



# Critical examination of Biblical standards on leadership involvement of ordained women in the structure of the Diocese of Grahamstown Anglican Communion in Eastern Cape

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## Abstract

The arguments of the rivals of women's appointment or ordination are perpetually founded on a gender biased base methods idea. In the meantime, the contentions of the advocates of women's ordination are impacted and moulded by those equivalent feminist's ideas which they are endeavouring to address. Thus, the arguments for women's ordination are unfit to forge another theology in which the full complement of mankind including Christian women as made in the image of God is a non-debatable aspect. Liberation from the religious perspective, requires a re-assessment of the formality and structures upon which the Church is grounded. The Church could supplant inflexible order and formality with progressively libertarian structures and have more support in the administration for women. Unmistakably, increasing theological and scriptural education and gathering of studies could be accomplished in Churches, with the result of separating unconsciousness and partiality. The study reflects upon Biblical standards which stand to move the Diocese of Grahamstown Anglican Communion in South Africa forward from its past patriarchal structures in a study using both qualitative and quantitative methodologies.

**Keywords:** Vocation, leadership, ordination, feminism, inculturation, patriarchy and liberation.

## Introduction

At the point when the church started on the Day of Pentecost, women and men, came into it in extraordinary numbers (Acts 5:14). There were no refinements made in states of participation between the genders. Besides, the significance of women to the entire church is reflected by the worry, which the early church had for widows who required care and help (Acts 6:1-6). The creation of the *Ekklesia* by the incarnate logos of God created a new and unique relationship with God's people that allows humanity to come into the Covenant and to become part of the 'people of God' (*Laos tou Theou*). Who then is part of the *Ekklesia*? It is the entire body of believers in Christ who are the chosen race, the royal priesthood and the holy nation of God (Nicolaidis, 2010).

The acts of kindness and devotion of women were much more appreciated in the Holy Bible. Dorcas is referenced through her unwavering and adoring administration (Acts 9:36-39). Lydia is uncovered just like a woman of incredible neighbourliness, "compelling" Apostle Paul and his team to stay in her home (Acts 16:1-15). Phoebe is depicted as a "worker of the congregation that was in Cenchreae" (Romans 16:10). The numerous benevolent acts of women in the early church was additionally reflected as Apostle Paul depicts the capabilities



for women who were to commit full time to Christian work and to be upheld by the Church (Ruether, 1983).

Christians from time to time discuss questions concerning types of church administration. Individuals used to take these issues, truly in reality – whether you ought to have priests or elders, whether you ought to have ministers or congregational presidents. Which is the scriptural type of church association? It presumably does not have a great effect on most Orthodox or Evangelical Christians today. However, 'The blood of Christ' has been paid, ordinarily and figuratively, and it finished an issue that way, on the premise of how individuals have moved toward the Holy Bible. Jesus reinstated meaning to the lives of all people including women (Nicolaidis, 2018).

Men and women have a typical call to develop their spiritual gifts in order to build up their immediate and also the outside world for God's purposes. There is no different amongst male and female in such deliberations. Therefore, that a woman has been gifted to prophecy, or to instruct, or to control, or to accomplish something unique, at that point she has a duty from God to discharge which must not be denied by her or others.

### **Statement of Problem**

The composition of male centric society and women's liberation in this article indicates the trouble women experienced previously, and much of the time still do, in their interest for correspondence in a male ruled society particularly in the Church. Without women's activists' awareness raising issues concerning women's maltreatment, women may even now be under male centric mastery, persecution, and underestimation; truth be told, many still are 'enslaved' from a spiritual perspective.

Therefore, numerous women today can dismiss the perspectives that men are prevalent, more grounded, and more normal than they are, and that God made men to overwhelm them in male-female relationships. In their battle against male centric society, a few women's activists be that as it may, changed Biblical pictures and language for God, with the outcome that masculine pictures of God were basically supplanted with feminine pictures, introducing God as gender ambiguous and not as a Deity who rises above sexuality. God's personality in this way, as the researchers would see it, progressed toward becoming darkened. In this article, the researcher looked at the gap created by both patriarchy and feminism which have contributed to experiencing difficulties when trying to identity with a loving and caring God as portrayed in the Holy Bible.

### **Research Question**

- What is the position of the Holy Bible on the leadership involvement of ordained women in the structure of the Anglican Communion?

### **Objective of the study**

- To critically examine the position of the Holy Bible on leadership involvement of ordained women in the structure of the Anglican Communion, Grahamstown Diocese.

