, interacting rather than managing, and displaying compassion rather than dogmatism. Dr Janet Scarfe said when she was elected in 1989 as first president of the Movement for the Ordination of Women (MOW);

The ordination of women is a means to an end; it is not an end in itself. . . Those who support the ordination of women are striving to transform the church into a more just, more caring, less hierarchical and, I think, in many ways a less pompous organisation.⁹⁴[94]

If they are not forced to become like men, women may be in a unique position to help the church develop new paradigms for power and authority in leadership.

An ideal model is a true partnership between women and men that is not competitive but complementary. The 1991 discussion paper on women in

leadership included an immediate goal, ‘To recognise the contributions that women could make on committees, diaconate and elderships, while sometimes (very) different from that made by men, is nevertheless vitally important for their complementary role.’ A woman who has completed her training and exploring ministry opportunities commented, ‘I feel the church should recognise the differences between males and females and the strengths each sex offers and use them as complementary.’ Women’s ministry can be as effective as men’s, but liberation ought not be about women supplanting men’s ministries but building partnership between men and women. Janet West argues in her history of women in the Australian church *Daughters of Freedom* that we are yet to grasp the joy of ministry where men and women are complementary and in which the emphasis is on service rather than position.⁹⁵[95]

6.8 Future projections

Women are transforming the world in many spheres of life, according to Patricia Aberdene and John Naisbitt. Their increasing involvement in the public sphere, including the church, is not an attempt to replace patriarchy (the rule of men) with matriarchy (the rule of women), but a move towards cooperative partnership. Women are looking for equal opportunity and partnership with men in the workforce and the church. Aberdene and Naisbitt claim that to sustain any move from patriarchy to partnership a critical mass of involved women is needed. A critical mass, they argue, need not be 50% but between 5 and 20%.⁹⁶[96] Joan Fisher comments ‘It’s a chicken and egg situation. We need more ordained women to encourage more women and to “normalise” women in leadership for congregations.’⁹⁷[97]

In our churches this critical mass of involved women has been reached. Although there is room for more women, it is not abnormal to have a pastor in a Baptist church, at least in Victoria. The current BUV Churches directory shows that of 271 ministers, 36 (or 13%) are women. The 1996 census showed that of 1224 Baptist ‘clergy’ in Australia, 122 (9%) were women. Both figures are below the national average of 18% (of the 13 418 Christian clergy in Australia). *Pointers* provided the following table. ⁹⁸[98]

Table 3 : Gender of Clergy in Australia by Denomination in 1996

Source: Australian Bureau of Statistics

<u>Denomination</u>		<u>Men</u>	<u>Women</u>	<u>Percentage of women/ total</u>
Anglican	2036	321		14
Baptist		1224	122	9
Brethren	55	9		14
Catholics	1738	309		16
Churches of Christ	502	77		13
Lutherans	337	12		3
Orthodox	170	0		0
Pentecostals	1445	362		20
Presbyterian	592	23		4

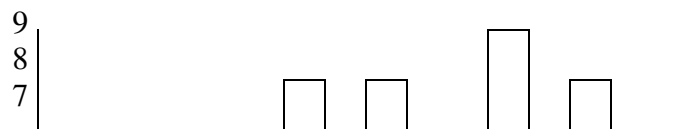
Salvation Army	588	671	53
Seventh-day	318	9	3
Uniting Church	1327	375	22
Total	10332	2290	18

