



St Mark's
Review

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No. 228, May 2014 (2)

TAKING STOCK

the joy and challenge of
ordained women in the
Anglican Church of Australia

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Taking Stock: the joy and challenge of ordained women in the Anglican Church of Australia

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Passover Moon

Passover moon reddened doors
Brush with hyssop and with blood
Oh perfect lamb, oh bitter herb
Death walks the streets and seeks to visit
Young son sleeps then is gone
Cry out woman for your arms are empty
Death has her prize
But captives ransomed

Passover moon reddened Lord
Offer hyssop dipped with wine
Oh perfect lamb, oh bitter herb
Death walks the streets and seeks to visit
Sacrificed the Begotten son
Cry out woman for your arms are empty
Death has her prize
But captives ransomed

Passover moon reddened flaws
Take the bread take the wine
Oh perfect lamb oh risen Lord
Death walks the streets and seeks to visit
But now the battle truly won
Cry out woman for your heart is full
Death took her prize
But became the fool

*Hazel Davies
6 April 2009*

Editorial

This collection of articles arose from a celebration. In 2012, women had been ordained to the priesthood of the Anglican Church of Australia for 20 years and numerous events were held across the country to mark the anniversary. These included a conference organised by MOWatch, the daughter body of the Movement for the Ordination of Women (MOW), which reflected on the experiences of women clergy and the state of the church after their admission to all levels of ministry and leadership, at least in most dioceses. These reflections also gave testimony to continued gender-based challenges and resistance to ordained women's ministry and leadership. Questions arose: how can we move to a more healed and integrated church?

Following the conference a number of women discussed the possibility of surveying the Anglican ordained women in Australia to learn more of their experiences in ministry. A publication was suggested to contain the survey results, some reflections on the past 20 years and some commentary on future directions. Two themes emerged strongly: leadership and reconciliation. This special edition of *St Mark's Review* is the fruit of these conversations.

A national survey of all ordained women in the Anglican Church of Australia was conducted, entitled 'Taking Stock'. The first section of this edition of *St Mark's Review* is dedicated to the survey results. It is accompanied by papers from Dr Janet Scarfe and Professor Gary Bouma, both of whom undertook surveys in the 1990s. Inasmuch as it is possible, with different surveys adopting differing questions and methodologies, they compare the 2013 results with those of the earlier surveys, highlighting some trends.

The second section contains reflections on leadership. Carolyn Tan, a Perth lawyer and lay member of the General Synod Standing Committee, writes on leadership in both the secular world and the church, noting the various axes on which power is exercised: male/female; clergy/lay. Sarah

Macneil draws on her own experience as an ordained woman over the last two decades and urges the church to be more conscious of the dynamics of power relationships in its life. Kay Goldsworthy, the first woman to be consecrated as a bishop in the Anglican Church of Australia, remembers the journey to 2012. She then points to a new generation of women who are priests and to their task of working out what it means to be a woman in ordained ministry today.

In the third section, four writers consider the theme of reconciliation. In an interview, Karen Kime, Archdeacon for Indigenous Clergy in the Diocese of Canberra & Goulburn, speaks of the cultural gulf she has experienced as an indigenous woman in Australian society and in the Anglican Church and of the need for reconciliation to be a long-term goal. Rebecca Newland describes the theology underpinning the very practical steps taken towards unity when the inner city congregation of St Philip's in O'Connor (Australian Capital Territory) practically doubled overnight with the arrival of a large group of Sudanese refugees.

Cathy Thomson continues the reconciliation theme with a thoughtful paper on differing readings of what reconciliation might involve, challenging readers to examine their own assumptions about what it means. Sarah Bachelard rounds off the collection with her essay on 'insiders' and 'outsiders' arguing that new forms of institutional belonging are needed to reflect God's transforming and reconciling life. True reconciliation cannot occur without inner transformation, both of the individual and the community.

The contributors offer this special edition of *St Mark's Review* in the hope that it will inform and challenge our readers as well as celebrate the richness and diversity of the ministry of women as deacons, priests and bishops in the Anglican Church of Australia.

Heather Thomson and Sarah Macneil

Taking Stock

A survey of women ordained in the Anglican Church of Australia

Heather Thomson

Introduction

In 2012 the Australian Anglican Church reflected on the 20 years since its historic decision to admit women to the priesthood, and the tumultuous times leading up to that point. A book was published to honour the occasion, to recall the history and consider its influence: *Preachers, Prophets & Heretics: Anglican Women's Ministry*, edited by Elaine Lindsay and Janet Scarfe,¹ with book launches in Sydney and Melbourne accompanied by seminars.

In November 2012 a conference was held in Canberra to celebrate the twentieth anniversary of women's ordination, organised by MOWatch² and entitled, 'And your daughters shall prophesy'. Stories and anecdotes were shared about women's experiences of ordained ministry, many of which were positive and affirming and were a testimony of their acceptance by the

Dr Heather Thomson is Acting Head, School of Theology, Charles Sturt University. Heather attended her first demonstration for women's ordination at the General Synod in Sydney in 1977 and was a founding member of the national Movement for the Ordination of Women in the early 1980s. Now on the Doctrine Commission of the Anglican Church of Australia, she has maintained an interest in feminist theology, ecclesiology and reconciliation.

church. This was enhanced by the presence at the conference of the three women who were bishops of the Anglican Church of Australia at the time.

There were, however, anecdotes showing that discrimination against women in ordained ministry still exists in a variety of forms. While such anecdotes gave us some idea of the experiences of individual women clergy, it was difficult to know how much one could generalise from them. There was a need, therefore, for some empirical data from which to determine whether there was continuing discrimination, how much, where it was coming from and how it may be appropriately addressed. Of interest also was a better sense of women's positive and fulfilling experiences of ordained ministry, 20 years on from their ordination to the priesthood.

The 'Taking Stock' survey fulfils that role. It is not the first national survey since 1992. Janet Scarfe, when National President of the Movement for the Ordination of Women (MOW), conducted a national survey in 1993 of women ordained to the priesthood in the previous year. 'Lip Service is Still a Problem,'³ was reported in *The Bulletin*, 21 December 1993, pp. 32–34. 'Taking Stock', conducted in 2013, is a 20 year follow up to 'Lip Service'.

One other national survey of women clergy was conducted in 1996 by Gary Bouma, commissioned by the General Synod's Women's Commission.⁴ Since the Women's Commission no longer exists, it cannot commission any follow up surveys.

The 'Taking Stock' report is offered to the Anglican Church of Australia to enable and promote discussion of ordained women's ministry so that we may know its benefits and address gender and other issues raised in the survey for a more holistic and healed Church. It further fulfils the request of the International Anglican Women's Network that national Anglican Churches provide the Women's Network with feedback on women's experiences of ministry.

Method

Once the idea of a national survey was conceived at the MOWatch November 2012 conference, I took on the role of Principal Researcher. Since I was Associate Head of the School of Theology, Charles Sturt University (CSU), I had access to the University's support and ethics approval processes that others did not. Working with me was a reference group: Sarah Macneil, Sarah Bachelard and Janet Scarfe. Once questions were drafted I took them to the reference group for comment and revision. Other social researchers were

also consulted in the drafting and revision of questions. The draft survey was sent to the CSU School of Theology Ethics Committee which made further refinements before sending it to the CSU Human Research Ethics Committee, where it was approved (protocol number 2013/079).

I decided that the best survey tool for reaching the most possible respondents throughout Australia and ensuring their anonymity was 'SurveyMonkey', for which CSU offered technological and other support. Responses to the survey could be sent to a website and respondents' email addresses could not be seen or identified. No-one would have access to the responses besides me as Principal Researcher and the CSU administrator of 'SurveyMonkey', Gail Fuller, thus ensuring confidentiality and anonymity.

Before the survey was sent out, I sent an email to all Diocesan Bishops and Archbishops in the Anglican Church of Australia to let them know the survey was imminent; to assure them of its ethics approval and of its endorsement by my Director, Bishop Tom Frame; to relay its purpose and to ask that they encourage their women clergy to participate. A few very supportive responses were received.

A database of all ordained women in the Anglican Church of Australia was created from the online *Australian Anglican Directory*, with Elizabeth Palmer as Research Assistant for this purpose. The total came to just over 800 – women deacons, priests and bishops. This number included a significant portion of elderly clergy, about 100 of whom were born before 1940 and 200 in the 1940s. Some of those were retired, a number still going strongly, but quite a few without email addresses. That, as well as the geographical remoteness of some women clergy, meant that about 60 had no email addresses with the *Directory*. To those I posted out printed copies of the survey along with stamped, self-addressed envelopes for the survey return. I received back 24 postal surveys, which I entered into the online survey tool. The survey was sent to the email database on 28 June 2013, with three weeks to respond. A few more responses came in during the week after, which I accepted. In total, there were 435 responses.

While the survey contained no questions that were compulsory, and a number of respondents did 'skip' questions, there was nevertheless a high level of participation in the qualitative questions with hundreds of replies received for each one. There were also comments invited in response to the quantitative data, particularly the tables in relation to possible experiences of discrimination, which received hundreds more responses. When

the 'Taking Stock' survey report is printed out with all the qualitative data included, it is a document of 263 pages.

The following report therefore is not exhaustive. As well as reporting the quantitative data, it offers a comprehensive summary of the different experiences and views expressed in the qualitative short-answer responses. The report draws out common themes while also noting different experiences of leadership and ministry expressed in the data, and puts forward the recommendations the respondents have for changes to the culture, structures and policies of the Anglican Church.

