

**Social Changes in the Anglican Communion**  
**CCA Adult Education**  
**Week 8**

- I. Introduction and Recap from Previous Weeks
  - Social Changes—Women in ministry
- II. Pre-Modern Women Leadership in Anglicanism
  1. The Mother's Union: Movement founded in Britain in 1876 by Mary Sumner, wife of a Rector, and became an influential movement around the Anglican Communion. It remains one, particularly in Africa. MU was and is highly involved in influencing politics (part of why it has not taken off in the United States as it has elsewhere), and providing spiritual support for Mothers.
  2. Anglican Monasticism and Female Deacons: Religious orders within Anglicanism were banned as a result of the Dissolution of the Monasteries under Henry VIII during the English Reformation, and restored following the Oxford Movement. Females had played a Deacon's role in these communities, and consequently the role of Female Deacon was also suspended. Female Deacons, when reestablished, taught Sunday School, visited Parishioners, attending meetings, taught Bible Studies, but had to remain unmarried to preserve their ordained status.
    1. Both Deacons and Sisters began to play a prominent role in the Missionary work of the church (somewhat ironically, it has always been evangelical Anglicans who have embraced women in ministry roles), due to serious clergy shortages in Asia, Africa, and North America.
    2. Of the 153 missionaries the Church Missionary Society sent out from Australia from 1914 to 1932, over 100 were women.
- III. "New" 20th Century Perspectives
  1. 1920 Lambeth Conference: Bishops called on Churches to increase the participation of women in positions of leadership in the Anglican Communion, and acknowledged the Apostolic nature of female Deacons.
    1. **Resolution 47:** The time has come when, in the interests of the Church at large, and in particular of the development of the ministry of women, the diaconate of women should be restored formally and canonically, and should be recognised throughout the Anglican Communion.
    2. **Resolution 48:** The order of deaconesses is for women the one and only order of the ministry which has the stamp of apostolic approval, and is for women the only order of the ministry which we can recommend that our branch of the Catholic Church should recognise and use.
    3. **Resolution 53:** Opportunity should be given to women as to men (duly qualified and approved by the bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer, at other than the regular and appointed services of the Church. Such diocesan arrangements, both for men and for women, should wherever possible be subject to provincial control and co-ordination.

2. There was such a strong reaction against these resolutions that the Bishops backtracked, and in 1935 issued another report suggesting that overturning the historic practices of the church should only take place should a clear need be found. They claimed there was no such need that justified the ordination of women to the Priesthood.
3. At the same time, evangelical Anglicans, particularly Australians, utilized female Deacons who essentially functioned as Priests. The most famous of these is Mary Andrews, who remained in China undercover and ministered to Chinese Christians suffering during the Japanese Occupation.
4. All of that said, women in most Anglican Churches could still not distribute wine, read, speak, or serve in any formal liturgical setting.

### **1960's and Beyond**

5. Florence Tim-Oi: first woman ever ordained to the Priesthood in Hong Kong (1944), in order to minister to an isolated community that no man would minister to. She was forced to resign her orders by the Archbishop of Canterbury after WWII, when an English Priest could be provided to minister in her community.
6. 1968 Lambeth Conference: Bishops intended to fully include women deacons in the order of deacons, but felt that they could not yet, and deferred to 1971. In 1971, permission was given to ordain women to the Priesthood, and Hong Kong ordained the first women after that declaration.
7. 1974: An illegal ordination of 11 women to the Priesthood took place in Philadelphia (the Philadelphia 11), which did a lot of damage to the unity of the Episcopal Church and Anglican Communion at large.
8. 1977: Episcopate was formally opened to women.
9. In the ACNA, women are permitted to be Deacons and Priests, but not yet Bishops.

## **IV. Conclusions**

### **Resources:**

1920 Lambeth Resolutions: <https://cutt.ly/avkdyGY>

A Eulogy for Florence Tim-Oi: <https://cutt.ly/OvkjxZG>

Mary Andrews: <https://cutt.ly/Tvkka23>