

BIBLIOGRAPHY

Women's Ordination from an Evangelical Perspective

In addition to the works by Anglican scholars that already cited, here are some major works by Protestant authors on this topic.

Books in favor of Women's Ordination

Collections of Essays

Mickelsen, Alvera (editor), *Women, Authority & the Bible*. InterVarsity Press, 1986.

An early collection of papers by evangelical Protestant authors with responses from their evangelical colleagues. The essays treat Biblical authority and headship, and certain key passages in I Corinthians 11 and 14, and I Timothy 2 that bear on the topic.

Pierce, Ronald W. and Rebecca Merrill Groothuis (editors), *Discovering Biblical Equality: Complementarity Without Hierarchy*, Second Edition (InterVarsity Press, 2005).

Now the standard collection, of evangelical Protestant essays treating all the major topics (exegetical, theological, hermeneutical, cultural and historical) thoroughly and clearly.

General Works on Women in the New Testament and the Early Church

Bauckham, Richard, *Gospel Women: Studies of the Named Women in the Gospels*. Eerdmans, 2002.

Bauckham argues persuasively for the leadership ministries of women in the New Testament.

Cooper, Kate, *Band of Angels: The Forgotten World of Early Christian Women*. The Overlook Press, 2013.

Cooper says that because the domestic sphere in Greco-Roman society was explicitly "women's world," and because the early Christian house churches were located in that world, women's leadership was both logical and prominent in the first 150 years of the Christian movement.

Keener, Craig S., *Paul, Women & Wives: Marriage and Women's Ministry in the Letters of Paul*. Hendrickson Publishers, 1992.

Keener surveys the central texts: I Corinthians 11:1-16, I Corinthians 14:34-35, Ephesians 5:18-33, I Timothy 2:9-15. (*See below for more detailed studies on each of these passages.*)

Macy, Gary, *The Hidden History of Women's Ordination: Female Clergy in the Medieval West*. Oxford University Press, 2008.

Macy's thesis is that before the 12th century, ordination in Western Christianity was more functional (i.e. induction into a certain ministry) and missiological than sacramental, and included women in certain orders. The 12th century church (in its spirit of systematization) linked ordination closely to the Mass, and excluded women from all orders.

Payne, Philip B., *Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters*. Zondervan, 2009

Like the volume by Craig Keener (above), Payne's work surveys the central texts in great detail, emphasizing the first-century situations into which Paul spoke correctively. Payne shows that the so-called "prohibitive texts" address specific abuses and errors at the time, and do not in the least exclude women's leadership, then or now.

Witherington, Ben III, *Women and the Genesis of Christianity*. Cambridge University Press, 1990.

An early, but still valuable, survey of women's place in Greco-Roman society, and the world of the early Christian house churches where women's leadership flourished.

Commentaries on I Corinthians (11:1-16 and 14:34-34)

Peppiatt, Lucy, *Women and Worship at Corinth: Paul's Rhetorical Arguments in I Corinthians*. Cascade Books, 2015.

Peppiatt explores the possibility that the "headship" passage in I Corinthians 11:3-10 may be a quotation to which Paul is responding, and that his own teaching begins in verse 11.

Thiselton, Anthony C., *The First Epistle to the Corinthians*. Eerdmans, 2000: in (The New International Greek Testament Commentary).

Thiselton's commentary is huge and exhaustive, arguing in great detail for the need to read Paul's teaching in the context of Corinth in the 50s AD, and not as a deliberate and timeless prohibition of women's leadership.

Witherington, Ben III, *Conflict & Community in Corinth: A Socio-Rhetorical Commentary on I and II Corinthians*. Eerdmans, 1995.

Witherington offers perceptive observations on Paul's intentions, in the two "problematical" texts that appear to prohibit women's leadership in the house church context.

Commentaries on I Timothy 2: 8-8-15

Fee, Gordon D., *1 & 2 Timothy, Titus*. Baker Books, 2011.

Fee offers brief but useful comments on verses 11-12, to the effect that Paul was addressing a specific abuse in Ephesus (women "domineering" over men, interpreting *authentein* in a pejorative sense) and not offering a universal or eternal prohibition of women's teaching ministry.