### **Literature Review**

Biblical text shows that Christian women are to be effectively engaged with the local assembly. They are a piece of the collection of Christ and as individuals from that body they are to enable it to develop 'for the enlightening of itself in *agape* love' (Ephesians 4:16). Women are to rely on God as they serve: they are to serve 'as with the capacity which God supplies' (1 Peter 4:11). Jesus underscored that we could do nothing of significant worth in His kingdom without the power, which He supplies: 'He who stays in Me, and I in him, bears much natural product;



for without Me you can do nothing' (John 15:5). According to Nicolaidis (2018), women were treated poorly in various periods:

The status of women in New Testament times was decidedly lower to that of men, given the patriarchal nature of society. Jesus thus had a huge impact on what were rigid customs and practices relating to women. Women were to an extent considered to be lesser beings suited only to conducting domestic chores, with little worth and virtually no dignity. In Sirach 42:14, we read 'Better is the wickedness of a man than a woman who does good; It is a woman who brings shame and disgrace'. Thus, it is no surprise that in the highly androcentric Holy Bible in the Jewish and Christian traditions in particular, women are not considered to be truly key characters, with the exception of the Virgin Mary in the latter tradition...Women like Mary, were generally marginalized and often used as a mere narrative device in Biblical writings. In the Old Testament there are nonetheless, numerous women of importance who had influence in society and played a key role in the Bible. For example, there are inter alia, Eve, Sarah, Jochebed and Deborah, and each of these stood out in the male-dominated social construct. The social construction of gender is in essence a theory in feminism, and sociology about the foundation of gender variance between men and women (Nicolaidis, 2018).

Each Church needs the individuals who reinforce the system of believers, who energize the weaving together of hearts in affection (Colossians 2: 2, 19). This requires cordial telephone calls, thoughtful audience members, consoling notes, supportive visits, down to earth commitments in the midst of need, and open homes where accommodation flourishes. However, the public in general is brimming with divided families and segregated people. As spouses and mothers, women have one of a kind part in supporting and affirming their own families. Both wedded and single women can balance things out and bring together the Church family. In petition gatherings, in little gatherings, and in her own private place, a woman can mediate for family members and offer support for the lost. In these ways she adds to the development and amicability of the entire church family.

### **The Old Testament writer's view**

Ackerman (2016) states that the Hebrew Bible is in many ways referred to as a man's book. Its creators are seemingly all male, with the exception of a few Old Testament books, and even researchers who point to a couple of scriptural writings that may have been written by women must concede that these writings have possibly been transmitted through male scribal networks. The Hebrew Bible's perspective is in like manner overwhelmingly male: while Exodus 19:15 is apparently routed to 'every one of the individuals', for instance, men should in truth be the elite group of people of the order offered there to 'not go close to a woman'. The instance of Deborah is particularly significant to this discussion in the Apostle Paul's utilization of life messages in connection with positions of authority for women in the old covenant group. The scriptural content expresses that Deborah was judging Israel (Judges 4:4). She held court under her palm in the slope nation of Ephraim and the Israelites "went to her to have their cases settled" (Judges 4:5); the scriptural author unmistakably comprehends her to be practicing legal authority. The verb used to demonstrate Deborah's movement (*Shaphat*) is a similar verb used to depict the legal action of Moses (Exodus 18:13) and Samuel (1 Samuel 17:6). The judges who were to be designated in the different tribes and towns as indicated by the Mosaic's law (Deuteronomy 16:18– 20) were to manage equity in an unbiased manner and were to be regarded as serving the "Lord your God" (Deuteronomy 17:12) and all this representing God's position and authority.

Johnson (2005: 5,10) expressed that society is androcentric to the extent that it advances male benefits by being male dominated, male distinguished, and male focused. It is



additionally sorted out around a fixation on control and includes as one of its key perspectives the tacit or actual abuse of women.

### **The New Testament writer's view**

According to Anderson (2001), Jesus treated women in a revolutionary manner, insisting on their personhood, valuing their scholarly and spiritual limits, tolerating some of them into His internal group of voyaging friends, and respecting them with the primary declaration of His restoration. Is this proof He expected to open the route for women to fill in as ministers and elders? Jesus Christ did this to be sure that women are regarded as people of equivalent worth and value to men. He conceded to allow them into His fellowship. He set aside opportunity to show them the certainties of the Kingdom of God.