The high response rate to the qualitative questions is evidence of the desire of the respondents to have a voice. The Report therefore includes a generous number of quotes from respondents, although the respondents themselves remain anonymous. In this way, those who participated in the survey will have their voices heard and will speak in their own words about their joys and challenges of ordained ministry. I have endeavoured to listen carefully and to represent faithfully the range of voices in this survey, as well as some of the common experiences to which they give testimony.

The responses have been lightly edited to correct any errors of punctuation, spelling, grammar and style, and to remove any content that may identify respondents or anyone they have named. The removal of information is marked by an ellipsis (...), and any words or phrases added for sense and meaning are marked in square brackets.

'Taking Stock': Survey Report

The following questions provide a profile of survey participants: permanent deacons, transitional deacons, priests and bishops. For ordained women, the permanent (distinctive or vocational) diaconate includes those whose vocation is to diaconal ministry as well as those who are 'permanent' because, although they may feel called to the priesthood, their diocese does not ordain women to priestly orders. This becomes an issue in some of the qualitative data.

Question 1 shows the numbers and percentages of participants by clergy position.

Q1: What position do you currently hold?

Answer Options	Response %	Response Count
Permanent deacon	16.7%	71
Transitional deacon	3.3%	14
Priest	79.1%	337
Bishop	0.9%	4
answered question		426
skipped question		9

Question 2 shows that responses were received from all over Australia, and from every diocese except those in which there are no women clergy: North Western Australia and The Murray.

Q2: In which diocese are you currently serving? (Note: This question is optional and, if you believe it could identify you, please omit it.)

Answer Options	Response %	Response Count
Adelaide	5.4%	22
Armidale	0.2%	1
Australian Defence Force Chaplaincy	0.5%	2
Ballarat	0.5%	2
Bathurst	3.0%	12
Bendigo	3.2%	13
Brisbane	15.8%	64
Bunbury	2.7%	11
Canberra & Goulburn	9.4%	38
Gippsland	3.9%	16
Grafton	2.5%	10
Melbourne	17.2%	70
Newcastle	6.4%	26
Northern Territory	1.2%	5

Answer Options	Response %	Response Count
North Queensland	2.7%	11
North West Australia	0.0%	0
Perth	8.4%	34
Riverina	1.2%	5
Rockhampton	1.0%	4
Sydney	5.9%	24
Tasmania	4.4%	18
The Murray	0.0%	0
Wangaratta	2.5%	10
Willochra	2.0%	8
answered question		406
skipped question		29

Nearly half the respondents worked in metropolitan areas (47.8 per cent), just over a quarter in small regional centres with the same number in rural areas. The rest are in large towns and in remote regions, as shown in Question 3.

Q 3: In which of the following locations is your current ministry practised? You may choose more than one if applicable.

Answer Options	Response %	Response Count
Remote	4.4%	16
Rural	26.8%	98
Small regional centre or township (population 5 000 – 50 000)	26.8%	98
Large regional centre (population >50 000)	13.7%	50
City / Metropolitan	47.8%	175
answered question		366
skipped question		69

Question 4 gives the breakdown of respondents by age group, the highest score for 61–70 year-olds at 39.4 per cent. This reflects the generally older population in the Anglican Church, as well as the fact that women could not be ordained to the diaconate until 1986 and to the priesthood until 1992. Many had to wait for years for this opportunity, and were therefore already middle aged or in later life when they were ordained.

Q 4: What age group are you in?

Answer Options	Response %	Response Count
21 – 30	1.6%	6
31 – 40	4.6%	17
41 – 50	10.2%	38
51 – 60	27.9%	104
61 – 70	39.4%	147
Over 70	16.4%	61
	answered question	373
	skipped question	62

Experiences of Ministry

The short-answer section of the survey began with questions on the most fulfilling and the most challenging experiences of being an ordained woman. Two follow up questions, on ‘What has been most disappointing?’ and ‘What would you miss most if you could no longer be in the ministry?’ were designed to contribute to the first two questions from slightly different angles. The responses to these last two will not be reported on here, since there is significant overlap.

The purpose of the question on the fulfilment of ministry was to gain an understanding, from their own words, of what it feels like for women clergy to fulfil their vocation. It is encouraging to see a strong sense of fulfilment, even in difficult or challenging circumstances. Common words that emerged in responses include ‘a joy’, ‘humbling’, ‘rich’, ‘rewarding’, ‘an honour’ and ‘a privilege’.

Q 5: As an ordained woman, what is the most fulfilling aspect of your ministry?

Answer Options	Response Count
answered question	383
skipped question	52

The responses fell mainly into two main categories. The first focused more on pastoral work, the second on leadership, though some responses mention both. The following is a representative sample from the 383 replies.

The 'Awesome Privilege' of Pastoral Ministry

- ◆ Being involved in people's lives one-on-one has been the most enormous privilege.
- ◆ Always, always – the people with whom I get to interact. A close 'second' has to be that finally I was able to do the ministry I believed I was called to do when I was 9 yrs of age!
- ◆ Pastoral ministry that allows one the space to enter peoples' lives in times of great distress and the trust that comes with that. It is a most humbling experience which I am always amazed by. It defies words.
- ◆ The myriad of pastoral relationships I enjoy with the members of my parish, and being accepted quite naturally by the parishioners as the incumbent of the parish.
- ◆ Deep conviction that I am where God wants me to be. It has taken many years for what I perceived was God's call to come to fruition in my life. Reaching out in ministry to others and journeying with them is a very special blessing.
- ◆ I find pastoral care as an ordained woman particularly rewarding, and have found my priesthood enables me to pastor in richer ways, in more reconciling ways, than previously in my lay life.
- ◆ Being honoured by the opportunity to minister as an ordained priest is in itself miraculous. I have been so blessed to minister

with honour and respect. I have always appreciated the ministry of funerals/grief counselling.

- ◆ I minister in an Anglican School and the most fulfilling aspect of this ministry is being able to nurture the faith development of young people. Most of the people I minister to have no other contact with the church or Christians. There are also opportunities for ministry to staff and families that result from my presence. I have conducted baptisms of staff children, funerals and memorial services. I feel that my ministry is truly fulfilling the mission of the church.
- ◆ As a full time paid Chaplain for a Police Force, I found soon after I commenced ... that this ministry was what I was born to do. I find it incredibly fulfilling to spend my time 'loitering with intent' with any of the nearly 7000 members. I really feel a tremendous privilege to listen when they come for counselling, and I marry them, baptise their children and do funerals for their parents/ siblings and sadly sometimes their children.
- ◆ The awesome privilege and responsibility of being a 'God-person' and shepherd of the parish and the wider community. During the recent floods (26 January 2013) which inundated ... my ministry areas: listening to people's tragic stories, their trauma at losing home, livelihood, pets, stock, food and keepsakes, followed by unemployment for many has been a challenge which is fulfilling. The hope symbolised by [Anglican] Disaster Relief fund payouts, vouchers and ... hampers is tangible in people's faces. It is fulfilling ministry in the margins and on the edge.
- ◆ Time spent ministering to the men and women held in prisons. This proved, for me, an experience for which I give thanks to God: ministering in the name of Christ to the unloved, the outcast and the marginalized.
- ◆ Absolute joy in serving in a congregation that is placed in a low socio-economic area.

The 'Honour of Leadership'

- ◆ Leading God's people in every aspect of parish life and in the life of the faith community in its interaction with the wider community has definitely been the highlight. The extent to which God has enabled me to become a competent priest whose authority and leadership the congregation respects, has been an unexpected and delightful confirmation of my calling.
- ◆ Being ordained enables me to be who I have long felt called to be. As a parish priest I love my involvement with people at key times in their lives. I enjoy leading worship and preaching and I value being able to witness very openly in the wider community to the Christian faith, lived the Anglican way, as a life-giving, intelligent and reasonable response to the gift and meaning of our lives.
- ◆ The honour of leadership. Seeing people respond to my leadership and being empowered to move into their own ministry position. Also waking up every day knowing that God has a plan to use me and to heal other people ... I would say the most fulfilling aspect is in the healing ministry.
- ◆ As a leader able to work alongside clergy and communities as they exercise the ministry and mission of Christ. The ability to influence policy and identify leaders in the church.
- ◆ Leading the people of God in worship through the celebration of the Eucharist as we give thanks for God's love and forgiveness evidenced in the saving death of Jesus Christ.
- ◆ A sense of fulfilment in being able to function as a priest at the Eucharist and in sacramental ministry; being able to demonstrate within and outside the Church the feminine aspects of God; being a sign of Jesus' inclusion of and valuing of women in his ministry; finding a sense of belonging, rightful place and priestly identity that validated a call to ministry received many years ago.
- ◆ The integrated nature of priestly ministry and parish life. I particularly love the sacramental and the contemplative and also teaching and pastoral aspects of ministry. It is a great joy to serve in my

being and in my doing and to facilitate the growth of individuals, groups and the parish as a whole in their relationships with God, with one another and with the surrounding community.

- ◆ The sense of being recognised as a person of faith, who has skills and gifts, and has been trained, licensed and ordained as a priest, and who has the authority and expertise to preach and to spiritually lead a parish. It is fulfilling to know that I am accepted, and have a place as servant and shepherd of my own and Christ's flock.
- ◆ Being able to lead 'the people of God'. This has been deeply rewarding, interesting, positively challenging, fascinating; a learning and growing experience and a great privilege.
- ◆ Having the privilege of celebrating the Eucharist with the people of God. I LOVE celebrating the Eucharist, and having that personal closeness. It is also very fulfilling to share that closeness with others.
- ◆ Presiding at the Eucharist and ministering to the people. What a privilege!! I am truly blessed.

