

Changing Roles for Women in the Lutheran Church of Australia: A Survey

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1. Tradition and consensus

The Lutheranism transported to Australia had its roots in the Lutheran confessional revival and piety of Germany in the first half of last century. Where church polity and practice were not the subject of dispute to be resolved with theological and confessional arguments, unreflected tradition continued to determine the structure of church life in the new land, as it had done in the old. Part of this tradition was the clear distinction between the roles of men and women in the church and in the family, with the fundamental assumption that leadership in family, church and society was assigned to men.

In family as in church, this distinction between male and female roles was mirrored in a number of ways well into this century:

- Men often sat on one side of the church in divine service, women and children on the other.
- The undisputed headship of the male in the family was commonly symbolised in wedding photos, where the groom sat and the bride stood at his side but slightly behind. She stood in service to her husband.¹
- Teachers and heads in the church schools (founded from the moment that the settlers arrived) were men.
- All positions of leadership in the

congregation – those of pastor, lay reader (lector), elder, voting member and committee member – were assigned to men only.

- Though New Zealand (1893) and Australia (1902) were later to lead the world in the area of women's franchise, the rule in the Lutheran Church for well over a century was that only men could vote at congregational and synodical meetings.

From the early years there is anecdotal evidence that women did take the place of the lector in cases of emergency, reading the lessons and the sermon where the men in the congregation considered that they lacked the required reading skills.² We do not know how often such situations arose. That Pastor August Fritzsche, one of the founding patriarchs of the Lutheran Church in Australia, was asked whether it was not against Scripture for a woman to teach publicly in the church, would suggest that it was not common practice for a woman to function in this way. Fritzsche's response is of special interest in that it expresses both a theological basis for a male pastorate and the conviction that practicalities may override principle.

These women are not teaching in the sense in which the apostle Paul forbade it; they are simply the mouthpiece of the writers whose sermons they read. The real teachers are the pastors whose

sermons they are reading. Besides, 'necessity knows no law'. *In cases of emergency*, when there is no pastor or lector available, *any woman has the right publicly to read and proclaim the Word of God.* Women, furthermore, are also priests of God by virtue of the universal priesthood of believers.³

Though Lutheranism in Australia was to suffer multiple divisions, not one was caused by disputes over the role of women in the church. *The Theses of Agreement*, which became the basis of union between the two Australian Lutheran churches, leading to the formation of the Lutheran Church of Australia in 1966, could thus express a consensus in the following statement:

Though women prophets were used by the Spirit of God in the Old as well as in the New Testament, 1 Cor. 14:34,35 and 1 Tim. 2:11-14 prohibit a woman from being called into the office of the public ministry for the proclamation of the Word and the administration of the Sacraments. This apostolic rule is binding on all Christendom; hereby her rights as a member of the spiritual priesthood are in no wise impaired.⁴

This statement, adopted already in 1950, is important for several reasons. Its inclusion is evidence that Lutherans in Australia were increasingly aware of the movements to ordain women in other churches, including Lutheran churches overseas. On the other hand, the statement's brevity and position at the end of the Theses on Ministry show that the ordination of women was not yet an issue for Australian Lutherans before and at the time of union. The matter could be summarily dismissed with reference to two scriptural

passages, without providing detailed exegetical and theological argumentation. The last sentence simply seeks to honour women in the church, while also echoing an earlier clause, point 4 of the Theses on Ministry, that rejects the identification of the public office with the general priesthood of believers.

2. Redefining support roles

a) *Women voting in congregational meetings (1966/68)*

The questioning of traditional roles for women in the church actually began prior to union in 1966, starting with the issue of women voting in congregations. In that year the joint faculties of Concordia and Immanuel Seminaries, working together before their union as Luther Seminary (1968), drew up a 'Statement on Rights of Women to Vote at Meetings of the Congregations'.⁵ Adopted by the two Church Councils in the same year, the statement for the first time provides a fuller scriptural and theological argument for the differentiated roles of men and women in the church.

