

level through the Assembly level there have never been women member seated in the Executive meetings of the Presbyterian Church. The Assembly Executive Committee once took up an agenda on Women ordination at Silchar. The matter was discussed at length and the final conclusion was that the matter be taken up again when there is a competent woman candidate come forward from any units of the Assembly.

When we look at surrounding church organisations say, Church of South India, Ao Baptist Church in Nagaland, women ordination is practiced and enter into ordained ministry and that they do well as men do. We are reminded of Paul's slogan in the Galatian church that in Christ all barriers are broken, irrespective of race, of sex and colour, slaves and masters. In the spirit of equality in Christ, women should not be barred from ordained ministry, rather, they should be encouraged to come up to fulfill all formalities and qualified enough to have a share in the family of God.

### 2:6 Feminist Theology

Rosemary Radford Ruether<sup>51</sup> says that whoever a prophet, teacher, revealer, saviour or founder of religion, his or her teaching is meaningful only when translated into communal consciousness. This means that the revelatory experience must be collectively appropriated by a formative group which in turn promulgates and teaches a historical community. The critical principle of feminist theology is the promotion of the full humanity of women. Whatever denies or diminishes the full humanity of women must be presumed not to reflect the divine or the authentic revelation to the divine.

<sup>51</sup> Rosemary Radford, **Sexism and God talk**, Beacon Press, Boston, 1983, p. 30