Q 6: Please describe the biggest challenge you have faced in exercising your ministry as an ordained woman.

Answer Options	Response Count
answered question	380
skipped question	55

About half the responses to this question answered in terms of their experience as an ordained *woman*, some qualifying that if they were asked what was their biggest challenge as a *clergy person*, their answer would have been different. On this basis, a small number commented that they have experienced no particular challenges as an ordained *woman*. The rest in this half commented on challenges they have met based on gender issues. The other half answered in terms of the challenges of ministry more generally, which they have faced as ordained women. These challenges may not be gender-based and may be challenges shared with their male colleagues, but

they cannot be separated from their being women. That is, they may suffer from these same challenges in ways different from their male colleagues.

The responses to this question will be presented under subheadings, moving from those more overtly associated with gender issues to those more generally concerned with ordained ministry. The subheadings present the material in roughly descending order, from the most commonly commented on, 'Continuing resistance to women's ordination and leadership', to 'Working within a boy's club', 'Gatekeepers and bullies', 'Clergy titles', the 'Lack of respect for the Diaconate and Non-Stipendiary Ministries', 'High expectations of women clergy', 'Work/life balance', 'Long-distance ministries', and 'The age factor'.

Resistance to women's ordination and leadership

- ◆ I have found that much of my work is educational and I have had to overcome some gendered prejudice. I dislike patronising language and have found that liberation for all is slow in coming.
- ◆ The assumption [in my diocese] that if I hold the position that women can preach I am sinful, or at least not taking the Bible seriously as an evangelical.
- ◆ Being taken seriously. Even now, as a grandmother and after 20 years of ordained ministry, my credentials and experience continue to be questioned.
- ◆ Standing firm with grace in the face of those who believe women cannot exercise leadership in the church.
- ◆ I have not felt that there was a straight or overt challenge that I could not face. The conservative evangelical men don't want too much contact. In fact they have an avoidance issue when it comes to a woman in ministry. But, I am not affected negatively by it. The challenge is so small, the opportunities so many and much greater.
- ◆ Misogyny from both men and women. Usually ordained men and lay women, and not many, but enough to cause real pain. Blocking, tantrums, gossip.
- ◆ Negative projections about women priests from both men and women within and outside the church; reluctance on the part of

some parishioners to accept women in priesthood, even avoiding ministry from a woman. This negativity towards women in leadership has been painful as it strikes at identity and gender issues, which I cannot change. Hostility and lack of respect from some male clergy and male laity has been hard to tolerate.

- ◆ Often I have encountered resistance in parishes from members who don't see women as having an authoritative role. Most often this has come from other women in ministry roles in the parish such as wardens, and leaders of groups.
- ◆ When I was made a regional archdeacon, one of the clergymen in my archdeaconry was anti-women's ordination. It was really difficult to exercise authority under those circumstances.
- ◆ Actually becoming ordained. I had to wait 20 years for my diocese to pass the necessary legislation, and am still waiting for them to pass it to enable me to become a priest.
- ◆ To come up against an ordained male priest from Sydney who did not believe that I should have been in the same parish as him. This was in Tasmania.
- ◆ Being the only woman priest in the area in which I served, knowing the majority of the male clergy were either blatantly anti-women priests, or very undecided.
- ◆ The occasional 'traditional male' who has a view that a woman should not teach a man. In many cases this has been overcome by genuine compassion, respect, listening and service.
- ◆ The challenge is that I cannot exercise my ministry in any real way because not only am I a woman, but my theology is unacceptable [in my diocese], so I may not minister in any but tiny parishes.
- ◆ In my first curacy, I was placed with a misogynist priest who didn't believe I, as a female, had the right to be in the sanctuary. He felt I was a lonely middle aged woman with empty nest syndrome who thought ordination would be a good idea.

- ◆ When I entered formation for ministry, I found the group of recently ordained clergy with whom I trained to be very receptive and encouraging on the ordination of women. However, an increasing number of male clergy from both Evangelical and Catholic perspectives who do not support the ordination of women entered the diocese during my early years of ministry, which made the training environment very difficult, divisive and isolating at times.
- ◆ Accepting 'the Call' myself! Having been brought up in the belief that women could not participate fully in the life of the Church – to find the courage to acknowledge and then answer God's call in a hostile 'family' environment. Always stepping out in courage to take up the authority of an ordained person.
- ◆ Not feeling that I can attend Church Planting training or seminars as there is a part of the Church that sees only men as Church planters. Also having to check before attending Preaching Conferences to see if women are accepted at them.
- ◆ Staying sane and gracious whilst serving in a parish with a priest from the Diocese of Sydney who for the 10 years of his appointment denied me nearly all opportunities to be a Deacon.

Working within a 'boy's club'

- ◆ The church is still a 'boys club'. Male clergy as well as elderly parishioners are often either very condescending or threatened by the idea of a young (under 40) woman priest. They can cope with you better if you are incompetent as this sets them at ease and they can treat you like a child. I often have to feign ignorance to set people at ease. An educated, competent female leader is still a foreign concept.
- ◆ The biggest challenge has been exercising my ministry in a large bureaucratic organisation. Men are expected to 'stand their ground', whereas an ordained woman is perhaps expected to 'give ground' or be a 'soft touch'. A woman can be viewed as difficult or a bitch when holding firm to a position.

- ◆ It has seemed to me that I am only saved from being ‘Father’s little helper’ by the fact that I happen to be a good preacher and congregations have responded positively to this. It would be nice if my extensive life experience could be seen as being in its own way as valuable as many years of overt ministry.
- ◆ Being ‘heard’ as a woman. In order to have a voice I have had to learn the language of ‘menspeak’ which seems to dominate church councils.
- ◆ Being overlooked, almost as non-existent, among a group of male clergy. Not included in the blokey business.
- ◆ When in parish leadership, finding ways to be a ‘strong’ leader while not becoming merely a female version of authoritarian male clergy leadership.
- ◆ I believe the women of this diocese who are not ‘scary’ are seen as nice girls rather than competent co-workers with the men, worthy of leadership, who have many skills from previous work areas. Our backgrounds are never remembered or considered.
- ◆ Women are not ‘nurtured’ or ‘trained’ for leadership. It has been a complex journey finding my leadership voice that sits with both the need to make a positive difference in the communities in which I have served and to do so with personal integrity.

Gatekeepers and bullies

- ◆ Having the situation of bullying male parishioners who seem to think they can get their way while the male Vicar is away, either with power plays at vestry or by direct challenge. This has happened in more than one parish but each time I have been up to the challenge. I am not intimidated by any bully – male or female.
- ◆ In another Diocese where I was a Deacon I was bullied out of two different positions with a change of leadership. I was regularly ostracised by male colleagues.
- ◆ Bullying by Parish secretaries. Unfortunately these women see themselves as ‘running the parish’ and respect the ministry of

only the Rector. This is very destructive, and serves only to destroy the parish.

- ◆ Learning how to stand up to male bullies during change processes, which means having to understand the competitive model of leadership that they come with as well as holding my own collaborative model.
- ◆ Older men – senior clergy, some retired and older senior lay church leaders – who quickly resort to abuse and bullying when they don't get their own way or due to their ego they are not able to be other than the father, a patronising position.
- ◆ Standing up for gospel values when confronted by angry, dominant men and women; attempts to bully me into passive agreement. Being sworn and shouted at, things being thrown at me and threatening behaviour from a member of church council.
- ◆ Enduring the bullying and abuse in a staff team from the senior minister, and finding no support or justice from the wardens or indeed the bishop, even though the rector's behaviour was outside the guidelines for Safe Ministry and contrary to their ordination vows. This situation resulted in my being 'let go' from my position. I was fired.
- ◆ The dynamics which the 'mindes of local traditions' hold tightly. They are sometimes reluctant to make decisions in case they make a mistake and are forever reminded by others.
- ◆ The challenge is about stinginess and reluctance regarding hospitality. The present parish has a biscuit police person who monitors how many biscuits children may be eating. Persistent monitoring and inclusion/exclusion behaviours and attitudes.

Clergy titles

- ◆ My husband gets 'Father ...' while I am mostly referred to by my Christian name. We ask that both be called 'Rev'd'. Some people take more notice of a message delivered by my husband than by me.

- ◆ I've been called a 'so-called priest' and regularly I am identified as 'Mrs' while my male colleagues are 'Father'.
- ◆ The Diocese is still male dominated and there is a type of smugness when clergy gather with males still referring to each other as 'Father' and living the glory days of them being elite (which is now not the case!).
- ◆ I am regularly irritated by the male clergy need to be called 'Father'. The problem of naming is not going to go away unless we all resolve to use our baptismal titles – our Christian names. Sadly, the powers that be only perpetuate the liminal space in which female clergy find themselves for lack of a name. A document was produced giving the proper ways to address clergy, and it made it clear that while male priests are happy to be called 'Father', calling female priests 'Mother' is icky. In essence, it would be perfectly acceptable, according to that document – affirmed by the Archbishop himself against the protests of female clergy – to introduce 'Fr Bob' in one breath and 'Mary Jones' in the other, both of them priests.

Lack of respect for the Diaconate and Non-Stipendiary Ministries

- ◆ Being seen to have a diaconal ministry that I am authorized by ordination and license to carry out yet being controlled and 'supervised' in many aspects of that role by some of my colleagues.
- ◆ I have loved being ordained [as a deacon], it is so right for me and where God is using me. The challenge is other clergy who say, 'Oh, a deacon ... neither fish nor fowl'.
- ◆ As a permanent Deacon, lack of acknowledgement by the Priesthood – including women priests!
- ◆ As a female vocational deacon my greatest challenge has been facing the question, 'When are you going to be ordained a priest?' It appears to me that in ordaining women as priests the vocation of the deacon has been marginalized.