Kroeger, Catherine Clark and Richard Clark Kroeger, *I Suffer Not a Woman: Rethinking I Timothy 2:11-15 in Light of Ancient Evidence*. Baker Book House, 1992.

This was the groundbreaking study that explored the context of Artemis-worship in Ephesus, its influence on women in the Ephesian house churches, and Paul's desire to correct certain errors in teaching and practice that Christian women were importing from their environment.

Wright, N.T., *1 & 2 Timothy and Titus*. InterVarsity Press, 2009

A useful short collection of Bible studies for individuals and small groups. Wright's words summarize the general tendency of evangelical Protestant exegesis of I Timothy 2:

"I believe the apostle was saying that on the one hand women should be trained and educated in the faith (in contrast to much of the Roman Empire), but that on the other hand Christianity should not become a cult like that of Artemis in

Ephesus, where women did the leading and kept the men in line. Men should not lord it over women, nor women over men" (page 19).

Books containing a variety of views

Collections of Essays

Clouse, Bonnidell and Robert G., eds., *Women in Ministry: Four Views*. Downers Grove: IVP, 1989.

Written from an evangelical Protestant perspective, the editors have four authors who present arguments for and against women in ministry from different perspectives. The most interesting aspect of this work is that the editors included a rebuttal section where the scholars could critique, refute, or correct each other's arguments.

Beck, James R. and Blomberg, Craig L., eds., *Two Views on Women in Ministry*. Grand Rapids: Zondervan, 2001.

This volume is particularly helpful, not only the four essays (Craig S. Keener and Linda L. Belleville for the Egalitarian position and Thomas R. Schreiner and Ann L. Bowman for the Complementarian position), but also Blomberg's concluding essay.

Books not in favor of women's ordination

Collections of Essays

Piper, John and Grudem, Wayne, eds., *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*. Wheaton, Ill.: Crossway, 1991.

Especially helpful since it interacts specifically with the case made by those taking the Bible seriously on the other side. It also makes an attempt at exploring how to apply this teaching.

General Works on Women in the New Testament and the Early Church

Mitchell, Patrick, *The Scandal of Gender: Early Christian Teaching on the Man and the Woman*. Salisbury, Mass.: Regina Orthodox Press, 1998.

A presentation of early Christian views on the roles of men and women using primary sources from that era.

Works discussing Men's and Women's roles in the Church and Society

Clark, Stephen B., *Man and Woman in Christ: An Examination of the Roles of Men and Women in Light of Scripture and the Social Sciences*. Ann Arbor, Mich.: Servant, 1980.

A serious examination of Scripture and the sociological, anthropological and historical issues of the roles of men and women as society made the transition from traditional to technological and the changed from perceiving masculine and feminine roles from defined to free individuals. This work is valuable as a conservative evangelical response to the argument that those who resist a redefinition of women's roles have ignored the sociological and anthropological issues.

Harper, Michael, *Equal and Different: Male and Female in Church and Family*. London: Hodder and Stoughton, 1994.

Harper, an Anglican priest and key figure in the Anglican Pentecostal movement, left the Anglican Church in the 1990's over what he saw as ignoring of the clear teaching of Scripture, especially on the issue of women's ordination. This book outlines the facts he saw as most significant in his spiritual journey from indifference over the issue to a clear conviction that women's ordination was unacceptable in light of the teachings of Scripture and the testimony of the historic church. Harper's presentation of early church history benefits from citing the historical references directly, rather than relying on other authors' opinions and summaries of them.

Hurley, James B., *Man and Woman in Biblical Perspective*. Grand Rapids: Zondervan, 1981.

This book approaches Scripture from a Reformed perspective and attempts to develop Biblical principles of the roles of men and women, taking into account the cultural perspectives of the time the passages were written. It also attempts to show how these principles can be applied in a variety of modern situations.

Works discussing relevant Scripture Passages

Hauke, Manfred, *Women in the Priesthood?: A Systematic Analysis in the Light of the Order of Creation and Redemption*, tr. David Kipp. San Francisco: Ignatius, 1986.