- Though man and woman have equal standing in Christ, the woman has a subordinate position because of creation and the fall. Such subordination shows itself, for individual women, in the marriage relationship.
- Also in the church the 'ordinances of Creation' remain in place. The apostolic regulations in 1 Cor 14 and 1 Tim 2 exclude women from the pastoral office and the office of elder.
- On the other hand, Paul's emphasis is not on women keeping absolute silence in worship, 'but on the reserve of which silence is a sign'.
- Since Paul's words refer to the worshipping congregation, it is

wrong to apply them to other meetings of the congregation. To give women the right to vote is not necessarily to give them authority over men.

This statement introduced a wider range of texts (eg Gal 3:28; 1 Cor 11:3–10; Eph 5:21,22) into the discussion of the role of women in the church, though one might again comment that they are cited as if their meaning were self-evidently clear. The statement also referred, directly or indirectly, to the chief concepts that have continued to be central until now: subordination, headship, ordinances of creation, church order, and authority.

The faculty statement was not adopted at the founding general convention of the LCA in 1966 but was referred to district pastors conferences for further study.⁶ Subsequent discussion in the church, sometimes quite heated, clearly showed that the key issue for some pastors and lay people was the question of male authority. They insisted that men should have authority over women also in business meetings of the congregation. A breakthrough came when a proposal was forwarded, via the faculty and the Commission on Theology and Inter-Church Relations (CTICR), to general convention, where it was adopted in 1968. It recognised the right of men to restrict the final decision on any congregational matter to a male vote 'whenever the men desire to invoke this right'.⁷ It is doubtful whether this codicil has ever been invoked in any congregation of the LCA since 1968.

b) Women voting at conventions (1978/81)

In 1973 the CTICR asked the faculty of Luther Seminary to provide a statement

on women's voting rights at conventions on both the district and general level. The commission endorsed the following statement in 1974:

In serving as delegates with full voting rights at one of our synodical conventions women would not simply represent men but a congregation made up of men, women, and children. The method of voting at our conventions, secret ballot, does not really allow for an exercising of authority in the sense forbidden in 1 Timothy 2:12. Even opposing opinions voiced by men on the floor of convention in accordance with our accepted rules of order is not what Paul means in this passage. Delegates at our conventions do not function in the capacity of men or women but as Christians representing a group of fellow-Christians.

There are no parallels at all in the New Testament to a synodical convention as conducted in our midst. Presumably, too, only women of tried and tested character would ever be considered for appointment as delegates at conventions as is the case, normally, with men delegates.⁸

The fifth general synod in 1975 referred this statement back to the CTICR for review and further documentation, before re-submission to pastors conferences and the next convention.⁹ This is the origin of the CTICR statement on 'The Role of Women in the Church', presented to general synod in 1978.¹⁰ Though the immediate question was that of women voting at conventions, the statement developed a broader canvas of biblical principles governing what women could or could not do in the church. While acknowledging the active involvement of women in the

ministry of Jesus and in the early church, the statement asserts that women had supportive rather than leading roles. The key texts (1 Cor 11 and 14, and 1 Tim 2) '*lay down the principle of subordination and reserve for women in the Church; or, to put it negatively, women are not to take a leading, independent, authoritative role in the Church*'.

The following practical conclusions are drawn:

- Women are excluded from the pastoral office, but may function as elders, depending on how that office is understood.
- Women can serve in the church in a number of ways [a list is supplied] without implying rule or authority.
- The final sentence refers to the specific question of voting. 'Since no clear case can be made out for the view that acting as delegates at democratically-organized conventions is really an unbiblical exercise of authority, the right to act as delegates at conventions of the Church may be granted to men and women alike'.