- ◆ Convincing the leadership that God's call to the diaconate is a firm and valid call and that the servant ministry is a very fulfilling and valuable one.
- ◆ Being ignored by the patriarchal hierarchy and treated differently to male deacons. Being paid differently to them and being discriminated against. Also the lack of respect I faced daily.
- ◆ The biggest challenge is not so much my gender, but that I am non-stipendiary. There is not the same support, supervision and continuing formation given to non-stipendiary as to stipendiary priests. This lack damages the Church as it is not good stewardship of personnel resources. There are more limits to leadership roles as well.
- ◆ Being made non-stipendiary, so that I cannot be paid, even for weddings and funerals. It is not the money but feeling of lack of respect and lack of position. I worked for the Diocese as a lay woman and was given opportunities that I haven't been given as an ordained woman. I retired a few months ago and feel much happier being a 'Retired Priest' than being a non-stipendiary active priest.
- ◆ Being a non-stipendiary, part-time priest and working two other jobs. The first makes me largely 'hidden' to the diocese and the wider church but this could apply equally to male non-stipendiary priests. I wonder whether there are more female non-stipendiary priests than male. The other jobs make me less available to fulfil my ministry within the church although it still occurs in the 'world'.

High expectations of women clergy

- ◆ The biggest challenge was during the first five years of ordained ministry when expectations of newly ordained women were very high. It was not possible to change the church overnight, as many people assumed, and this caused a great deal of frustration and anger, sometimes abuse, towards me.
- ◆ Women priests must earn respect by excelling. Male priests are given it simply because they are priests.

- ◆ Early on it was the challenge of perceivably being 'better' than the blokes, or even as 'good' as some of the women who had been out-there trail blazers. Although it was a very exciting time in those early days, I was very aware of feeling watched and assessed. It took a long time to trust that God had called and equipped me to serve as an ordained woman as I was, not once I'd reached a standard I thought I had to achieve, or that the church was expecting of me.

Work/life balance

- ◆ It is a challenge to maintain a balance in life that takes into consideration my age, my family commitment and my need for refreshment.
- ◆ The biggest challenge is time, always more to do than time to do it with the very real possibility of burn out.
- ◆ Time and assistance in a small parish – little or no admin help, with massive amounts of time spent at my computer.
- ◆ The biggest challenge for me is balancing family commitments and priorities with full time work. It feels like the Anglican Church is still not set up for working mothers in ordained ministry.
- ◆ 'Keeping all the balls in the air', looking after 10 diverse rural congregations as well as station folk.

Long-distance ministry

- ◆ [The size of my diocese] is a huge challenge as we all have to contend with communication and ministry across great distances.
- ◆ The isolation of ministry in a small remote community.
- ◆ Travel. I travel 800 km a week in my parish.
- ◆ The need for pastoral care in rural and remote areas.
- ◆ Being obedient to a system under stress – management pressures, long distances required to fulfil diocesan commitments, the failing of traditional church methods to maintain worshipping numbers.

Age

- ◆ How the Christian and secular world responds to a young woman priest. You don't know who is for you and who is against you.
- ◆ For me as a young woman, age has been more of an issue than gender. Right from when I first offered for ordination people have been asking about life experience, maturity. I don't know if young men have the same troubles, quite likely they do. I think we younger ones look even younger than we are because most of the people in the church are a lot older.
- ◆ This parish is the first time I've been a Rector and I'm their first female priest. I was only 27 when I came here. So it took a while for some people to feel comfortable with a young, female priest as rector. Not sure how much of that was age and how much gender. I heard a lot about how little 'life experience' I had! It took probably 12 months for that to completely settle down. Right now I am juggling going back to work after maternity leave – feeling torn between ministry and my 3-month-old bub. It feels like I have two 24/7 callings, which is pretty tiring. But my parish is very supportive.
- ◆ As a 'late-bloomer' I sometimes find myself a bit invisible in mixed clergy gatherings because of my age and gender combined.

The following questions were more specifically focused on whether women ordained in the Anglican Church of Australia are experiencing disrespect or discrimination on the basis of their gender, and if so, what sort, how much, and where it is coming from. Question 7 begins this enquiry with an open question about whether the respondents feel they have been treated with the same respect as their male colleagues. On the positive side, 16.5 per cent answered 'Yes, in all ways', and very few answered 'Mostly not' or 'Rarely' (a total of 3.4 per cent). On the other hand, that does leave the majority in the middle, a total of 80.2 per cent, who answered 'Most of the time' or 'Sometimes'.

Q 7: In your experience, have others in the church treated you with the same respect as you feel they treat your male colleagues (i.e. fellow deacons, priests or bishops)?

Answer Options	Response %	Response Count
Yes, in all ways	16.5%	65
Most of the time	62.1%	244
Sometimes	18.1%	71
Mostly not	3.1%	12
Rarely	0.3%	1
	answered question	393
	skipped question	42

Respondents were invited to comment on this question. A number of themes emerged which are worth mentioning here. Some wanted to reinforce their positive experience of being respected ‘in all ways’, including by those who have reservations about or disagree with the ordination and/or leadership of women.

Of those women who did not feel that they have been treated with the same respect as their male colleagues, a variety of reasons was given. Most comments were about the few exceptions to what has been an otherwise positive, respectful reception of their ministries in the church. A common qualifier was that experiences of disrespect came from ‘just the odd few’. Other comments reiterated the lack of respect for the Diaconate as a ministry with its own integrity and vocation, and for Non-Stipendiary Ministries and the issue of clergy titles, raised also in response to Q6.

For those who did experience some discrimination, further questions enquired into what it was and how they would rate it on a scale.

Q8: In comparison with your male colleagues, please indicate how you feel about the following statements:

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree	Rating Count
You have had the same opportunities for ministry	5.8% (22)	29.1% (111)	11.8% (45)	38.8% (148)	14.4% (55)	381
People in the church consider that you are just as capable of leadership	0.5% (2)	10.9% (42)	11.9% (46)	58.2% (224)	18.4% (71)	385
People in the church consider that you are a more capable leader	1.6% (6)	21.7% (83)	52.4% (200)	18.3% (70)	6.0% (23)	382
People address you by using appropriate and respectful titles	3.4% (13)	13.8% (52)	26.5% (100)	42.9% (162)	13.5% (51)	378
People do not use a title when they address you	4.2% (16)	20.4% (78)	26.7% (102)	35.9% (137)	12.8% (49)	382
You are given less support	11.3% (43)	34.1% (130)	26.8% (102)	22.0% (84)	5.8% (22)	381
You are given more support	10.7% (41)	42.1% (161)	37.7% (144)	8.1% (31)	1.3% (5)	382
You are given unwanted support	16.2% (62)	47.6% (182)	25.1% (96)	10.2% (39)	0.8% (3)	382
You are not given support that is wanted	10.0% (38)	33.2% (126)	22.9% (87)	28.2% (107)	5.8% (22)	380

Taking Stock: A survey of women ordained in the Anglican Church of Australia

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree	Rating Count
You are treated more favourably, as someone special	12.4% (47)	47.1% (179)	28.7% (109)	10.5% (40)	1.3% (5)	380
You are treated less favourably, as someone less valued	14.3% (54)	40.7% (154)	29.1% (110)	13.8% (52)	2.1% (8)	378
You have had fewer opportunities for advancement	9.4% (35)	32.6% (122)	24.6% (92)	23.3% (87)	10.2% (38)	374
You have been denied opportunities for advancement	12.7% (48)	34.4% (130)	27.8% (105)	16.4% (62)	8.7% (33)	378
You have had equal opportunity for advancement	9.5% (35)	22.2% (82)	27.0% (100)	33.5% (124)	7.8% (29)	370
You are given more lower-status roles	12.9% (49)	37.5% (142)	25.6% (97)	19.3% (73)	4.7% (18)	379
You have been denied roles for which you are well qualified	12.6% (47)	38.0% (142)	20.9% (78)	21.9% (82)	6.7% (25)	374
You feel happier in ministry	0.8% (3)	4.3% (16)	28.8% (108)	42.1% (158)	24.0% (90)	375
You struggle in your ministry	18.3% (69)	43.7% (165)	24.1% (91)	12.7% (48)	1.3% (5)	378
You don't feel you belong so easily	18.3% (68)	36.1% (134)	20.2% (75)	20.5% (76)	4.9% (18)	371

Overall, a fairly healthy picture emerges from the results of Question 8, as ordained women compare their experiences with their male colleagues. A total of 66.1 per cent either 'Agree' or 'Strongly agree' that they are happier in ministry compared with their male colleagues. A further 76.6 per cent 'Agree' or 'Strongly agree' that 'People in the church consider that you are just as capable of leadership.'

Of some concern is that, in response to the statement, 'You have had equal opportunities for advancement', 31.7 per cent either 'Disagree' or 'Strongly disagree'. A similar percentage overall (34.9 per cent) disagree with the statement, 'You have had the same opportunities for ministry'. This means that about one third of ordained women feel that they are disadvantaged in terms of ministry opportunities in the church.

The data for each of these statements needs to be read carefully, since some ask for responses to a positive statement and some to a negative. All the statements in this table were to be assessed 'in comparison with your male colleagues.'

There were some comments received on Question 8 which qualified the answers given. These concerned:

Differences over time and place: Those who have been ordained for ten to 20 years found that experiences of discrimination changed over time, or from place to place. Even those who have been ordained recently, and have had more than one ministry placement, found that the respect and support given them differed from one ministry setting and/or diocese to another. Choosing from which experiences to answer was a challenge.