While neither evangelical, nor Anglican, Hauke presents a thorough and ecumenical examination of the issue. This book is valuable to evangelicals for its scholarly discussion of the biblical issue of created order and the implications that this teaching has for the theology and doctrine of the Church.

Köstenberger, Andreas J., Schreiner, Thomas R., and Baldwin, H. Scott, eds., *Women in the Church: A Fresh Analysis of 1Timothy 2:9-15*. Grand Rapids: Baker, 1995.

A thorough and scholarly analysis of the Greek of this passage, coming to the conclusion that the best translation supports a complementarian view of the roles of men and women and a traditional view of the roles of men and women in the life of the Church.

Studies and Articles

"A Report of the Study Concerning the Ordination of Women Undertaken by the Anglican Mission in America: A survey of the Leading Theological Convictions," unpublished paper by the Rt. Rev. John H. Rodgers and the Women's Ordination Study Team (July 31, 2003): available online at www.vulcanhammer.org/island/w.pdf

"The Doctrine of the Trinity and Its Bearing on the Relationship of Men and Women," the 1999 Sydney Anglican Diocesan Doctrine Commission Report: available on line at <http://www.sds.asn.au/Site/104629.asp?ph=cp>

"Women, Ordination and the Bible", written by Rod Whitacre, 28 August 2014: available on line at http://www.tsm.edu/2014/09/03/women_ordination_and_the_bible/

This article details the reasons from Scripture that moved this Trinity faculty member from being a supporter of women's ordination to the conviction that Scripture does not support it as a practice in the Church.

Women's Ordination from an Anglo-catholic Perspective

General Anglican Sources

[Church of England]. *The Priesthood of the Ordained Ministry*. London: Church House Publishing, 1986.

Study by the Church of England regarding the Anglican understanding of Holy Orders.

[Church of England]. *The Ordination of Women to the Priesthood: A Second Report by the House of Bishops of the General Synod of the Church of England*. London: Church House Publishing, 1988.

Study by the Church of England into the theological arguments for and against the ordination of women to the priesthood.

[Church of England]. *Women Bishops in the Church of England? A Report of the House of Bishops' Working Party on Women in the Episcopate*. London: Church House Publishing, 2004.

The so-called 'Rochester Report,' considering the arguments for and against the ordination of women to the episcopate in the Church of England.

Avis, Paul, ed. *Seeking the Truth of Change in the Church: Reception, Communion and the Ordination of Women*. London: T and T Clark, 2004.

A collection of essays edited by noted ecclesiological scholar Paul Avis, into the concepts of 'reception' and communion as they relate specifically to the Anglican discussions of the ordination of women.

Catholic Perspective—Notable Sources

The works listed below are both significant for their contribution to the arguments over women's ordination, and should be easy to access.

Beattie, Tina. *God's Mother, Eve's Advocate: A Marian Narrative of Women's Salvation*. London: Continuum, 2002.

Tina Beattie is a lay Roman Catholic theologian, but her work has received approbation from feminist theologians within Anglicanism. This work offers one of the most robust expositions of the Catholic feminist position available. Chapters three

and eight specifically discuss the ordination of women. Respectively, these chapters review difficulties in the official Roman Catholic position, and advance the argument for a Marian priesthood of women.

Kirk, Geoffrey. *Without Precedent: Scripture, Tradition, and the Ordination of Women*. Eugene, OR: Wipf and Stock, 2016.

Kirk examines the biblical and historical precedents cited in support of the ordination of women, arguing that none of them are sufficient to bear the weight placed on them, and that the ordination of women is rather a capitulation to anti-Christian values in Western culture. Topics covered include Christ's treatment of women, Galatians 3:28, Junia, and Mary Magdalene. Although he is now in the Roman Ordinariate, Kirk previously served within the Church of England and was in the leadership of Forward in Faith UK; he therefore addresses the topic from the perspective of the debates within the Church of England.

Lewis, C.S. 'Priestesses in the Church?' In *Undeceptions: Essays on Theology and Ethics*. London: Geoffrey Bles, 1971. 191-196. Also printed in *God in the Dock*.