The 1978 convention did not adopt 'The Role of Women in the Church', since delegates felt that they had not had time to study the arguments presented. An adequate resume of both pro and contra sides of the argument was to be prepared by the commission and sent to pastors conferences before being presented at the next convention.¹¹ The 1981 convention finally adopted 'The Role of Women in the Church' with minor changes, after the general pastors conference had recommended adoption. From the Council of Presidents came the following prior resolution:¹²

1. That the General Synod uphold the biblical principle that in the Church

*woman may not exercise authority over man;*¹³ and

2. Since it has not been possible for us to make out a conclusive case for the view that acting as a delegate for a congregation/parish at conventions of the Church is an exercise of individual authority, be it resolved that the right to serve as delegates at conventions of the Church may be granted also to women.

This did not, by any means, end protests against women's vote in the church, as commission and synodical minutes show.¹⁴ Today women not only vote but also actively participate in the proceedings of district and general conventions. This practice is made easier by the rule that all doctrinal statements presented to general synod for adoption must have the prior endorsement of the general pastors conference.¹⁵

c) Women serving on committees and boards (1984)

A statement prepared by the CTICR and adopted by general convention in 1984, 'The Service of Women on Boards, Committees, etc.',¹⁶ points out that the service of women in these areas involves a number of considerations besides the question of authority. They include the following:

- Both men and women are called into the service of their Lord;
- the church should acknowledge that men and women are gifted by the Spirit for service on boards and committees;
- the specific duties and objects of the relevant committee should be evaluated to determine whether women can serve on a committee or board;
- such service does not override the primary responsibilities of women in the family, home, work-environment, and community.

After noting that permission for women to serve on committees would entail constitutional changes, the statement reiterates that the scriptural teaching on the office of the public ministry precludes the possibility of women serving on the Council of Presidents or in any position reserved for a pastor. This means, for example, that while women now serve on the CTICR, a woman cannot chair or preside over the commission.

d) Women serving as elders/pastoral assistants (1987/89)

Some congregations of the LCA have for some time had both men and women carrying out a recognised pastoral ministry within the congregation and under the pastor. Whether called elders or known as lay or pastoral assistants, theirs is an auxiliary ministry. Other congregations have had difficulty in accepting women in such positions. At least two reasons seem to lie behind a reticence or refusal, in some instances, to accept women as pastoral assistants.

- Pastoral service by women, even when authorised by the congregation and carried out under the pastor, is still seen by some as an exercise of spiritual authority.
- Some still labour under the misunderstanding that our modern 'elders' occupy the same 'office' as the *presbyteroi* in the New Testament.

The situation was possibly confused rather than helped by the 1987 synod defining 'two alternative possibilities for the Office of Elder in the congregation, viz

- (a) a male communicant above the age of 25 whose office involves support for

the ministry of Word and Sacraments and authority by virtue of its close

- (b) male and female communicants whose office does not involve authority but care and service to the people of God. Note: It is suggested that the term elder be not used for this second alternative.¹⁷

Hopefully, the next general convention of the LCA will endorse the CTICR 'Opinion re Female Elders' (1989).¹⁸ It makes the following points:

- public proclamation and administration of the sacraments are the sole province of the public office of the ministry, but congregations may establish auxiliary offices to meet their special needs;
- elders function in a subordinate ministry, providing assistance and support for the pastor;
- the use of the term 'elder' does not make the role synonymous with that of the NT *presbyteros*;
- this auxiliary office does not give elders authority over people;
- the qualities required of an elder are not gender-specific.

The conclusion that 'there can be no reason to debar women from eligibility for the office of elder in the LCA' did not gain immediate acceptance throughout the church. Reception of this position continued to be a slow process in a few quarters.¹⁹ However, the spiritual care offered by women has meanwhile come to be treasured in many congregations, irrespective of what title they are given. Support ministries are now also carried out by women as chaplains in schools, on tertiary campuses, and in hospitals and prisons. There is no evidence to suggest that their service has ever been problematic because of their gender.

e) Women as lay readers and servitors (1990/93)

Though lectors obviously function under the authority and supervision of the pastor, the LCA has been reticent to allow women to function as lay readers who conduct an entire worship service. The extent to which women may be involved in the conduct of divine service was a question raised within the CTICR as early as 1982.²⁰ Allowing women to read the lessons was problematic for some, impossible for a few. A majority faculty report to the CTICR in 1983 allowed women to read the lessons on the understanding that this part of the liturgy is not necessarily reserved for the clergy. One lecturer presented a minority view that any woman reading a lesson would be an offence against the scriptural injunction that women are to keep silence in church services.