A woman was first with the story of the resurrection, and no less than one woman (Mary) got the Holy Spirit with the others at Pentecost (Acts. 2: 1ff). However, the reality remains that Christ called no lady to be a piece of the twelve Apostles (Cassimy, Jules, & Satelmajer, 2009). Why Jesus might not have appointed women to teach or instruct freely, if this had been His goal? Whatever the social or cultural circumstance may have been in Palestine (the next to no contemporary confirmation of how women were dealt with there), such a move would have been very satisfactory in the bigger harvest field, since the consecrated part of the women was promptly acknowledged in the Gentile world, where the Gospel was to be preached. Nicolaidis (2016) asserts that:

In the early Christian churches, women were relegated to duties in lower positions than men. There is evidence which suggests that women in certain communities were permitted to serve as presbyters and some even served at the rank of bishop. While women were not able to offer service as teachers of the faith, they were valued as assistants to their husbands and their fathers. Many served as virgins, instructors, apostles, prophets, deaconesses or as widows. However during the second century, the roles of women came increasingly under the spotlight and their roles began to diminish. This was primarily due to the machinations of dominant theologians who disseminated the idea that since the female species was sinful and inferior to that of men, it should be subordinated to them (Nicolaidis, 2016).

Jesus never managed the issue of a position of authority for women, although this notion is debatable, it was after all Mary Magdalene who first saw the risen Lord and this in itself stresses the critical role of the fairer sex in spiritual matters (Nicolaidis, 2018). Also, through the Holy Spirit, He elucidated on the issue of the compositions of the missionaries (Kroeger, 2000). Those messages are as much the voice of Jesus as though He had taught them while on Earth. Jesus decision to have twelve male witnesses was predictable with the Old Testament headship part man was called to satisfy at home and in the group of faith. A similar part in the structure was considered in the life and application of faith issues in the Apostolic Church.

### **Apostle Paul's Arguments**

Walker (1983: 102) writes that certain ministries of women were never addressed on the grounds that they were particularly specified in the Book of Acts and the Epistles. For instance, in 1 Timothy (5: 9,10), Paul shows us the exercises of dowagers who have been very much engaged with the following work: they have offered friendliness, they have reacted to the necessities of the holy people, they have helped those stuck in an unfortunate situation, and have committed themselves to a wide range of good deeds (Raja, 1977). Dorcas who helped poor people (Acts 9:36), and Lydia who offered neighbourliness to Paul and the men who were going with him (Acts 16:15) are some cases of women who served in these unique ways



(Walker, 1983: 111). Women had teaching obligations. Titus was advised to admonish the more seasoned women to teach what is good, especially to the more youthful women (Titus 2:3). Timothy was educated as a youngster by his mother and grandmother. Priscilla and her better half Aquila were utilized to teach Apollos (Raja, 1977).

Different ministries are not all that clearly portrayed (Walker, 1983). In 1 Corinthians 11, women are depicted as praying and prophesying: we comprehend praying, however what might be called prophesying in our day? Paul praised the ladies who worked with him. He portrayed Phoebe as 'an aide of numerous and of myself additionally' (Romans 16:2). He spoke about other women who worked with him in the Gospel: Mary (Rom.16:6); Tryphena, Tryphosa, and Persis (Rom.16:12); Euodia and Syntyche (Philip.4:2, 3). We are not told what it was that they did in particular, but rather it is obvious that their commitment was significant and that Paul perceived their value.

However, Wahlberg (1975) stated clearly that, there are no female witnesses and no female elders. The missionaries were the experts in the New Testament church. Elders were to control, and to work in the word and doctrinal principle (1 Timothy 5:17). At the point when Paul kept in touch with Timothy to train him concerning how issues ought to be directed in the house of God (1 Timothy 3:15), he expressed that women were not to teach men or to have authority over them (1 Timothy, 2:12). Obviously, the helpful, fundamental, God-given capacities of women were to be practiced inside the perfect request that God had built up. Women were not to be the most profound or spiritual leaders of the church (Wahlberg, 1975). When we consider what role women should play in churches today, we cannot afford to base decisions on past practices that were based on incongruent evidence based on a attitude that succeeded in a very unique and different socio-cultural context. "We can also not afford to rely too much on tradition although it is an important substrate upon which to build an edifice for the Lord. The debate on the role of women in the church has not ceased. For those who consider faith to be a critical element of life, the debate produces many tensions on a range of plains including the spiritual, existential and intellectual ones. Women cannot forever be dismissed as having lesser value in ecclesiastic affairs, although there are many aspects against ordination as such, which cannot be refuted if Biblical exegesis is true to itself" (Nicolaidis, 2016).

Assuming no women were permitted to take an interest in the ministries of a local church, would the church have the capacity to proceed? Truly, it would – yet not in the adjusted, finished, effective way that God plans (House, 1979: 40). The body would have inactive individuals and the service would be handicapped. At the point when women do not utilize the gifts that God has given them, when a local church restricts women, God is not satisfied. At the point when all adherents, women and men, serve the Lord sacrificially, and utilize the gifts that God has given them, the congregation prospers (House, 1979: 45). God has given us, not a thin and limited life, but rather an inexhaustible life in Christ Jesus. Give us a chance to live completely, men and women's together, in the local church and on the planet, to His glory (House, 1979: 52).