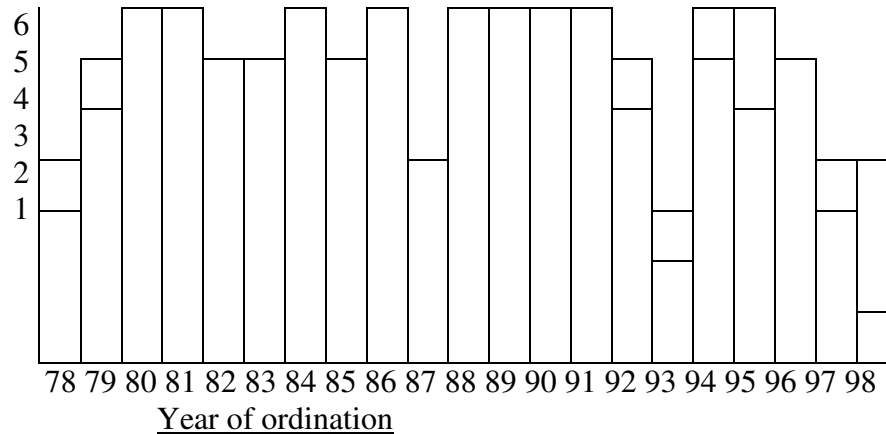
BUV statistics may look even less encouraging for women in the number of officially recognised ministers and especially senior pastors. This probably does not differ significantly from other denominations, some of which do not allow women to have full pastoral responsibility, and the BUV would be higher than other State Baptist Unions. Yet of 263 ministers on the official list of ministers, 10 (or 4%) are women. Further, of 169 senior pastors (having sole pastoral responsibility or leading a team), only 4 (or 2%) are women. Most women in ministry are in associate roles (32 women or 35% of associate pastors).⁹⁹[99]

Many women do feel gifted and called to specialised associate roles (cf. Section 6.7 Recognising women’s contribution). Some women do not want to pursue official recognition and ‘power’, but are content to minister and serve in ways they believe God has called them. Yet some women hope churches will call more women to senior roles. The 4 pastors (or 2%) serving in senior roles are Rev Iris Lawson (Surrey Hills), Sr Heather MacDonald (Geelong – Breakwater), Rev. Ruth Sampson (Kew), and Rev. Marian Welford (Interim at Brighton). Ruth is the only woman leading a pastoral team of any sort as she works with a youth pastor. It should be recognised there is not a large number of women pastors in Victoria, and from the small sample there are some that have the capacity to be senior pastors and that have been called to do so, but wanted to stay where they are. Furthermore, women have just started entering pastoral ministry and have only been ordained for the last twenty years. In Baptist churches the denomination can ordain women but not force churches to call them, which may be one reason Baptist churches have less women ministers than a more centralised denomination like the Uniting Church. It will take years for the percentage of women in ministry to catch up with men but the trend of more women entering the ministry is evident.

Over the last twenty years (1978-97) 10 women and 116 men have been ordained by the BUV. Thus 8% of ordinands in the last twenty years were women (compared with a total of 4% of ordained ministers on the official list). Over the last seven years (1991-97) 7 women and 35 men have been ordained. Thus 17% of ordinands in the last seven years were women.

Table 4 : Number of Women & Men Ordained in BUV 1978-1998¹⁰⁰[100]





Women and men ordained

The BUV has recognised women’s ministries in ordination and more and more women are pursuing ordination. There are not many women in senior positions, but there is only a small sample of women. It is only a matter of time for new women to feel God’s call to ministry and to senior roles, and for churches to recognise their capacity and call.

7.0 CONCLUSION

Ten women have been ordained by the BUV over the last twenty years. The openness to women in all kinds of ministry, including the ministry of word and sacrament, has become widespread. This essay focuses on the experience of ordained women. Relevant literature and primary documents have been surveyed but the main source of useful information was questionnaires and interviews of women in ministry. Janet West comments on the silence about women in Australian church histories, ‘Not only have the gifts of women been frequently overlooked by the church they have served, but the work and aspirations of women religious, missionaries, clergy wives and laity have been unsung for too long.’¹⁰¹[101] It is hoped the stories of Victorian Baptist women in ministry can enhance openness to women’s ministries and encourage other women in ministry.

Women have served in Baptist ministry but recently the prominence of women in ordained pastoral ministry has increased worldwide as churches have recognised gifted women and rethought Biblical hermeneutics. Among Australian Baptist Unions, the BUV has pioneered in the debate and practice of ordaining women. The late 1970s were especially pioneering years as first Marita Munro in 1978 and then Marian Welford in 1979 were ordained – the first Australian Baptist women to be set apart for ministry.

The progress slowed in the 1980s as Adele Davies’ approval for ordination was rescinded and women who had been ordained felt their opportunities were

limited. Susan Harris was the only woman ordained in that decade (1984). David Scholer's Women in Ministry course at the end of the decade gave a fresh impetus to women engaged in or preparing for ministry.