The practice of women reading lessons has been gradually introduced in congregations with the consent of members,²¹ especially since the 1990 synod, which resolved that 'there is no objection to women reading the lessons in public worship, including synodical services'.²² The understanding is that the presiding pastor most appropriately does the reading of the gospel, and that women who read the other lessons are rendering service to the congregation, not exercising authority over it. This last point also allows for women to function as servitors at the Lord's supper. While common, it is not accepted practice in all congregations. Present discussion within the CTICR on the establishment of the diaconate, open to men and women, includes the proposal that its liturgical functions might include the reading of lessons,

leading in prayer and serving at the altar.

In 1993 the CTICR offered a 'theological opinion' on the question, 'Should Women Serve as Lay Readers in Public Worship?'.²³ While acknowledging the 'necessity to meet needs in emergencies',²⁴ the commission did not approve adoption of a new practice for the following reasons:

- lay readers function in the place of pastors as worship leaders; their ministry is an extension of the word and sacrament ministry of the pastor;
- 'leading in worship is more than merely a function; it presumes an authoritative role in the worshipping community', one which the LCA does not allow women to hold;
- adoption of a change in practice would pre-empt the church's decision on the ordination of women.

The wording of this 'theological opinion' is quite cautious in places.²⁵ It reflects the extent to which the ordination debate had already brought to the surface theological differences within the commission on the more fundamental issue of the ordination of women to the public office. While hoping soon to achieve a consensual statement on the matter, all members of the commission would have agreed that the old consensus of the 1950 theses on ministry was no longer intact in the LCA.

3. The debate on the ordination of women (1972 to the present)

a) Initial impulses

With the benefit of hindsight, future historians may be able to analyse more fully than is possible here when

and why the ordination of women became an issue in the LCA. Some factors have probably played a very minor role, if any at all. The admission of women to theological studies at Luther Seminary over the last twenty years has meant that some women now feel more equipped to enter the debate, but it certainly did not begin with them. In any case, not all women students at the seminary are supporters of women's ordination.²⁶ Despite claims to the contrary, ardent feminists (whether secular or Christian) have not generated or fuelled the argument for the ordination of women in Australia, nor can it be said that there is a militant pressure group of women in the LCA. The debate was well under way before the Women's Ministry Network came into being, though it is true that this group is now actively involved in the debate.

More relevant have been other factors. The changed status of women in society inevitably had to be reflected also in all Australian churches. This has led to intense debate on women's ordination, with organised movements for change, in the Anglican communion and, more recently, in Roman Catholic circles. Just as important has been increased contact with overseas Lutheran churches that do ordain women. For example, one pastor who went overseas to complete his D.Min. with a thesis on the LCA's exclusion of women from the public office soon left the LCA ministry to join that of the Uniting Church.²⁷ Finally, we might add another theological factor: some discomfort over the ease with which the LCA has sometimes made dogmatic pronouncements on the basis of texts whose meaning is disputed.

Our historical overview shows how the LCA has given women an

increasingly active role in the workings of the church. It might be argued that giving women the right to be ordained would simply be the natural outcome of a process that began with giving them the vote. Against this 'thin edge of the wedge' argument it should be noted that all commission and synodical statements on the role of women in the church, up to the present, have affirmed the principle of female subordination. It was questions about the biblical and theological basis of this fundamental principle that gave rise to the recent debate.