Phiri (1992) declares that, "when Christianity came to Africa, it came as male overwhelmed. Anything that was incongruent with this point of view was pulverized. At the point when the Missionaries came to West African nations and Central Malawi, women were prohibited from being evangelists, elders and deacons". In her appearance in transit in which the synodical structures worked, (Phiri, 2009:110) it reached this dismal conclusion: "When the Synod denied women positions of authority in the congregation, what they were stating to them is that they were not of the correct gender to be used by God" which is synonymous to (Oduyoye, 2001).

### **Theoretical framework**

The Church of the Province of Southern Africa (CPSA) as far as anyone knows champions the political privileges of the mistreated. However, Powell (2002) calls attention to personal





stakes and the best substantial patriarchal structures, which render the CPSA unequipped for legitimate change. Be that as it may, in spite of the numerous times of imperceptibility and implemented hush, women keep on working towards a congregation that is more, as opposed to less comprehensive. In the most recent century, certain important changes happened in the CPSA structures, for example, women ordination and women association with non-ordained service (Rakoczy, 2011: 32).

Albeit numerous sixteenth and seventeenth century scholars concurred with Aristotle's perspectives concerning the spot of women in the public eye, none of them attempted to demonstrate political commitment neither spiritual upliftment based on the man centric family until at some point after 1680. The theory of patriarchy is intently connected with Sir Robert Filmer (Botha, 2004).

Lerner (1986) expresses that, Aristotle accepted that women had colder blood than men, which made women not develop into men, the gender that Aristotle accepted to be impeccable and predominant. Aristotle had various levelled governing structures in his speculations. Sophocles (407 BCE–405 BCE) one of the great playwrights of the golden age, also said: "Silence is a woman's glory (Nicolaidis, 2016). Lerner guarantees that through this androcentric conviction framework, which went down age by age, individuals have been adapted to accept that men are better than women. These images are thus benchmarks which children find out about when they grow up, and the cycle of patriarchy proceeds on its erroneous path.

This is a concept for female oppression, which has been used over time in a variety of ways. It has been discussed as an ideology, as a symbolic male principle, as the literal power of the father, as a method of controlling women's sexuality and fertility and as an institutional structure of male domination (Rowbotham, 2006:52). Haas (1995:321, Nicolaidis, 2010; 2014; 2016) state that Christians of a "wide range of theological and Biblical positions" generally accept that the culture of the Old Testament is patriarchal. Scanzoni and Hardesty (1992:1) equate patriarchy with sexism as being the systematic oppression of women.

Van Leeuwen (1993:121) states that patriarchy is androcentric and male-cantered and that men are the bearers of authority and power, and that they deprive women of any authority or power. In a patriarchal society men are powerful and women are inferior, defective and less fully human (Van Leeuwen, 1993:136-137). Hull (1987:97) contends that patriarchy "fosters discrimination and abuses human rights". Reuther states that patriarchy is found where society is father-ruled and where it reinforces the subordination of women, as well as where weak and marginalised groups are held subordinate to the rich and powerful (Reuther, 1983:61).

Feminists argue that since the Bible was written over a span of about two thousand years and because different authors at different times and places contributed to it, the Bible is not the word of God in a literal sense. Schneider (2000:52) states, "The Bible is literally the word of human beings about their experience of God". The Bible is a narrative about God, filtered through humans, reflecting the assumptions, attitudes and behavioural patterns of its culture during which it was written.

### **Biases of some fathers of the Early Church**

**Clement of Alexandria** writes on goodness expressing that it has a place with the male alone to be upright, and to the female to be lewd and crooked. Appropriately, woman is to practice poise and honesty, and with each other temperance... We do not state that woman's inclination is equivalent to men, as she is woman... Pregnancy and parturition, all these have a place with woman, as she is woman, and not as she is a person (Ide, 1984:66). The focal subjects of Clement of Alexandria's human studies depend on human instinct against that of an explicitly decided nature, just as on the salvation of adherents and their adventure to salvation (Vogt, 2003:49). God made distinctive genders and, all things considered to be the foundation



of every evil (Vogt 2003:50-51). Women are unexceptional compared to men and he accepted that his scorn for women was an all-inclusive perspective (Ranke-Heinemann, 1995: 127,130).