The 1990s have been a decade of increasing openness to women's involvement in ministry various levels. The Union encouraged women to get involved in denominational life and almost every year they have ordained another woman. Many of these women testify of the solid support of their local churches and acceptance of their call and place in ordained ministry. Although there may be still struggles, women in ministry are becoming more widely accepted.

The conversations with ordained women and other women in ministry did help reveal issues women in Baptist ministry face and some implications for the future. They feel constrained by exclusive language, and lack of role models and opportunities. Women will be able to take their place alongside men, they feel, when they have been encouraged and given opportunities to serve at all levels of ministry. The situation has been improving and the tide seems to have turned, but many women in Baptist churches could identify with Janet West's conclusion; 'Women in the Australian church have come a long way since penal days, but full emancipation is still not theirs. 'Daughters of freedom' they may be theologically, but in many churches they are still constrained.'¹⁰²[102]

APPENDICES

Appendix 1 : Possible interview candidates

This is the list used to send questionnaires. Not all of these women were sent questionnaires due to lack of contact details or lack of time.

ORDAINED MINISTERS

Sally Burton
Jan Croucher
Susan Harris
Iris Lawson
Jill Manton
Gwenith Measham
Marita Munro
Eileen Ray
Ruth Sampson
Jillian Stewart
Marian Welford
Meewon Yang

DEACONESS

Nola E. Davies

SISTER

Heather MacDonald

ORDINATION CANDIDATES

Meridee M. Costello

Karen Newnham

Cheryl Williams

POSSIBLE FUTURE CANDIDATES OR WOMEN IN MINISTRY

Jan Adams

Linda Apostolou

Bronwyn Arnott

G Austin

Adele Baker

Helen Blackwell

Carol Bill

Ruth Burrows

Dot Bussey

Debbie Campbell

Angie Chan

Winnie Cheung

Janet Costello

Jennifer Cronshaw

Adele Davies

Beth Davies

Prue Davison

Bronwyn Deans

Glynis Dickens

Jenny Eastwood

Sally Edmonds

Joan Fisher

Jill Friebal

Kerrie Godbold

Ros Gooden

Lindsey Harding

Lyn Hunter

Marion Innes

Esther James

Fran James

Jo Jarlett

Wendy Jones

Verl Jordan

Merrill Kitchen

Sue Lanyon

Janice Marriot

Helen Marsh
Sue McDonald
Alison McLeay
Jenny McSolvin
Gwynyth Milne
Grace Munro
Margaret Neate
Francesca Nuzzolese
Emma Parish
Karen Ray
Christal Richardson
Kylie Ridge
M. Roberts
June Robertson
Ruth Sandy
Trudi Skillbeck
Lisa Spratt
Jenny Stewart
Jenni Stokes
Christine Storey
Tracy Symmons
Joan Towner
Jenny Trebilcock
Shelagh Wilken
Claire Wilkinson
Maureen Williams
Wilma Zegelis

Appendix 2 : Questionnaire – Ordination of Women Among Victorian Baptists

Your Details

Name:

Date of ordination (if applicable):

Address:

Phone:

Ministry training

* What is your vocational background?

* Where did you train (and/ or where are you planning to train) for ministry?

Years Institution Qualification

* Did your ministry training cover areas that would challenge you as a woman in ministry?

* Did your ministry training cover feminist theology? Is feminist theology helpful for you?

* Have you any other comments or suggestions about training for ministry, particularly for women?

Call

* When did you first think ministry &/or ordained ministry was for you?

* Please describe your sense of call. When did it start & what factors helped you become aware of it?

* How important were the following factors in you pursuing ministry &/or ordained ministry?