It would be wrong to assume that the debate is of very recent origin. As early as 1972 the CTICR asked the faculty of Luther Seminary to prepare a 'fraternal letter', 'as a matter of urgency', to the American Lutheran Church expressing concern over plans to ordain women.²⁸ The response was that no letter was to be sent until the faculty and the commission had undertaken a preliminary study of the issue.²⁹ (In the early decades after union, most CTICR statements originated with documents prepared by the faculty.)³⁰ Two years later, there was still no statement from the faculty. Instead, it had to admit that

there is within the Faculty no complete agreement on the meaning and applicability of certain key texts and theological arguments to the question of the ordination of women to the sacred ministry.³¹

It was consequently proposed that papers by two faculty members be presented to the commission as a basis for further detailed study. That no statement was forthcoming from the faculty should not be seen as indicating a lack of interest or great

division within its ranks. Papers offered to the commission, as well as one printed in the *Lutheran Theological Journal*,³² continued to reject the ordination of women. Yet no major statement was produced, since the prior agenda item was still 'the extent to which a woman may serve in congregations without transgressing the limitations set by the Theses of Agreement'.³³ The immediate issues in the late seventies and into the next decade were still, as noted above, the right of women to vote and serve on committees.

b) The study committee (1988–91)

A decade passed before the CTICR in 1986 proposed the resumption of a detailed study of the ordination question. Terms of reference, drawn up by the faculty, were adopted, and in late 1987 the commission appointed a study committee of two women and three men with Dr Vic Pfitzner as chair. In April 1991 the committee presented its sixty-three-page report, including a bibliography and tabulation of the ninety-one written submissions to the committee.

Though it could not provide a unanimous recommendation to the CTICR, the report outlined the *basic issues* on which a final decision would have to be based. It dealt first with the *biblical evidence* concerning the status and roles of women in the Old Testament and within Judaism, Jesus' attitude to women, the significance of Jesus' appointment of the apostles, and the service of women in the early church. Looking at *contemporary factors*, the report presented a consensus that God's word must determine whether women may be ordained, not secular movements, changes in social attitudes, ecumenical relations or merely past practice.

The second major section dealt with *general hermeneutical principles* to be employed in interpreting the biblical texts. Attention was given to the gospel as a central hermeneutic, the correct way to relate Old and New Testament texts, questions of exegetical methodology and the cultural relativity of texts, and the need to distinguish prescription and description in biblical texts.

The third major section dealt with *specific theological principles*: the equality of men and women in creation, the order of creation, subordination, the principle of headship, the order of redemption (Gal 3:28), ordination and pastoral authority, while also coming to grips with the key texts.

c) Ongoing study in church and commission (1992–97)

In order to facilitate discussion of these issues in congregations, the CTICR asked Dr John Strelan to prepare a study booklet. Titled *Women and the Ministry* (1992), it presented in simple form the hermeneutical issues and the four theological principles on which clarity was to be reached: 1. God's structures in creation; 2. subordination and submission in the New Testament; 3. the meaning of 'head'; 4. ordination, the pastor, and authority in the church. Though endorsed by the 1993 synod as a study document³⁴ and discussed in many congregations and pastors conferences, *Women and the Ministry* did not generate the church-wide discussion that was hoped for. It would appear that some individuals, as well as congregations, had already made up their minds (either pro or contra the ordination of women) and were unwilling to enter into a detailed evaluation of the arguments, including a critique of their own position.

In recent years, at its regular twice yearly meetings and at two special sessions, the CTICR has explored a range of additional questions. What do the key texts (1 Cor 11:2–16, 14:33b–38, and 1 Tim 2:8–15) teach? Do they speak of ‘women’ or ‘wives’? What is culturally relative and historically specific in these texts? Was there a female apostle in the New Testament era – should we read Junias or Junia in Romans 16:7? What does ‘a command of the Lord’ in 1 Corinthians 14:37 refer to? Is the dislocation of 1 Corinthians 14:33b–35 in the Western textual tradition of significance? Does subordination of women belong to the order of creation? Do our Lord’s representation of the Father and the appointment of male apostles demand a male-only pastorate? What conclusions for our study can legitimately be drawn from the gospel principle of Galatians 3:28? When is an issue divisive in the church?

d) The Initial Report (1998)

The 1997 synod asked the CTICR to complete its study of the ordination of women in 1998, to provide congregations with a range of appropriate study resources, and to report to pastors conferences before making a final report to general synod in 2000.