**Tertullian of Carthage** was declared to be the most threatening of the Church Fathers towards women and had little respect for the gender by any stretch of the imagination (Ide 1984:76). Tertullian as referred to in Ide (1984:75-78) expressed in his 'Solution Against Heretics' that only men are made in the picture of God and that they were guiltless casualties of the "wiles and indecencies of women". This concurs with the work of Nicolaides (2016) who gives us an Orthodox Church perspective on the issues at hand.

He restricted women to instruct, to baptise, to be ministers or to talk in chapel and he requested that women's heads be protected whenever they appear in Church. For Tertullian, women were the wellspring of the all-abhorrent and he accepted that there was no positive aspect regarding women specifically. In his view, women were liable for torment, enduring, sin and debasement in both the private and open circles (Tavard, 1973:58-59). Tertullian scorned women so much that he cautioned men against looking upon them, since it would imply that they would have their unfading spirits dispatched to hellfire and would be destined to never appreciate the security of paradise after death (Tavard, 1973:59; Nicolaides, 2016).

**John Chrysostom (Archbishop of Constantinople)** did exclude woman in the regular picture of God, since this picture is one of intensity and a special domain, the two of which God and society (Tavard, 1973:48ff) have denied women. Chrysostom, in the Pauline corpus to the Ephesians, said that female instructors demolished everything, and he accepted that the female is powerless and whimsical. While he was writing to Timothy in 1 Timothy 2:11-15 he expressed: To such an extent should women be quiet, that they are not permitted to talk about common issues, yet not even about profound things, in the congregation. This is structure, this is unobtrusiveness, and it will embellish her more than any pieces of clothing. Accordingly dressed, she will have the option to offer her supplications in the way it should be" (Keane, 1987:5).

**Thomas Aquinas** never wrote on women, but he had broadly expounded on women in various works, at different periods and in an assortment of settings. Aquinas' perspectives on women were two-sided; on one side, he saw women as equivalent to men in nature and on the other, he saw women as substandard and subject to the dictation of men. Popik (1979:1-4) and Strachan and Strachan (1985:2) stated that Aquinas was not legitimately impacted by the compositions on women by Church fathers, yet his announcements about women were predominantly founded on those of Aristotle and the contemporary culture of the day. He is overwhelmed by Aristotle's explanation that women were in a distorted state and he joined this into his very own beliefs.

Paul the Apostle denied women to instruct in 1 Timothy 2:12 or to have any power, Aquinas stated that women were not permitted to get Orders. Women, being in the condition of subjection to men, may not get into the Order of sacrament since they cannot stand in the position of Christ (Børresen, 1995:176).

**Martin Luther (The Father of Reformation)** kept up that women ought to be soothed, devoted and accommodated inside the local circle (Karant-Nunn & Wiesner-Hanks, 2003:13). Luther said that "...the Holy Spirit has demonstrated that God arranges the man to complete the workplaces of administering, educating, and preaching. For when Adam was called forward [Gen. 3:9], it is nothing other than a lesson under the watchful eye of the Law, by methods for which he perceives what he has done and what he owes to God". Preaching is depended upon for a man and not a woman, as Paul additionally instructs, to the extent that this has to do with Christian issues. In addition, it can often happen that a woman offers better guidance, as one often sees in the Holy Scriptures. Aside from that, the workplaces of teaching, leading, and preaching the word of God are directed to men only (Wright, 1977:516). Luther likewise expressed that women ought not to educate others in the open spaces,



however he asserted that more established women should prepare more youthful women to be discreet and helpful.

**John Knox** asserted that women are frail, fretful, weak, conflicting and ailing in the soul of advice and regiment, and ought to consequently be expelled from power and authority. Citing from the Roman Rules of Law, Knox claimed that women had been expelled from all polite and open office and that they were prohibited to be judges and justices. They were additionally permitted to be "speakers of others". Knox accepted that women could not be trusted with power. He added that God made women to be governed by men, and that women should assume the jobs of dutifulness and bondage, never as the leader of men. Citing Genesis 3:16 as evidence and explanation behind women's subjection to men, Knox said that: ... after her fall and resistance submitted against God ... she was made liable to man by the permanent verdict of God. Women keep suffering because of Eve's transgression and in this way; all women are under the leadership of men (Knox, 1995:59).

Finally, having gone through views of some scholars about the theory of patriarchy on the one hand, been defended as a conceptual theoretical term and, on the other, it has been rejected and replaced by more neutral language such as the 'subordination of women' or the 'inequality of the sexes' (Bennett, 2006:60-61). Bennett claims that the term patriarchy became an offensive concept and almost disappeared from women's history (Bennett, 2006:61). The researcher is of the opinion that 'men' should see with the eyes of God and totally erase gender biases from their nature. The theory above is regularly used to legitimize the ordinary act of propagating the truth of the intangibility and quietness of women.