Gender is only one factor: It was acknowledged that gender is only one factor in experiences of discrimination. Ministry position was another – those who are non-stipendiary or in the diaconate, for example, are not looking for, and are likely to lack, opportunities for advancement, as are those in some chaplaincy positions. Some mentioned age as a factor in lack of opportunities for advancement, since they were ordained too late for such opportunities or are too young to have received them yet. Race was also a factor: 'Most of my issues in the church are racial not gender.'

Gender was also seen as only one factor in why one might struggle in ministry. Other reasons given included lack of resources and the sheer demands of ministry – matters that male clergy may also struggle with. Alternatively, reports of positive treatment and respect were acknowledged

as being based on factors beyond gender, such as experience, competence and leadership skills.

Servant ministry is not ambitious: A few women clergy commented that the questions were alien to servant ministry and a distraction from getting on with the job. Being ordained meant serving God, whether one was male or female. While some also acknowledged the need to find out about possible discrimination, a few were concerned that the questions on advancement and opportunities were inappropriate because they were about ambition. Further, the general focus on discrimination in relation to fellow male clergy was thought to be loaded.

This survey is very heavily loaded. I suspect you're going to end up concluding that Sydney is backward because they are less progressive than everywhere else re: the ordination of women. This survey feels like it is full of leading questions. I LOVE being an ordained Sydney Anglican.

The question of clergy titles: Most of those commenting on the use of clergy titles pointed out that as clergy they invite or encourage the use of their Christian names in their congregations, with the use of 'Reverend' for more formal settings. The use of Christian names was not seen by them as disrespectful or discriminatory, only when fellow male clergy in the same congregation or local ministry group insisted on formal titles for themselves ('Reverend' or 'Father'), while at the same time referring to women clergy by their Christian names.

Q9: To what degree have you experienced any of the following forms of discrimination? Please rate according to the scale 0 = no experience of discrimination in this area to 4 = great deal of discrimination in this area.

	0	1	2	3	4	5
Gender stereotypes restricting who you want to be	30.9% (118)	24.1% (92)	19.9% (76)	16.5% (63)	8.6% (33)	382
Exclusively male language	18.6% (71)	22.6% (86)	23.9% (91)	19.9% (76)	15.0% (57)	381

	0	1	2	3	4	5
Assumptions about leadership based on stereotypical male attributes	20.2% (77)	20.2% (77)	21.0% (80)	24.7% (94)	13.9% (53)	381
Unfounded complaints made against you	59.9% (229)	19.4% (74)	7.6% (29)	6.8% (26)	6.3% (24)	382
Verbal abuse	57.2% (218)	19.2% (73)	7.9% (30)	10.8% (41)	5.0% (19)	381
Emotional abuse	44.2% (169)	18.6% (71)	14.1% (54)	13.4% (51)	9.7% (37)	382
Physical abuse	87.7% (334)	6.3% (24)	2.6% (10)	1.0% (4)	2.4% (9)	381
Sexual harassment	74.8% (285)	14.2% (54)	5.8% (22)	3.1% (12)	2.1% (8)	381
Bullying	42.8% (163)	18.4% (70)	10.8% (41)	13.9% (53)	14.2% (54)	381

For those who have experienced discrimination, Question 9 shows how they rated it on a scale from 0 to 4 (4 being the highest degree of discrimination) according to a number of categories. It is interesting to note that for most categories, '0' has the highest result, the exceptions being 'Exclusively male language', and 'Assumptions about leadership based on stereotypical male attributes' where the highest result in each of these categories is 2 and 3 respectively. This means that for the other categories, more women scaled their experiences of discrimination at '0' than for any other number on the scale.

This is surely good news. Nonetheless, another way of looking at it is that although 42.8 per cent said that they had experienced '0' bullying, that means that 57.2 per cent *have* experienced bullying in varying degrees from minor (18.4 per cent at category 1) to the highest on the scale (14.2 per cent

at category 4). ‘Bullying’ and ‘Exclusively male language’ are the top two at the high end of the scale.

For those ordained women who indicated that they have experienced discrimination, a follow-up question was designed to find out where this discrimination was coming from. In part this was to challenge assumptions, for example, that it is only from men, or only from the laity. As Question 10 shows, discrimination comes from women as well as men, clergy as well as laity, although ‘Fellow male clergy’ and ‘The hierarchy of the church’ rate as the highest sources.

Q10: If you have experienced any of the forms of gender discrimination listed in the previous question, please indicate on a scale of 0 to 4 where the discrimination has come from. 0 = no experience of discrimination from this source to 4 = high level of discrimination from this source):

	0	1	2	3	4	5
Male lay members of the church	34.0% (119)	25.4% (89)	18.0% (63)	13.4% (47)	9.1% (32)	350
Female lay members of the church	32.9% (115)	28.0% (98)	17.4% (61)	15.4% (54)	6.3% (22)	350
General laity	50.7% (170)	30.1% (101)	11.9% (40)	6.3% (21)	0.9% (3)	335
Fellow male clergy	27.2% (95)	28.1% (98)	16.6% (58)	18.1% (63)	10.0% (35)	349
Fellow female clergy	69.0% (234)	15.3% (52)	8.0% (27)	5.0% (17)	2.7% (9)	339
The hierarchy of the church (those in authority over you)	41.5% (145)	20.6% (72)	13.8% (48)	12.0% (42)	12.0% (42)	349
Family members	83.0% (288)	8.6% (30)	4.0% (14)	2.6% (9)	1.7% (6)	347

In a 20-year follow-up survey, one question of interest is whether experiences of discrimination have lessened over time. Is it a thing of the past, or has discrimination at least decreased considerably, for ordained women?

Surprisingly, Question 11 shows that it is alive and well: 60.6 per cent say they have experienced it 'Within the last 5 years'.

Q11: If you have experienced any forms of gender discrimination, when did this mainly occur? (You may select more than one answer if necessary)

Answer Options	Response %	Response Count
Within the last 5 years	60.6%	189
6 to 10 years ago	35.3%	110
11 – 20 years ago	30.1%	94
More than 20 years ago	17.3%	54
You are welcome to comment further on this question.		105
	answered question	312
	skipped question	123

There are a few reasons why there may be a high percentage response for 'the last 5 years'. First, for those women ordained in the last 5 years, 100 per cent of the discrimination they may have experienced will be during that period. Nevertheless, as the tables below show, only 27.4 per cent of deacons and 23.2 per cent of priests were ordained in the last 5 years. Therefore, this can be only a partial explanation.

Q12: How many years have you been ordained to the diaconate?

Answer Options	Response %	Response Count
Less than 5 years	27.4%	20
5 – 10 years	27.4%	20
11 – 20 years	28.8%	21
21 – 30 years	16.4%	12
	answered question	73
	skipped question	362

Q13: How many years have you been ordained to the priesthood?

Answer Options	Response %	Response Count
Less than 5 years	23.2%	78
5 – 10 years	28.6%	96
11 – 20 years	48.2%	162
	answered question	336
	skipped question	99

Second, there may be something of a backlash against women’s ordination as some of the qualitative data suggests: even in dioceses that ordain women as deacons, priests and bishops, those dioceses also ‘house’ male clergy who are against the ordination of women, at least beyond that of deacon. Some of these male clergy are reportedly ‘rude’ and restrict and challenge the ministry of ordained women, although others show respect and grace.

Question 14 was designed to follow through on experiences of discrimination, asking about complaint mechanisms available for those who needed them.

Q14: Does your current diocese have formal complaint mechanisms which you feel you could trust if you wanted to make a complaint about gender discrimination in the church?

Answer Options	Response %	Response Count
Yes	78.4%	268
No	21.6%	74
You are welcome to comment further on this question.		110
	answered question	342
	skipped question	93

Participants were invited to comment further on this question: 110 did so. Of the comments offered, some reiterated why they answered ‘Yes’, while most were explanations for why they answered ‘No’. While it needs to be kept in mind that the ‘No’ response makes up only 21.6 per cent of the responses

overall, the comments in this category are disturbing and require attention if complaints about gender discrimination are to be suitably addressed.

Comments on the 'Yes' response

- ◆ I feel fully confident in my current diocese that if I was subjected to gender discrimination I would be heard and procedures put in place to investigate and deliver outcomes.
- ◆ I have no complaints about the current leadership of this diocese.
- ◆ In the diocese I now work in I find it is a place where there are many mechanisms available where I would be comfortable to take such issues.
- ◆ I have answered yes, and overall that is the case – but there have been cases where the mechanisms have let colleagues down.
- ◆ Our Archdeacon and Bishop are very supportive and open to any conversations.
- ◆ I have never experienced any discrimination in my ministry. However if I ever do, I feel confident that I could speak to my senior minister about it, or speak to our Archdeacon for Women's Ministry, or where appropriate contact the Professional Standards Unit and have my complaint taken seriously.

Comments on the 'No' response

- ◆ In this diocese, my experience has been that a complaint is likely to bring further mistreatment. The victim ends up being the accused.
- ◆ Formal mechanisms exist for sexual abuse or harassment, but so did the last Diocese and they didn't work. Even the new legislation on bullying had no teeth and was ineffectual in dealing with the issue. Added to that, the hierarchy didn't think that bullying was possible and were not willing to listen or act. I think my present Diocese is more open to listening, but I find it hard to trust in processes any more.
- ◆ I am told that when we experience problems in this diocese, the bishop and archbishop do not support you – it is your problem.

The complainants are listened to, but our story isn't heard. I know I have to survive here and highlighting problems will only count against me.