In fulfilling these tasks the CTICR, in May 1998, issued for general discussion two position papers entitled ‘An argument for ordaining only men’ and ‘An argument for also ordaining women’.³⁵ In October of the same year the commission voted by secret ballot on the following two propositions:

A) On balance, scriptural and theological evidence allows the ordination of women.

B) On balance, scriptural and theological evidence prohibits the ordination of women.

The result of the vote was ten votes for A) and five votes for B). The purpose of the vote was simply to test the mind of the CTICR, not to recommend a course of action for the LCA.

By the end of 1998 the ‘Initial Report’ of the CTICR on the ordination of women was ready for circulation in the church. It attempts to present, in as brief and simple a form as possible, the areas of agreement within the commission and the central arguments used by both the pro and the contra case. At the suggestion of the College of Presidents, this document was presented by a number of commission members at about forty forums throughout the length and breadth of the LCA in the first half of 1999. It also formed the basis of discussion at district pastoral conferences where, again at the presidents’ request, a straw vote was conducted. This showed thirty-eight per cent in favour of ordaining women, forty-two per cent against, with twenty per cent undecided. Significantly, only twenty-four per cent would favour the immediate introduction of this practice.

It remains for the whole church in convention to make a decision in 2000, bearing in mind not only the question of what is theologically correct but also what is best for the church and the preservation of its unity.

Postscript

This survey has concentrated on official decisions of the church relating to the service of women in local congregations, committees and

synodical conventions of the church. However, the total picture of women's service in the church would be incomplete without reference to three specific areas.

The important role played by Lutheran women's guilds and associations in supporting local ministries and overseas missions must be acknowledged. Working through the Women's Auxiliary of Luther Seminary (and, previously, of Lutheran Teachers College), the Lutheran Women of Australia have also given large sums of money to improve seminary facilities and to support teaching and pastoral students in training.

Second, women who were theologically educated at Concordia and Immanuel Seminaries were indispensable to the schools of the two Lutheran churches even prior to union in 1966. Since then, the rapid growth of the church's school system throughout Australia has required increasing numbers of teachers, with the majority of those prepared for service at LTC and the seminary being women. The number of women also completing Master of Education studies through the seminary

indicates the increasing leadership roles open to theologically educated women in the schools of the church.

Finally, we should note the history and, sadly, the demise of the deaconess movement in the Australian Lutheran churches.³⁶ To read the personal stories of some eighty women who served as deaconesses is both a heart-warming and saddening experience. With sometimes minimal preparation, lack of clear role descriptions and acceptance in the church, and despite poor remuneration and taxing work conditions, many achieved great things in congregations and schools and on foreign mission fields. Though they were theologically educated, their gifts and abilities often remained under-utilised when they were sent to pastors who did not know what to do with them or refused to allow them any authority or initiative.

The CTICR is at present studying the theological basis of the diaconate. These studies will, hopefully, result in the restoration of the auxiliary office of the deacon, based on clear theological foundations and with clear definitions of the roles to be played by deacons in the service of church and society.