(1-Very unimportant, 2-Unimportant, 3-Neutral, 4-Some importance, 5-Very important)

<u>Factor</u>	<u>Degree of importance</u>					<u>Extra</u>
<u>comments</u>						
Sense of personal call		1	2	3	4	5
Bible	1	2	3	4	5	
Prayer	1	2	3	4	5	
Encouragement of pastor	1	2	3	4	5	
Affirmation of congregation	1	2	3	4	5	
Encouragement of friends	1	2	3	4	5	
Example of other ministers ¹	2	3	4	5		
Example of women ministers	1	2	3	4	5	
(Who? _____)						
College lecturers	1	2	3	4	5	
(Who? _____)						
BUV staff	1	2	3	4	5	
(Who? _____)						
Minister's salary	1	2	3	4	5	
Minister's way of life		1	2	3	4	5
To get a ministry position	1	2	3	4	5	
Church requirement		1	2	3	4	5
Other?						
_____		1	2	3	4	5
_____		1	2	3	4	5
_____		1	2	3	4	5
_____		1	2	3	4	5

* Were there any other particular people, situations or books that encouraged you in your sense of call & path towards ministry?

* What (if any) Bible passages inclined you towards ordained ministry?

What (if any) Bible passages inclined you away from ordained ministry?

* Did lay ministry or ministry while a student open doors for (ordained) ministry?

Ministry experience

* What churches or positions (e.g. chaplaincy) have you ministered in?

Years _____ Church/ Institution _____ Position _____

* How often have you been responsible for &/or involved in the following ministry roles or activities?

(1-Very infrequent, 2-Infrequent, 3-Occasional, 4-Fairly frequent, 5-Often)

<u>Role</u>	<u>Degree of involvement</u>					<u>Extra comments</u>
Administration		1	2	3	4	5
Counseling	1	2	3	4	5	
In-service training	1	2	3	4	5	
Leadership meetings		1	2	3	4	5
Lecturing	1	2	3	4	5	
Prayer	1	2	3	4	5	
Preaching preparation	1	2	3	4	5	
Preaching	1	2	3	4	5	
(How many times/ month? _____)						
Supervising staff	1	2	3	4	5	
Supervising ministry students		1	2	3	4	5
Visitation	1	2	3	4	5	
Worship leading	1	2	3	4	5	
Other?						
_____		1	2	3	4	5
_____		1	2	3	4	5

* How have you been accepted as an ordained woman minister?

(1-Actively opposed, 2-Accepted after major hurdles, 3-Accepted with some hesitation, 4-Generally accepted & supported, 5-Very accepted & supported)

<u>Group</u>	<u>Degree of acceptance</u>					<u>Comments</u>
By other pastors at your church(es)?		1	2	3	4	5
By other pastors in the BUV?		1	2	3	4	5
By your congregation or clients?	1	2	3	4	5	
By people in the community?		1	2	3	4	5
By men		1	2	3	4	5
By women		1	2	3	4	5

Other issues

Do you meet with others for support in ministry? No/ Yes 1 group/ Yes more than 1

Other than yourself, who makes up the group(s)? Men/ Women/ Men & Women

Who set up the group(s)? Me/ Us/ Church/ My college / ministers/ Baptist Union

(Please circle the appropriate option)

- * How do you feel about inclusive language in worship?
- * How do you feel about feminine imagery for God?
- * Have you any comments about how your sexuality and your ministry relate?
- * How have you found balancing ministry and household duties?
- * Have you had any other particular issues that you feel are unique to women in ministry?
- * Have you any ideas how Victorian Baptists could encourage more women in (ordained) ministry?
- * What would you say to a young woman starting out towards ordained ministry today?
- * Would you be prepared to share your story and explore some of these issues further in an interview? YES / NO
- Would you like a summary of the final essay sent to you? YES / NO

Thank you very much for your input.

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9830 4361 / 015 234 020

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Canterbury 3126
Ph 9830 4361

20th February, 1998

Greetings from Canterbury.

Could you help me, I wonder, with your experience of women's ministry and ordination among Baptists in Victoria? This is for a Master's research essay that seeks to investigate:

- * The debate over the ordination of women among Victorian Baptists,
- * The experience of women who have been ordained,
- * The experience of women preparing for ordination, and
- * The experience of women in ministry who have decided not to pursue ordination.

Enclosed is a questionnaire overviewing your training, sense of call to ministry and experience of ministry. Please answer the questions that are relevant to your situation. Be assured of the confidentiality of your responses to this

questionnaire. If you could get the questionnaire back to me within a fortnight that would be great. (A Reply Paid envelope is enclosed.)

Your help with this would be appreciated. It is my hope that hearing something more of your story will help me and others understand how to encourage other women in their calling, especially those with potential for pastoral ministry.