- ◆ If it was an issue of sexual harassment, or other forms of physical or verbal abuse I believe we do have such procedures in place. I don't think there is any process for dealing with attitudinal gender discrimination based on so called Biblical values. That remains sacrosanct in the minds of men (and women) who subsume us because God says so. *Fait accompli!*
- ◆ I don't know what the diocese has, and I doubt if I would use it – fear of backlash.
- ◆ When I had reported bullying, the offender was informed. He began to harass me again.
- ◆ It has a system, but until we can go to outside sources (this means a change in the structures so as the church comes under common law and employs priests as employees) there is no real support. I did use our professional standards but when it came to being sidelined there was no suitable process I was able to engage.
- ◆ ... in a previous diocese where clergy were being bullied by their bishop it was clear that the very structures put in place to care for them actually worked against them.
- ◆ The mechanism is there but I am not sure about the people in control of the system. I believe that in order to protect people experiencing discrimination, the people reported to should be outside the diocese.
- ◆ I have been advised by those who care about me not to make complaints when I have experienced discrimination, as they would adversely affect my career and my safety in ordained ministry.
- ◆ No, because it involves people within the hierarchy too concerned about 'my dirty laundry' being aired. The major person involved is clever and would twist the stories to being my weaknesses in ministry, rather than taking responsibility.

- ◆ There is a well-formed boys' club at the top. There is no confidentiality.
- ◆ Our diocese is so small that it would be difficult to trust confidentiality. I would fear further isolation and retribution later.

Question 15 asked where ordained women find support when the going gets tough. In the online survey, the support networks they were to choose from were presented in a vertical list. As they chose '1', it would move to the top of the list. When the results were printed out, the list is across the page and the resultant table can easily be confused with previous ones where 1 is at the lowest end of the scale. Be careful, therefore, to read this table as number 1 referring to the highest level of support and number 6 as the lowest.

Further, the column after '6' is the N/A column – which respondents chose if that source of support was not applicable to them.

Q15: If you have encountered gender discrimination in your ministry, what support networks have been most helpful? Please rank the following according to their helpfulness or select the box on the right for N/A if you have not used this source:

	1	2	3	4	5	6	N/A	Rating Average	Rating Count
Family	36.8% (120)	13.2% (43)	12.6% (41)	7.4% (24)	3.1% (10)	4.9% (16)	22.1% (72)	2.25	326
Friends	16.6% (54)	28.2% (92)	18.1% (59)	11.0% (36)	4.9% (16)	1.8% (6)	19.3% (63)	2.57	326
Spiritual Director	19.6% (64)	16.3% (53)	18.4% (60)	14.1% (46)	6.1% (20)	0.9% (3)	24.5% (80)	2.65	326
Colleague	11.3% (37)	22.7% (74)	21.2% (69)	22.7% (74)	5.8% (19)	2.5% (8)	3.8% (45)	2.96	326
Counsellor	4.9% (16)	6.4% (21)	7.7% (25)	12.9% (42)	22.1% (72)	5.8% (19)	40.2% (131)	3.97	326
Formal church network	2.2% (7)	2.8% (9)	6.8% (22)	7.1% (23)	15.4% (50)	28.3% (92)	37.5% (122)	4.85	325
answered question									326
skipped question									109

Survey participants were invited to add other support networks not listed above. These included: Supervisor in Ministry, the Deanery, Parish wardens, Combined Church leaders group, Field committee, peer support groups

(formal and informal), retreat director, spiritual director, Minister's fellowship, Third Order Franciscans, their Bishop, and women in ministry groups.

Although women have been ordained to the priesthood in the Anglican Church of Australia for over 20 years now, 77.3 per cent of respondents still believe that changes are needed for ordained women to be more fully accepted:

Q16: In your assessment, does the Anglican Church of Australia need to make changes to allow ordained women to minister more effectively and with a greater sense of acceptance?

Answer Options	Response %	Response Count
Yes	77.3%	280
No	22.7%	82
	answered question	362
	skipped question	73

Two follow up questions allowed the 'Yes' and 'No' respondents to comment further. Those who said 'Yes' were taken in the online survey to the following question:

Q17: What do you see as the most significant changes that need to be made?

Answer Options	Response Count
	277
answered question	277
skipped question	158

By far the most frequent concern in these responses was for the ordination of women in all dioceses of the Anglican Church of Australia, and at all levels of the ordained ministry. This theme will be presented first, followed by others in roughly descending order: a greater acceptance, valuing and recognition of women clergy; cultural and structural changes; inclusive language; a better theology of the diaconate and better complaint mechanisms.

The ministry of women needs to be accepted and respected in all dioceses

- ◆ So that women living in those dioceses, who have a sense of call to the ordained ministry, can apply for acceptance in their own dioceses.
- ◆ So that women in all of the dioceses of Australia can be free to answer God's call into ordained ministry.
- ◆ It gets in the way. On the occasions where I have presided in a place where women are not ordained, it is the fact that I am a woman which is noted not the 'wholeness' of the worship or the reflection (homily). I find this sad. In my diocese it is just so normal.
- ◆ Only rectors can vote at Synod. Women cannot be rectors [in my diocese] therefore women in ministry are under-represented at Synod. Women should be able to fully use their gifts in ministry in a broader range of contexts with greater leadership opportunities and pathways.
- ◆ Some dioceses do not recognise that women can be called by God to a ministry similar to men. Better theology might help! Active women priests/deacons teaching in theological colleges may be useful.
- ◆ There are Dioceses in Australia who officially limit the ministry of women or they do not ordain women or appoint ordained women. I believe this is not biblical and our Church is poorer for not having these women using their gifts to God's glory. Further, the Church is disobedient to God's calling of these women. So a change in our understanding of Scripture is needed, and moving ahead with excellent dialogue and discussion.
- ◆ Some dioceses do not even recognise women's God-given gifts and the vocations to which they are called. This is not just an organisational issue but a spiritual one.
- ◆ Recognition consistent across the dioceses. My ordination could prove to be a limiting effect on my husband's employment choices. If he were to be posted within the Sydney Diocesan area, or other Diocesan areas who do not recognise or support women's priestly

ordination, he would be forced with having to decide between accepting the posting and having me remain in another diocese where I can exercise my ordination, or declining the posting and risk damaging his career prospects.

- ◆ If clergy who do not believe in the ordination of women go to work in a Diocese that ordains women, they ought to agree to work respectfully alongside the women of that Diocese.
- ◆ In Melbourne over the last 5 years, there seems to be a growing group of young ordained men (say 25–35) who see priesthood as a male vocation. This is not acceptable within the Melbourne diocese and I would like to think that someone is pulling them into line and being clear about the bottom-line in Melbourne.

A greater acceptance, valuing and recognition of women clergy

- ◆ When there is more valuing of women's ministry then male priests can learn from female priests and vice versa. I have learnt a lot from my male clergy colleagues and I hope that they have also learnt from me. This has been possible because amongst clergy in my diocese I felt very valued and supported.
- ◆ The 'boy's club' attitude does not help the ministry of woman because of its exclusive thinking. The Church needs to hear what women have to say in ministry and be more respectful instead of 'Let's just humour her!'
- ◆ Gender inclusive education for clergy. The dominant discourses among clergy are so antiquated and androcentric that we know people in mainstream workplaces and universities would be shocked to hear how backward our approaches are. We need women with some fight in them in positions of leadership, not just women promoted because they support the status quo.
- ◆ All clergy need training as to how to be inclusive team players!! There needs to be a way of airing difficulties early on and receiving help addressing them before they become insurmountable. It would be helpful to feel heard and appreciated.

- ◆ Greater awareness of underlying kyriocentric models in which we operate.
- ◆ A change of attitude and teaching in those theological colleges and dioceses that promote the value of the male and diminish the value and role of the female. The courage of our convictions to elect a female diocesan bishop.
- ◆ The press is telling us that the older person and the female person are being discriminated against in the workforce. As many of us women in the church are older, it means that we are invisible. Many women clergy are in part time work while the full time 'better' parishes are earmarked for male, especially younger male, clergy.
- ◆ Mostly it is a cultural thing which will take generations to change. However, a greater acceptance, valuing and recognition of women priests within the diocese and by male/senior clergy can begin now.
- ◆ Promoting recognised, talented women at theological colleges: scholarships; Archbishop's appointments to parishes or committees to positively discriminate for women; and, career advancement/ planning/mentoring by older permanent deacons and priests to younger ones.

Other cultural and structural changes needed

- ◆ We need to care about each other across ministry units. The church processes are brutal in general, for men as well as women. For women who came into ministry at a later age, they often had no patience for such politics. However if both men and women fail to insist on church being at least as accountable as its 'Not for Profit' agencies there will be no change.
- ◆ More consideration needs to be made when newly ordained women are sent out in curate placements. The formation program is somewhat shielded and very gender inclusive, although some bullying occurs at this level also. But not enough research is done into placements, with most placements being decided on a purely financial basis. It seems as though no consideration is made for style of ministry or even personality types. Bullying and abuse which is

not physical or sexual is routinely dismissed and lessened. There needs to be recognition that this systematic abuse is taking place and then maybe something positive can be done.