## **Research Methodology**

The study used a quantitative research design and survey research method of data collection. The study involved seventy (70) respondents from the Diocese of Grahamstown, Anglican Communion in the Eastern Cape Province of South Africa. The study used questionnaire as a research instrument. Data for the study was collected through self-administered questionnaires and the use of random sampling. Self-administered questionnaires were delivered to respondents who completed them and the researchers collected them at an appointed time. The questionnaire comprised of structured questions, which made it easy for the respondents to indicate their views. The data collected was analysed using descriptive statistics. Despite the fact that the issue of ordained women's leadership in the Anglican Communion is viewed where appropriate, the onus of this article was to think about reformist women's activist contentions, reactions and investigations so as to give a capable patriarchal examination and critique.

## **Findings and discussion**

These findings depend on results drawn from the quantitative process. The investigations depended on theological help related to leadership involvement of ordained women in the Church setting particularly in the Anglican Communion. The interviews conducted supported and uncover genuine issues and difficulties experienced by fully ordained women Priest in the Church.

This section talked about research findings from the filled out questionnaires. The views of the respondents were singled out and discussed in question form, hence the data analysis in tables and figures. The researcher clarifies the significance of these findings and makes utilization of other writers in an endeavour to improve reactions with respect to issues around leadership involvement of ordained women Priests. A few members detailed difficulties with the expectation of findings solution and making useful recommendations.

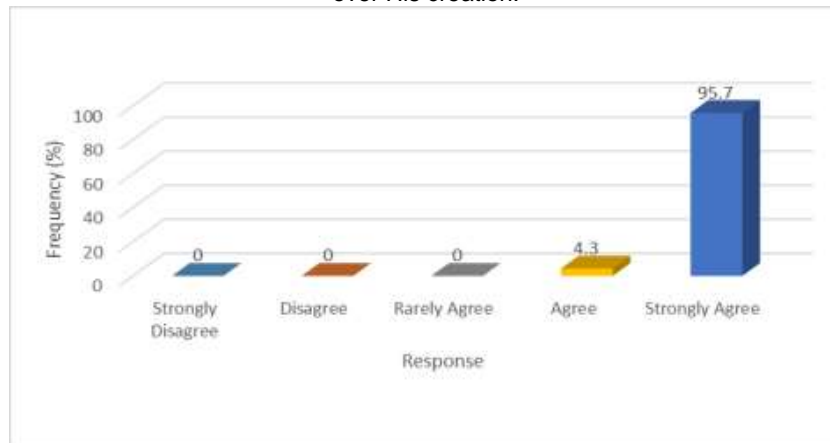


**Table 4.3.0:** Reliability Analysis of Set of Questions (Items) for the Objective

S/N	Items	Cronbach's Alpha
1	The original intention of God is for men and women to have equal dominion over His creation.	0.864
2	The head of the Church is Christ, and the Church remains His body.	0.561
3	No portion of the Holy Bible says that only men can be ordained.	0.694
4	The church members constitutes both male and female as the body of Christ.	0.521
	<b>Total Cronbach's Alpha (4 Items)</b>	<b>0.751</b>

The reliability analysis of items 1-4 on the research instrument with respect to the stated objective was tested using Cronbach's Alpha. The total Cronbach Alpha result reported in the Table (4.3.0) shows that the alpha coefficient for the four items is 0.751, suggesting that the items have relatively high internal consistency, which eventually means that the question in this section are reliable in tackling the objective of the study.

(Q1) **Figure 4.3.1** shows that the original intention of God is for men and women to have equal dominion over His creation.



The finding in figure 4.3.1 above shows that out of the seventy respondents that participated in the survey conducted, only ninety-six percent (96%) Priests strongly agreed and four percent (4%) Priests clearly revealed that God's original intention is for man and woman to have equal dominion over His creation and none of the Priest showed contrary opinion.