Lewis's essay is the earliest argument with regard to a symbolic dimension of the priesthood, and still holds an important place in the discussion today. Lewis acknowledges the rational arguments in favor of women's ordination, but holds that revelation is supra-rational, and that human nature has an impenetrable, mysterious aspect to it which should not be taken lightly. Taken together, these elements raise the concern that women's ordination violates certain mysteries of creation which are indicated by God's choice to reveal himself in predominantly masculine language.

Loades, Ann. 'On Women.' In *The Cambridge Companion to C.S. Lewis*, ed. Robert MacSwain and Michael Ward. Cambridge: Cambridge University Press, 2010. 160-173.

Loades offers a critical response to Lewis's essay, arguing that women's ordination need not have the effects Lewis fears. The Church has not, historically, limited itself to *only* the language of Scripture in talking about God; so why should a change to priestly symbolism about God be a violation, rather than an enrichment?

Mascall, E.L. 'Women Priests?' London: The Church Literature Association, 1972. Available online at [http://trushare.com/Mascall Women Priests.htm](http://trushare.com/Mascall%20Women%20Priests.htm) and elsewhere.

This essay, which reflects Mascall's developed thought on the ordination of women, is frequently referred to by Anglo-Catholics. In it, Mascall reviews the early development of the discussion of women's ordination within Anglicanism, makes

arguments from tradition, the difference of the sexes (particularly in light of cultural change), and revisits Lewis's argument from symbolism. The essay concludes with a long discussion of the views of Swiss Reformed theologian Jean-Jacques von Allmen.

Podmore, Colin, ed. *Fathers in God? Resources for Reflection on Women in the Episcopate*. Norwich: Canterbury Press, 2015.

Fathers in God is a compilation of the materials from the traditionalist Anglo-Catholic side of the women bishops debate in the Church of England in the early 2000s. It includes the Anglo-Catholic section of the so-called Rochester Report (*Women Bishops in the Church of England?* Chaired by then Bishop of Rochester Michael Nazir-Ali), together with the theological material from *Consecrated Women* (see below), and the 2006 address of Cardinal Kasper to the English House of Bishops on the ecumenical ramifications of the ordination of women.

Ecumenical Sources

[Paul VI.] *Inter insigniores (Declaration on the Question of Admission of Women to the Ministerial Priesthood)*. Rome: Congregation for the Doctrine of the Faith, 1976. Available online at http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19761015_inter-insigniores_en.html.

[John Paul II.] *Ordinatio sacerdotalis (Apostolic Letter of John Paul II to the Bishops of the Catholic Church on Reserving Priestly Ordination to Men Alone)*. Rome: Congregation for the Doctrine of the Faith, 1992. Available online at https://w2.vatican.va/content/john-paul-ii/en/apost_letters/1994/documents/hf_jp-ii_apl_19940522_ordinatio-sacerdotalis.html.

[John Paul II.] *Responsum ad propositum dubitum Concerning the Teaching Contained in 'Ordinatio sacerdotalis.'* Rome: Congregation for the Doctrine of the Faith, 1995. Available online at http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19951028_dubium-ordinatio-sac_en.html.

The three documents given above outline the official Roman Catholic position on the ordination of women. *Inter insigniores* gives the argument from tradition, supported by the argument from the priest's role *in persona Christi*; *Ordinatio sacerdotalis* reviews these arguments and states the conclusion, principally from the argument concerning tradition, that the ordination of women is a change which lies beyond the authority of the Church to make. The *Responsum ad dubitum* clarifies that the teaching of *Ordinatio Sacerdotalis* is to be considered infallible.

Butler, Sr. Sara. *The Catholic Priesthood and Women: A Guide to the Teaching of the Church*. Chicago: Hillenbrand Books, 2007.

Butler's work is widely regarded as the best guide to the official position of the Roman Catholic Church. Of particular note is her review of the patristic discussion of women's ordination.

Behr-Sigel, Elizabeth and Kallistos Ware, *The Ordination of Women in the Orthodox Church*. Geneva: World Council of Churches, 2000.