- ◆ Conferences and Synods need to have childcare facilities or allowances. Women's stipends should not be assumed to be 'pocket money' but be a living allowance for their family.
- ◆ Changes in expectations and attitudes are needed among some of the laity.
- ◆ The structures and culture of the church remain strongly masculine and force a certain way of being which denies some of the gifts, especially relational, which women have to offer.
- ◆ I think the changes that need to be made are not just about woman being accepted but also about the style and engagement of ministry *per se*. There is a great deal of life and wisdom in the Anglican ways, and we might do well to re-engage some of the depth of that in a contemporary setting.
- ◆ As with other hard-won rights in our church and society, we need to be continually vigilant and mindful of discrimination – calling for equity not only between women and men, but among cultures, the poor, mentally ill, the marginalised, voiceless and the vulnerable.
- ◆ Change should be to have more indigenous people. I am the only indigenous woman up here.
- ◆ In a shrinking church people are fearful and default to conventional male protector models of preferred leaders. This is deep spiritual and emotional stuff which needs ongoing theological work to unpick the fabric of many centuries of patriarchal religion and language and create something genuinely new.
- ◆ The church remains a very patriarchal institution with masculine leadership models. Perhaps when we have had women diocesan bishops for 20 years, there may be some change. The danger is that women bishops will be constrained by the rigid structures and rules and perpetuate a masculine model.

- ◆ In my Diocese the change is coming with the new generation of women (and men) newly ordained. They are bold and confident, they do not/will not carry the 'baggage' of previous generations or put up with excuses for behaviour that fails to accept mutual respect for women and men in shared ministry and positions. They need to be heard, seen and supported.

Clergy Titles/ 'Father'

- ◆ Remove the term 'Father'.
- ◆ Need to seriously consider the use of non gender-specific titles. This would mean men letting go of 'Father'. This seems far from possible but would mean that these men were serious about gender equality. In this diocese the Archbishop has sent out guidelines about titles and has outlawed 'Reverend' and suggested that the most suitable title for female clergy be Mrs or Ms depending on marital status!
- ◆ Males are addressed as Father. There is no equivalent respectful address for a woman priest.
- ◆ That in all official documents and conferences, the title of 'The Rev'd' be applied to all ordained priests and deacons, even if some enjoy being referred to by the title 'Father' or 'Mother'.

Inclusive language

- ◆ Inclusive language is essential! Clergy and laity need to be educated about inclusive language and discrimination and understand that this is an issue of justice rather than dismissing it as 'politically correct'.
- ◆ Language. Restricting God to male language is a crime.
- ◆ Some recognition that the primary understanding of the ethos of the church remains masculine. For example, inclusive language will only become the natural default position when women and men are seen as equally important in incarnating the faith.

- ◆ Inclusive language in liturgy, hymns and songs, clergy correspondence and speech.
- ◆ Recognition of the way language, clergy titles and appointment of senior leaders all shape the church's attitudes to women as clergy. I think we need to be much more rigorous about our language, especially official and liturgical language.

Better complaint mechanisms

- ◆ This is not only for women, but proper mechanisms for investigating complaints are needed, out of 'church control'.
- ◆ A complaints system where anonymity can be guaranteed.
- ◆ Effective legislation/procedures for reporting and following up bullying allegations where the victim is protected from the bully. These need to have 'teeth' so that something can be done about the situation and where there is real care and accountability.
- ◆ The Church needs to hold its clergy accountable for the bullying – both overt and covert – that persists. It also needs to follow through meaningfully on complaints of bullying and harassment instead of 'shifting deck chairs on the Titanic' and sweeping things under the carpet.

Better theology and respect for the diaconate

- ◆ More education regarding the role of permanent deacons, who are mostly female. Some are in the workforce, but many are retired/ semi-retired from other occupations.
- ◆ For the deacons there needs to be acceptance of their ministry and leadership in working as a team in their parishes, so that they are not seen as a sub-clergy person. The ministry of the permanent deacon needs to be better understood.
- ◆ Women should be in positions where they are paid properly – there are a lot of unpaid female deacons doing a fantastic job.

- ◆ Permanent/Vocational deacons need to be paid for the work they do – not classed as ‘non-stipendiary’ as many are. I can only speak from a Deacon’s point of view. There needs to be a great deal of education done to define a Vocational Deacon’s role in the Church among Bishops and Priests.

Before moving on, it is worth commenting here about the diaconate in relation to gender. This point has been raised a few times in the survey – whether a greater proportion of female clergy are deacons compared with male clergy, and further, how that relates to stipendiary compared with non-stipendiary positions. These questions cannot be answered by this survey. Nevertheless they are worthy of further pursuit and a starting point is the ‘statistics’ in *The Australian Anglican Directory* (found under ‘Dioceses’ in the online version). *The Directory* lists active clergy by gender, by diocese. This does not distinguish between stipendiary and non-stipendiary clergy, but is helpful for seeing the variety of ‘answers’ to the gender by clergy question by diocese. A sample of the larger dioceses as of December 2013 is as follows:

Diocese	Deacons (male)	Deacons (female)	Priests (male)	Priests (female)
Adelaide	5	7	89	24
Brisbane	14	16	166	66
Canberra & Goulburn	8	20	110	42
Melbourne	19	21	293	96
Perth	6	13	150	44
Sydney	240	40	471	1

To return to the survey results, those who answered ‘No’ to Q16: ‘In your assessment, does the Anglican Church of Australia need to make changes to allow ordained women to minister more effectively and with a greater sense of acceptance?’ were taken to the following question for further comment:

Q18: If you do not think any changes are needed, what evidence shows you that women are fully accepted in ordained ministry in the Anglican Church of Australia?

Answer Options	Response Count
	135
answered question	135
skipped question	300

A number of respondents stated that they saw no evidence that women were fully accepted, or they reiterated points made elsewhere about changes needed. I am not reporting on those here. The following responses are from those who felt that the Anglican Church need not make changes, or cannot make the changes needed. These responses are in three categories. First, 'Evidence': those who gave evidence which, in their view, showed that women are (at least close to being) as fully accepted as men in ordained ministry in the Anglican Church of Australia. Second, 'A Matter of Time': those who mentioned changes needed but which are not ones the Anglican Church could or should enforce. They believed these changes would happen over time. Third, 'In My Experience': those who spoke from experience at the parish or diocesan level, who did not feel qualified to speak for the Anglican Church of Australia, or did not want to generalise.

Evidence

- ◆ Women bishops are evidence for a start. Still new but social change does not happen quickly. Everyone needs time to transform to a new paradigm.
- ◆ The ongoing ordination of women and lack of discrimination I see; the value voiced about women who are in ministry, and the contributions they make are evidence of the acceptance of women in ministry.
- ◆ Women are represented from Lay workers through Bishops in the Anglican Church.
- ◆ The number of new ordinands who are female in our diocese, the position of women priests on Diocesan Council and in key

positions within the Diocese, and the acceptance of ordained women by our Episcopal Team.

- ◆ When we see women being accepted as deacons, priests and bishops, area deans and chaplains, surely we must agree we have achieved so much in just a short 20 years or so. Truly its time we stopped looking at the glass half empty and see it as overflowing ... Have pride, have faith. God appreciates all we do and say in his name, and we should be happy with that.
- ◆ I believe we have the processes in place (in most dioceses) to achieve this. Women need to get up there and claim their places in the leadership. If their ministry has merit it will be recognised, affirmed and expanded. That has been my experience in three dioceses over 21.5 years.

A matter of time

- ◆ I have said no [to changes needed] because I believe that we are changing with time. The discussion on the place of women in the whole of ordained ministry will be accepted as the Anglican Church steps out and continues to ordain women into priests and bishops.
- ◆ I think we are still on the journey! It is by folk (both lay and ordained) experiencing women in ministry at all levels that change occurs. The earth will not stop rotating, nor will it falter on its axis – it is only change, and change is evidence of growth!!
- ◆ I believe this issue will take some more time. I also believe that there will continue to be churches that need to differ and we need to allow those who disagree to worship without coercion and in free conscience.
- ◆ It will take a generation or two of ordained women to have us fully accepted.
- ◆ I was ordained in 1993, and I would like just to be able to get on with it. I have experienced very little negativity, and if I have experienced it, I have got on with the job and been the better for it. My male colleagues face negativity all the time, different but real, and

we get on with it. I don't want to keep the focus on me as a woman in ministry. I want to make Christ the focus and use the gifts I have been given. I believe that this has been enabled, sometimes well, sometimes with difficulty, but always progressively better.

In my Experience

- ◆ There is no way to generalise about 'the Anglican Church of Australia.' Places (dioceses) where change is needed cannot be changed by the 'ACA', so the question doesn't make sense. Where I am, women are fully accepted and supported (now).
- ◆ My only evidence is that of my own ministry and of my female friends, who have been able to participate as fully as they have desired or are able.
- ◆ My experience in this parish has been that I am fully accepted as a woman, and even in the previous situation where I did experience discrimination it was just a weapon in a wider battle. I do think some dioceses need to change to accept women as priests, and then go through the process of coming to live that acceptance fully.
- ◆ I have found in my own experience that in the churches I have been a part of, this hasn't been a problem. The vicar in each situation has endeavoured to provide as many opportunities to serve as it is possible for me to take. In the Sydney diocese in particular there were many opportunities to serve at a diocesan level – more than I could actually accept.
- ◆ In my own experience the levels of discrimination at a parish level are consistent with those I experienced in my secular life before ordination – even less.
- ◆ I can only speak of my experience in our ... Diocese. While I have not experienced discrimination, I believe I have been accepted as who I am and haven't felt any need to prove myself. Other women may have different experiences no doubt.
- ◆ Apart from the fact that we have no female archdeacons in this Diocese, we have been included at most levels from the beginning.

There are instances where some women have had tough times, but the institution has not been too bad.

- ◆ I believe that every time I have expressed my call to ministry in my way and expressed my legitimate needs I have been heard, valued and the congregation has responded appropriately.
- ◆ In the Dioceses in which I have worked, I have seen ordained women working in many roles, including leadership. In particular, in my present Diocese, the members of the clergy support one another, whether male or female. We are priests and deacons, archdeacons and Bishop – our gender is secondary. (Personality differences are more likely to trip us up, rather than gender issues!)