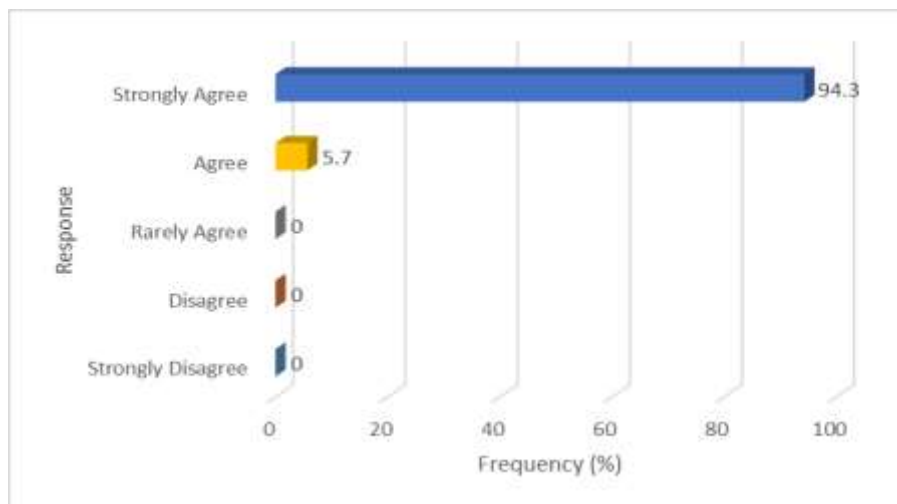
The creator in the primary creation account is God. He makes all things, and when He is done with his work He stops His inventive action (Arnold & Brian, 2002). At long last, God's rest toward the end of the principal creation account is imagined as an unending issue. The record closes with Him a request that all things be done as indicated by His plan. In the meantime, all creatures have a task to carry out. Their attention is to live in the image of God Himself (Williams, 2013:33). The Christian confidence and perspective of the world is predicated on a lot of non-debatable certainties. One of these is that human life is naturally profitable (Williams, 2013:33). The influential thought that everyone has absolute esteem is established in the image of God, a convention communicated in the opening part of Genesis as supported by Waltke (2007).

As indicated by Block (2013), creation as man and woman, focuses on marriage and marriage focuses on Christ and eventually on the Church. What's more, in this manner the conviction that God made us in his picture as man and woman is not enough without Christianity, Christ and His Church.

Block (2013:5) states God made us in His image as either a man or woman. This also asks for fulfilment in reality of Christianity. Nobody can completely get a handle on being male and female in marriage until they see that marriage is intended to depict Christ and the Church. Again, nobody can know the genuine fate of being made man and woman in the image of God until they realize that male and female are individual beneficiaries of the beauty of life. Lastly, nobody can completely comprehend the significance of oneness as man and woman in the image of God. Until they gain from Christ that in the age to come there will be no marriage, and consequently the magnificent fate of being male and female in the image of God is not reliant on marriage, yet on dedication to the Lord (Block, 2013:13, 15).

Thus, the researcher in this manner harped on these facts: God made man and woman and He made you male or female that you may be totally, fundamentally and remarkably given to the Lord and need to submit totally to His supremacy.

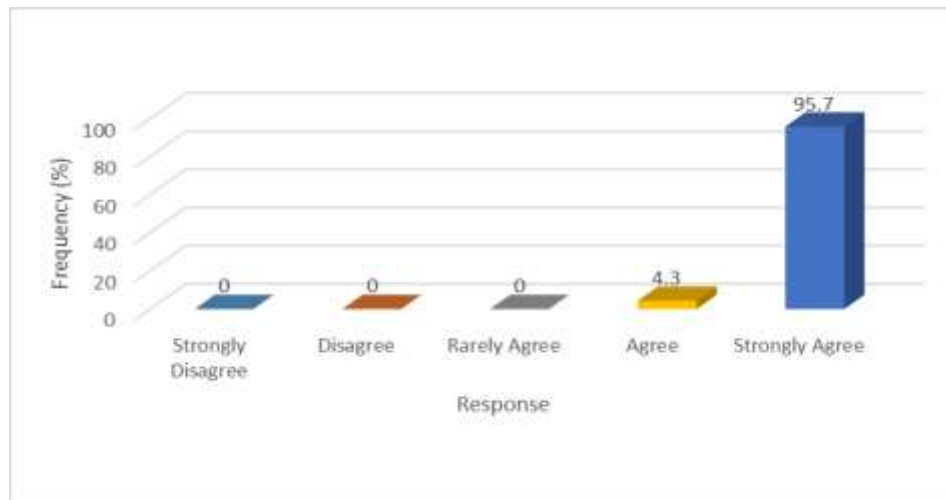
(Q2) **Figure 4.3.2** shows that Christ is the head of the Church, which is His body.



The findings revealed in the survey conducted on the seventy respondents in Fig. (4.3.2) showed that sixty-six Priests representing 94% on the Chat strongly agreed with four Priests on six percent (6%) proving the investigation right that Christ is the head of the Church, which is His body.