Yours sincerely,

Darren Cronshaw.

Appendix 3 : Women's Ordination – significant events

1965	Pamela Stark and Barbara Rautman apply for ordination
1975	Marita Munro applies for ordination and discussion is restarted
1977, March	BUV general council approve women's ordination in principle
1977, July	Study group begins 'A report on the ordination of women'
1978, Oct	Marita Munro ordained
1979, Oct	Marian Welford ordained
1982, Mar-Apr	Adele Davies ordination approved then rescinded
1984, Oct	Susan Harris ordained
1988	Social justice group raised issue of opportunities for women
1989	David Scholer taught 'women in ministry' at Whitley
1990, Mar	Tony Cupit published article on women in ministry
1991, June	'Involvement of women in the denomination' tabled at Assembly
1991, Oct	Sally Burton ordained
1992, Oct	Jill Manton ordained
1993, Oct	Jan Croucher ordained
1994, Oct	Jillian Stewart ordained
1995, Oct	Gwenith Measham and Eileen Ray ordained
1995, Dec	Ruth Sampson inducted as Senior Pastor at Kew Baptist
1996, Feb	Iris Lawson inducted at Surrey Hills Baptist
1997, Oct	Meewon Yang ordained

Appendix 4 : Dates of women ordained by the BUV

Marita Munro	1 st October, 1978
Marian Welford	?7 th October, 1979
Susan Harris	7 or 14 th October, 1984
Sally Burton	16 th October, 1991
Jill Manton	14 th October, 1992
Jan Croucher	10 th October, 1993
Jillian Stewart	9 th October, 1994
Gwenith Measham	October, 1995
Eileen Ray	October, 1995
Meewon Yan	12 th October, 1997

Appendix 5 : Qualifications and placements of ordained women in the BUV103[103]

MINISTERS

- Burton, L.A. (Sally)** AUA (SA); SABTC & Whitley College.
ABMS missionary PNG 1967-84, Bulleen (team) 1990-
- Croucher, Jan R.** BA (SocSci), BTheol, LTh, DipRE: Heathmont (team) 1987-96, Syndal (team) 1996-
- Harris, Susan.** Dip TEC (IECD), BTh (ACT), BA, Grad Dip Adolescent & Child Psych (Melb); Clinical Member VAFT, MAPS (Ass).
Carlton Nth (team) 1983-86; Abbotsford (team) 1986-88; Clifton Hill (team) 1989-93; Harrison Youth Services 1989-90; Lowther Hall AGS 1991-96; Community Church of St Luke (Abbotsford) (team) 1993-; Psychologist in independent practice 1995-
- Lawson, Iris.** Surrey Hills 1996-
- Manton, Jill.** BA, MA, DipEd, Cert Spiritual Direction.
Ashburton 1987-; Director of Wellspring 1993-
- Measham, Gwenith.** TITC (Tas), BA [Ed], BTheol.
Lara 1988-95; Moreland Road 1995-96; Research Asst. Whitley College 1997-
- Munro, Marita.** BA, BD (Vic), DipEd, M.Th.
Clifton Hill (team) 1978-89; Evangelical Theological Association (1992-94), Lecturer in Church History and NT Greek, Whitley College 1995-; Moreland Road (Int) 1996; Carlton Nth (Int) 1997-98.
- Ray, Eileen.** BSc (Tas), BTh (Vic)
Westgate (team) 1991-94; Newmarket 1995- 97, Spirituality courses 1998-
- Sampson, Ruth M.** BA (Hons) (WA), BD (Vic).
Box Hill (team) 1974-77, 1988-89; First Baptist, Washington DC (team) 1990-95; Kew 1995-
- Stewart, Jillian.** MA (JNU India), BA (Melb) BD, TPTC.
Moreland 1985-96, Chaplain Carey BG Middle School 1994-
- Welford, Marian.** DipRE, BTheol (Vic).
Canterbury (team) 1969-71; Newmarket 1971-77; Thornbury-Westgarth (team) 1978-93; Chaplain Westhaven 1987-; Rosanna (team part-time) 1996-; Brighton (Int) 1998.
- Yang, Meewon.** B.Theol, A Dip Min, Dip Ed.
Korean (team) 1992-94; Brunswick (team) 1995-