Footnotes

- 1 Other factors may have led to this custom, including the desire to show off the wedding gown and the fact that studio photos of country folk were sometimes taken well after the actual wedding, when the bride's waistline was already thickening!
- 2 See A. Brauer, *Under the Southern Cross*, Lutheran Publishing House, Adelaide, 1956, 73.
- 3 Brauer, *ibid* (italics added).
- 4 Theses on the Office of the Ministry, 11, in *Doctrinal Statements and Theological Opinions of the Lutheran Church of Australia* (henceforth DSTO), vol LCA, Adelaide, 1980, A13.
- 5 For the full text see *DSTO*, vol 1, F1.
- 6 1966 Synod Report, 97,98.
- 7 1968 Synod Report, 34,35.
- 8 Faculty minutes 90, 19 April 1974, Appendix V; CTICR minutes, 1974/1, resolution 47.
- 9 1975 Synod Report, 50; resolution 50.
- 10 For the full text see *DSTO*, vol 1, F2-3.
- 11 1978 Synod Report, 52.

- 12 1981 Report, 85,86.
- 13 Emphasis added.
- 14 The 1984 synod noted 'with brotherly concern' a written protest over the 1981 decision. The church was to 'treat with due respect the conscientious objections of those presently convinced that our Church erred in this matter'; see 1984 Synod Report, 77.
- 15 CTICR minutes, 1983/6, resolution 37.
- 16 1984 Synod Report, 83 and 136; the text appears in *DSTO*, vol 1, F3.
- 17 1987 Synod Report, 78.
- 18 The New Zealand District first raised the issue; see CTICR minutes, 1977/1. 14.d; for the text see *DSTO*, vol 2, D1.
- 19 An added reason for caution, in the case of some, is the fact that this CTICR 'opinion' has not been officially endorsed by a general convention.
- 20 CTICR minutes, 1982/2, 10.b.
- 21 CTICR minutes, Executive 1983/3, resolution 4.a. and b. A further suggestion from the commission was that 'when a pastor presiding at a church service desires that lay people not be involved in reading the lessons his wishes be respected'; see CTICR minutes, 1984/5, resolution 20.
- 22 1990 Synod Report, 51.
- 23 For the text see *DSTO*, vol 2, F1.
- 24 The position advanced already by Fritzsche; see page 1 above.
- 25 Apart from the term used in the title, viz 'opinion', see phrases like 'it would not be appropriate' (point 3), 'we believe . . . it would be unwise', or 'it seems fitting' (point 4).
- 26 It is perhaps worth noting that the faculty regulations for the enrolment of female students included the rule that women 'must be informed prior to enrolment that ordination within our church is not possible'; see Faculty minutes 159, 1 October 1979, II 2.e.
- 27 See Noel C. Schultz, *Neither Male nor Female: Towards a Theology and Practice of Equality of the Sexes in the Lutheran Church of Australia*, unpublished thesis submitted to the Consortium of Minnesota Seminary Faculties, 1980.
- 28 CTICR minutes, 1972/1, resolution 11.
- 29 Faculty minutes 65, 13 April 1972, point II; CTICR minutes, 1972/2, resolutions 19 and 20.
- 30 With the multiplication of academic courses at Luther Seminary, the faculty as a body is no longer able to fulfil that task.
- 31 Faculty minutes 90, 19 April 1974, Appendix VI.
- 32 See Henry P. Hamann, *The New Testament and the Ordination of Women*, 9/31975,100-108. In this period the commission also studied Peter Brunner, *The Ministry and the Ministry of Women*, CPH, 1971.
- 33 Faculty minutes 104, 9 June 1975, point IV; CTICR minutes, 1975/1, resolution 39.
- 34 1993 Synod Report, 67.
- 35 These were sent out with a Bible study on Philippians 2 and an accompanying letter from the chairman highlighting hermeneutical issues, areas of agreement, and the essential arguments on each side of the debate. It should be noted that the faculty had, with the approval of the CTICR, promoted public discussion of the issues by holding a symposium on the ordination of women on the campus, 24 and 25 July 1998, with papers offered by lecturers and other members of the church.
- 36 See the recently produced record, *Deaconesses: Women Serving Their Lord. The History of the Deaconess Movement in the Australian Lutheran Church*, compiled by Dianne Woldt and Eunita Pietsch, published by Eric and Ruth Fiebig, Fulham SA, 1999.