MacDonald, (2008) made an imperative inquiry: What does it intend to be the leader of the church? Colossians (Chapter 1) and Ephesians (Chapter 5) stress the supremacy of Christ and His sovereignty. In Colossians, Christ is our head since He holds everything. In Ephesians, Christ is the head since He is our Saviour. The ramifications of this instructing are significant. To begin with, church pioneers are to surrender extreme leadership to the Lord Jesus Christ. He is the One who leads and decides the lessons and practices of the congregation. Individuals are to follow Christ first and natural pioneers second, as those leaders imitate Christ. As indicated by Clowney (1984:65), simply after the critics for the New Testament instructing on the solidarity of the congregation has been resolved along these lines, can the hugeness of the disclosure for the present day church be investigated? The author additionally expressed that the distinctive parts require an alternate treatment from the proprietor of the body in light of the fact that the body capacities work as a unit, the proprietor is obliged to make sure that every one of the parts of the body works appropriately. This involves giving unique consideration and care to those individuals that are needed in order to play out their respective God-given roles.

(Q3) **Figure. 4.3.3** shows that no portion of the Bible says that men only can be ordained.



The findings show that ninety-six percent (96%) of the respondents strongly agreed while four percent (4%) agreed that no text from the Bible says that men are the only ones to be ordained as Pastors and no respondent disagreed with the statement in fig. (4.3.3).

Jones, (2004:205) declares that the Synod of the Church of England welcome and assert the perspective of most of the College of Bishops that conceding women to the episcopate in the Church of England is needed. In agreement with the confidence of the Church as the Church of England has it, it would be a legitimate progress in announcing women’s roles once again. In this age, the truth and effortlessness of Christ considering the Biblical standards cannot be over-emphasized.

Fletcher (1989:143) buttressed the perspective of Jones saying that in the main portion of the twentieth century women were valuable for the gospel’s work, as Maude, ended up making a conspicuous declaration however not routinely, from an Anglican podium and the topic of women’s ordination was reliably put aside.

(Q4) **Table 4.3.4** shows that the church members constitute both male and female as the body of Christ.

Response	Frequency	Percent (%)	Cumulative Percent
Strongly Disagree	0	0	0
Disagree	0	0	0
Rarely Agree	0	0	0
Agree	6	8.6	8.6
Strongly Agree	64	91.4	100.0
Total	70	100.0	

The finding of the study in table 4.3.4 shows that the majority, ninety-one percent (91%) of the respondents were strongly in agreement while nine percent (9%) were also in agreement that the church members constitute both male and female as the Body of Christ.

Brown focuses on the way that there is unchangeable plan and mix of the parts of a physical body; there is a distinct course of action and blend, and this was completed by God (Brown, 1997: 621). No part of the body can detest its place and work in the body; God Himself



orchestrated the parts of the body, giving more prominent respect to the parts that needed it (Brown, 1997: 599).

However, the researchers concur with the last author that solidarity must be driven through the Church's administration. However, this needs to be with true serenity and peacefulness due to the conviction that the solidarity of the body of Christ exists; it is nothing but an issue of achieving this unity regardless of whoever takes the lead, yet it is a matter of experiencing and realising it in all places and at all times always (Best, 1955).

### **Conclusion**

Men and women should be considered in same way in all the circles of spiritual life. Sex balance is not just the concern of women and there is still an equivalent part to be played by men to imagine a public where people live in absolute correspondence, and with harmony and congruity irrespective of the sexes. The Holy Bible clearly states that women assumed a noticeable job in the life and service of Christ Jesus. The Gospel scholars demonstrate that there was a gathering of women who stood enduringly at the foot of the cross and furthermore pursued and nearly found where Jesus' body was laid. These were the women who tailed Him and attended to Him while he was in Galilee. The dauntlessness, love and faithfulness of these women is praiseworthy. Thus all women who are eager to take positions of authority should be involved in the missionary field just as they should be in the Church's full time service as clerics.

Women are struggling because of social, political, religious structures of society but in spite of all these hindrances, God is using women to be partners of mission and giving more hope to future generations.

### **Recommendations**

Following the proofs of all the Scholars mentioned in the analysis and discussions, the researchers therefore recommend that there should be equality without subordination of any gender when it comes to spiritual matters. Consequently, the researchers recommends that the Bishop can adopt a rotational movement amidst the full time Priests at least once in three years so as to create an enabling environment for dynamism to flourish at parish level. However, it will likely eventually bring positive changes in leadership pursuit within the Diocese despite low numbers of women Priests involved. In the old dispensation, only the high Priest could go into the holiest place once a year, and in a particular manner. Blessed be God, it is not so now! However, the researchers recommend that in the Church that both boys and girls can serve at the altar without discrimination.

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