Eastern Orthodoxy, unlike Roman Catholicism, has not produced any definitive rulings on the question of women's ordination, although there is a general consensus that the practice is not to be adopted. This book contains essays by each of the authors discussing the historical development of the discussion within Orthodoxy as well as its theological aspects. Behr-Sigel and Ware both hold a liberal position - meaning, within the context of Orthodoxy, that they are primarily arguing against closing discussion of the question prematurely. In particular, they note that a clear understanding of what women's ministry should be is especially important for those Orthodox churches which are in contact with Western culture, and that many of the Orthodox arguments to date have relied heavily on Western positions, rather than being developed from within the Orthodox tradition.

Catholic Perspective—Other Sources

The sources included here were read for the above paper; however, they either make relatively minor contributions, or may be difficult to acquire due either due to 'in house' publishing, or publication in academic journals. Consecrated Women is the exception: it is both a major contribution, and easy to acquire; however, its theological content is included in Fathers in God?, listed above.

Baker, Jonathan, ed. *Consecrated Women? A Contribution to the Women Bishops Debate*. Norwich: Canterbury Press, 2004.

Consecrated Women is a Forward in Faith UK document released alongside the Rochester Report, presenting the arguments for the traditionalist position in considerable depth. Topics covered include the example of Christ, God as Father, headship, the marriage imagery of Scripture, priesthood in the Old and New Testaments, ministry in the early Church, and the nature of the episcopate. It also includes the legal framework of a proposal for a separate traditionalist province within the Church of England, in addition to the provinces of Canterbury and York.

Beattie, Tina. 'Vision and Vulnerability: The Significance of Sacramentality and the Woman Priest for Feminist Theology.' In *Exchanges of Grace: Essays in Honour of Ann Loades*. London: SCM Press, 2008. 235-249.

In this essay, Beattie examines two PhD theses by women priests which examine the effects of their ministry in their parishes in the Church of England.

Bridge, G.R. *Women and the Apostolic Ministry?* Parry Sound, ON: The Convent Society, 1997.

Bridge's short study examines the arguments against women's ordination from Scripture (including the doctrine of creation), tradition, and sacramental validity, as well as noting the ramifications of the practice in terms of ecumenism and the social and political dimensions of the debate.

Loades, Ann. 'Women in the Episcopate?' *Annal* 21 no. 2 (2004): 113-119.

In this short article, Loades reviews her participation on the Church of England commission on women in the episcopate, and outlines several of the standard objections to the traditionalist position.

MacKinnon, Donald. 'The *Icon Christi* and Eucharistic Theology.' *Theology* (March/April 1992): 109-113.

MacKinnon takes aim at the connection drawn by traditionalist Anglo-Catholics between the ordination of women and sacramental validity, arguing that their position is a potentially heretical innovation.

Mascall, E.L. 'Women and the Priesthood of the Church.' London: The Church Literature Association, 1960.

This essay emphasizes the equality of men and women in the New Testament. However Mascall notes that Christ chose twelve male apostles, and that the Christian life is not a matter of general categories, but of personal enactment which is necessarily gendered. The sexes are equal but different, and this is reflected in the requirement that only men can be ordained. This essay represents an earlier stage of Mascall's thought on the ordination of women, as seen in his treatment of 'protestant' views which contrasts with the later essay given above.

Richardson, Alan. 'Women and the Priesthood.' In *Lambeth Essays on Ministry: Essays Written for the Lambeth Conference 1968*. Ed. Arthur Michael Ramsey. London: SPCK, 1969. 75-78.

Richardson rejects several traditionalist arguments as ‘non-theological,’ and notes that women’s ordination is consistent with the ‘priesthood of all believers.’ However, he notes the lack of precedent and wonders whether such a change might not require wider ecumenical authority than a single church can claim.

Underhill, Evelyn. ‘Ideals of the Ministry of Women.’ In *Mixed Pasture: Twelve Essays and Addresses*. Eugene, OR: Wipf and Stock 2015. 113-122.

The earliest source included here, Underhill’s 1932 address to a conference on women’s ministry states her opposition to women’s ordination on the grounds of tradition, and the opinion that only an ecumenical consensus among those who shared the three-fold order of ministry could change this tradition. Additionally, she holds that preoccupation with ordained status distracts from what is necessary for a real, effective growth in the ministry of women.