DEACONESS

- Davies, Nola E.** Beechworth 1959-60, Brunswick 1960, Breakwater (team) 1973-86; Geelong East 1987-

Appendix 6 : Current placements of ordained women serving in the BUV

Sally Burton	Associate Pastor, Bulleen Baptist Church
Jan Croucher	Associate Pastor, Syndal Baptist Church
Nola Davies	Deaconess, Geelong East Baptist Church
Susan Harris	Community Church St Luke (Abbotsford), Psychologist in independent practice
Iris Lawson	Senior Pastor, Surrey Hills Baptist
Jill Manton	Associate Pastor, Ashburton Baptist Church, Director, Wellspring Director
Gwenith Measham	Research Assistant, Whitley College
Marita Munro	Lecturer, Whitley College Minister in association, Clifton Hill
Eileen Ray	Spirituality courses, between placements
June Robertson	Between placements
Ruth Sampson	Senior Pastor, Kew Baptist Church
Jillian Stewart	Chaplain Carey Baptist Grammar Middle School
Marion Welford	Chaplain, Westhaven Interim Pastor, Brighton Baptist Church
Meewon Yang	Associate Pastor, Brunswick Baptist Church

Appendix 7 : Women ordained by Australian State Baptist Unions

<u>State Baptist Union</u>	<u>Number women ordained</u>	<u>Names (positions)</u>
Victoria	10	(See Appendix 4)
New South Wales	0	
Queensland	0	
South Australia	2	Judith McAllister (went to Uniting church as a chaplain) & Sue Bruce (in SA between positions)
Tasmania	1	June Robertson (in Vic between positions)
Western Australia	104[104]2	Ann Harding (chaplain) & Jennifer Turner (associate/ team leader)
Northern Territory	0	

Australian totals	14	

Appendix 8 : BUV statistics of men and women in ministry

These statistics are from the BUV *Yearbook 1997-98*.

1. Listed ministers of the BUV

	<u>Official list</u>		<u>Pastors & church planters not on official list</u>	
	<u>Men</u>	<u>Women</u>	<u>Men</u>	<u>Women</u>
TOTAL	53	10	78	12
Including:				
Special denominational ministry ¹⁰⁵ [105]			14	2
Engaged in part-time ministry ¹⁰⁶ [106]	6		1	
Serving/ training overseas or ABMS		6		
Serving in another ministry		46	1	1
Retired		45		1

2. Pastors listed in the Churches directory

	<u>Men</u>	<u>Women</u>
TOTAL	235	36
Consisting of:		
Youth	11	1
Associate (inc. youth)	58	32
Solo	111	2
Senior (team)	55	1

3. Ministers in other capacities

	<u>Men</u>	<u>Women</u>
Home missionaries	3	
Probationer minister	1	
Deaconness		1
ABMS ¹⁰⁷ [107]	11	12
ABMS (inc associates, in training and on leave) 14		14

Appendix 9 : Women in ministry not on the BUV 'Pastors and Church Planters' list

G Austin (Mordialloc)
Adele Baker (Regent)
Helen Blackwell (Euroa)
Ruth Burrows (Bendigo)
Dot Bussey (Syndal)
Debbie Campbell (Upwey)
Angie Chan (Chinese – Central)
Winnie Cheung (Chinese – Central)
Janet Costello (Elsternwick)
Beth Davies (Crossway)
Prue Davison (Traralgon)
Glynis Dickens (Surrey Hills, BCV)

Sally Edmonds (Ashburton)
Joan Fisher (Brunswick)
Kerrie Godbold
Ros Gooden (ABMS)
Fran James (Knox, BCV)
Wendy Jones (Benalla, serving in another ministry)
Verl Jordan (ABMS)
Janice Marriot (Blackburn North)
Sue McDonald
Jenny McSolvin (Eltham)
Grace Munro (ABMS)
Margaret Neate (ABMS church planting)
Emma Parish
M. Roberts (Mordialloc)
Rev June Robertson (may also be added to the official list)
Claire Wilkinson (Knox, retired)
Maureen Williams (Cohuna)
Wilma Zegelis (Heathmont)

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