This final short-answer question was designed to elicit, in creative and succinct ways, how ordained women would describe their ministry as a whole.

Q19: As an ordained woman, thinking over your ministry as a whole, what metaphor would you choose to describe it?

Answer Options	Response Count
answered question	282
skipped question	153

A number of responses to this question did not offer a metaphor, but instead chose a word or short phrase to describe the overwhelmingly positive experience of ministry. Key words here were:

Fulfilling	including 'very', 'extraordinarily' and 'totally' fulfilling; and qualified by '... and challenging', 'frustrating' and 'absorbing'.
Joyful	including 'full of joy', 'joyous', and 'extraordinarily' joyful.
Privilege and honour	including a 'great', 'awesome' and 'real' privilege.
Satisfying	'very', 'most', and 'deeply' satisfying.
Wonderful, a blessing, a gift	

Together, these amounted to around sixty different responses. They are a testimony to the experience of fulfilment by women who are allowed to have their vocations to ordained ministry tested, recognised and exercised. One went so far as to say in her final comment, 'I have had a wonderful marriage and family, however being an ordained woman has been such a special and important part of my life – I will always be glad to have been called by God.'

The metaphors offered were rich and varied. The following report groups them in themes, emerging from the responses themselves. Within each theme, they are presented in a spectrum from those expressing the more difficult and challenging aspects of ministry through to those expressing the more positive and satisfying experiences. Common themes include gardening, journeying, mountain climbing, circus performing, flight, light, home and mid-wifing. The themes are in order of frequency, the garden as the most commonly referred to.

Garden

- ◆ Struggling to show what gifts God has given me. A flower that just can't bloom.
- ◆ A flower bud waiting for the sun to burst forth into blooming.
- ◆ A tree with strong roots tapped into the flowing waters of life. There is some flowering and a little budding fruit, but with signs of ill-health – yellowing, dried-up looking foliage, dropping leaves out of season, and the sap of stress.
- ◆ A seed which requires a death, nurturing, and feeding to bring into full realisation of its potential.
- ◆ A native seed pod that requires the heat of a fire to open it. I hope that as the challenges come, new seeds are released.
- ◆ A rainforest that won't be interesting for at least 100 years. God knows, and she's eager for us to get on with it, with plenty of picnics to keep our strength up.
- ◆ I feel like the mustard tree – small but effective in her own patch.

- ◆ A tree with deep roots, the occasional flourishes of blossom, and shaped and strengthened by the constant exposure to buffeting winds!
- ◆ A tightly bound bud opening to full flower.
- ◆ Late flowering, and bringing the fruits of experience.
- ◆ A succulent, taking root even in drought and flowering in winter.
- ◆ A tree growing by the river, coming to flower and fruit in due season.
- ◆ A gardener – tending the soil, sowing seeds, nurturing seedlings, watering plants, dealing with weeds, pests, drought, storms and diseases, facing the pain of setbacks and witnessing with joy and wonder the miracle of growth.
- ◆ Blooming where I am planted.
- ◆ A joyful bunch of spring flowers.
- ◆ Some people may have thought they could plant me in a corner of the garden-as-we-know-it and I would just blossom there for the Lord. But no. I've dug holes in the sacred turf, ripped out some of the C of E rose bushes and planted Australian natives. I've suggested knocking holes in the fences to let more people in. And once they're in, I can put down a picnic rug and invite them to a solid conversation and a feast of bread and wine, whether on the grass, under a tree or in the historical gazebo in the 1950s picnic area. Some people mourn the shrinkage of the rose garden. Others are busy under my direction digging up an overgrown paddock to get the next area of the landscape ready for planting. What will it be? Veggies and herbs? Arid-zone drought-friendly? Tropical?

Journey

- ◆ Walking a long distance trying to support and encourage others in the faith with a ball and chain around my legs.
- ◆ A solo journey to the top of Mt Everest.
- ◆ Walking through a minefield.

- ◆ A Journey to Calvary – a journey with Christ.
- ◆ A pilgrim travelling over smooth, rocky, flat and mountainous territory.
- ◆ A journey up a steep mountain, but well worth the joy and pain of walking in my calling.
- ◆ Sometimes I feel like the marathon runner, struggling through the race, about to give up, but then someone from the sidelines calls out, 'good on you, keep going!' The voice of Christ?
- ◆ As a spiritual director, the metaphor is one of life coach, midwife, fellow journeyer.
- ◆ The comfort and inevitability of walking along a beach.
- ◆ A fascinating journey, many twists and turns with often little of the road ahead visible, some rocky patches, some surprises and some lovely places to stop and look out at the wider view.
- ◆ A wonderful journey of adventure and discovery with some great companions as well as some who act as road blocks.
- ◆ It has been an epic adventure from candidate to my present role – one in which I and my fellow travellers, lay and ordained, have sought to walk: 'until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ'
- ◆ A wonderful journey of delight and affirmation! After 17 years as a priest, I can still only just believe that I was so blessed to have lived through this time of change and transformation!

Mountain climbing

- ◆ Climbing a steep hill whilst wearing a heavy backpack.
- ◆ Pushing a wheelbarrow up a hill.
- ◆ Pushing a rock uphill with opportunities to rest and enjoy the view.

- ◆ Like a slow haul uphill with beautiful wildflowers along the path, some great vistas, but a lot of fog!
- ◆ Bike riding in the Tour de France! Wonderful mountaintop moments, times in the valleys, exciting, disappointing, occasional crashes, continuing despite adversity.
- ◆ The Christian life is a rockface, and together we support, encourage and enable both the strong and the weak to reach the top. I feel privileged to have been part of such a leadership.
- ◆ Standing on a high hill with the view stretched out before me – many possibilities as well as challenges.

Circus performer

- ◆ Parish leadership is like juggling confetti.
- ◆ Elephant trainer.
- ◆ Circus performer. Sometimes I am the ring-master, trying to manage the whole show. Once or twice I have been the trapeze-artist – soaring with consummate skill and grace. At other times I am the tight-rope walker – needing to find the right balance and at constant risk of falling. Often I am the juggler – one error and the whole thing falls in a heap. Occasionally I am the tragic clown, the figure both of despair and hope. Altogether, I often find myself playing the part of the half-man, half-woman – losing my own identity in the struggle to remain recognisable as a human being.

Flight

- ◆ I am a caterpillar struggling to become a butterfly.
- ◆ A butterfly having emerged from a cocoon.
- ◆ The joy of a bird learning to fly.
- ◆ A bird that has been set free.
- ◆ A bird in flight.

Light

- ◆ Crawling slowly through a tunnel towards a tiny gleam of light.
- ◆ My vocation is about ‘holding up the Light’, to shine the light (of Christ, of perspective, of information, of leadership etc). I cannot control how people will respond to that. Some will appreciate the light showing them the way or illuminating their situation. Others will be angry that light has been shone on certain things and resent its presence. I have to keep holding up the light irrespective of what response I might get.
- ◆ A spotlight that allows others to see their God-given gifts and shows the hidden golden nugget at the very depth of each person’s life and brings it to the surface.
- ◆ Bright as the sun.

Home

- ◆ A guinea pig who finally found a comfortable home.
- ◆ Feeling of ‘coming home’ after having a call from God (to the diaconate) for many, many years.
- ◆ It is a homecoming – the opportunity to be the person who God truly wants me to be and to do the things God truly wants me to do.

Midwifing/birthing

- ◆ Being in labour! Trying to bring this ‘child’ to birth, with strong pangs/pains; brief pauses to catch my breath and take stock; knowing there is a beautiful new life coming but its not here yet!
- ◆ It was the toughest and best thing God and I did together – besides child birth that is!
- ◆ Holy Midwife.

Conclusion

The idea for this survey was conceived in a context of celebration – the twentieth anniversary of women’s ordination to the priesthood in the Anglican

Church of Australia. The celebration in turn came out of a history – centuries where women were silenced and excluded from ordained ministries and leadership in the church in general, and the Anglican Church in particular. Between the history and the celebration, changes occurred to allow for the ordination of women but such changes do not happen uniformly or without a fight. The attitudes, beliefs and plausibility structures that kept women out of ordained ministry and leadership remain within the culture of the church, at least as expressed by some people in some places. As the 'Taking Stock' survey report shows, ordained women in the Anglican Church of Australia live between the challenge of this history and the celebration of the fulfilment of their vocations.

It has been a privilege for me to have been entrusted with the many responses to the 'Taking Stock' survey. I offer this report for reflection and response. I offer no other recommendations besides those given by the participants themselves in response to Question 17 'What do you see as the most significant changes that need to be made?'

It has also been a particular privilege to have worked with Sarah Macneil on this project and to have co-edited the volume with her. During this time Sarah was elected Bishop of Grafton, Australia's first female Anglican diocesan bishop. This is a sign that the acceptance of women's ordination has reached a new level.

Endnotes

1. Elaine Lindsay and Janet Scarfe (eds), *Preachers, Prophets & Heretics: Anglican Women's Ministry*, UNSW Press, Kensington, 2012.
2. <http://www.mowatch.org.au/conference/2012/index.html>, accessed 3 February 2014.
3. Janet Scarfe, 'Lip service is still a problem: The ordination of women in the Anglican Church of Australia since 1992', conducted through Monash University, December 1993.
4. Gary D Bouma and others, 'Commencing clergy careers: Gender differences among Anglican priests and deacons. A research report to the Women's Commission of the General Synod of the Anglican Church of Australia', Monash University, 1996.