

# The Woman's Pulpit

January-  
March  
2019

OFFICIAL PUBLICATION OF THE INTERNATIONAL ASSOCIATION OF WOMEN MINISTERS

## East Africa Reformed Church Ordains Woman

IAWM member the Rev. Margaret E. "Peggy" Howland reported on August 1 that a message posted on Facebook by Nyambura Njoroge of the World Council of Churches on that day said the Reformed Church of East Africa (RCEA) had seen its first woman pastor ordained. The Rev. Philister Tuwei Keter, an alumna of St. Paul's University in Kenya, was ordained in a colorful event at Eldoret. The Church Moderator, the Rev. Musa Maina, officiated.

A member of the World Communion of Reformed Churches, the RCEA decided to

ordain women earlier last year in response to an action taken by the WCRC in 2017 urging member churches to consider both men and women as potential candidates for ordination.

No additional information was made available last year.

## Centennial Assembly to Explore Women's Prophetic Leadership

To celebrate with thanksgiving for 100 years of mutual support in the struggle for ordination for women and to look forward with eager anticipation to our future opportunities, the International Association of Women Ministers is planning its Centennial Assembly around the theme, "Women's Prophetic Leadership in a Changing Church."

Members and others interested in exploring this theme will meet near Pittsburgh, Pennsylvania, U.S.A. on July 22-24 at the Hilton Garden Inn in Robinson Township.

The Rev. Karoline Lewis, who will lead, during three sessions, the exploration of this theme, is the author of *She: Five Keys to Unlock the Power of Women in Ministry*. The Evangelical Lutheran Church in America pastor is Marbury L. Anderson Chair of Biblical Preaching at Luther Theological Seminary in St. Paul, Minnesota. She is also program director and frequent preacher at the Festival of Homiletics and the author of the "Dear Working Preacher" column at WorkingPreacher.org.

### Overview of Program

The Assembly will open at 3 p.m. Monday, July 22, for registration. Dinner at the hotel is set for 5 p.m. At 7 p.m. Prof. Lewis will preach at opening worship, setting the tone for our time together.

An International Evening Celebration will follow. To make it a real celebration of different cultures represented in IAWM, there will be display tables for things you bring: music, items from your country of origin, worship enrichment items and items from countries that hosted Assemblies you attended.

To show you our city we offer a fun

Lock and Dam, Chicken and Rib Dinner Cruise with entertainment on Tuesday evening on Pittsburgh's three rivers. We hope you will check that box on the registration form on page 7! (Note that the US \$30 cost is not part of the registration and meals payment.)

Dinner Wednesday at 5 p.m. will celebrate the Centennial Anniversary, complete with an anniversary cake. Greetings from women judicatory/denominational heads, proclamations from civic officials and three first person accounts of women ministers of years past will follow the meal. Then we will dream together what it may be like to be ordained in 2069. An archives table will display IAWM memorabilia; please bring some things you have that give an idea of the progress women in ministry have made over the years. We expect the festivities to be over at 9 p.m.

### Additional Information

When planning your visit, you will need to fill out the registration form on page 7 and also contact the hotel to reserve your room. Reservations are not

included in the registration fee. We have reserved a block of rooms at a special rate, so you must identify yourself as part of the IAWM event. Hilton Garden Hotel is near the airport. There is a free airport shuttle to the hotel, but you will need to give the hotel your flight times for arrival and departure. If you drive, there is free parking at the hotel. Breakfasts are on your own and can be purchased at the hotel. The registration fee includes Monday dinner, Tuesday lunch and Wednesday lunch and dinner. These meals will be served in the meeting room.

Participants who do not wish to attend the Dinner Cruise are on their own for dinner. They may eat in the hotel restaurant or arrange transportation to a nearby restaurant.

Registration begins at 3 p.m. Monday, July 22, followed by a welcome reception, dinner at 5 p.m. and the evening program. You won't want to miss a single minute of our time together, so please plan to arrive on Monday afternoon, July 22, by 3 p.m. and plan to remain until 9 p.m. Wednesday, July 24, or Thursday morning, July 25.

If you have questions concerning the Assembly logistics, please contact Rev. Linda Miller-Pretz, event coordinator, at [Imp811@zoominternet.net](mailto:Imp811@zoominternet.net).

The IAWM Executive Board will meet before the Assembly begins. Registration for its members will begin Sunday, July 21, at 4 p.m. President Marian Shearer will contact board members with all other meeting details.

Official Publication of  
The International Association  
Of Women Ministers  
M. Madeline Southard, Founder  
(1877-1967)

Vol. 97 January-March 2019 No. 1

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POSTMASTER: Send form 3579 to The Woman's  
Pulpit, 1921 Palm Street, Reading, PA 19604.  
Published quarterly.

Periodicals postage paid at Reading, PA.

# Orthodox Women Rabbis Lead, Plant New Congregations

Since Rabbi Avi Weiss privately ordained Rabba Sara Hurwitz in 2009 and declared her the first female Orthodox Jewish clergywoman, then founded a school, Yeshivat Maharat, to train more, his school has ordained 21 women. A handful of other women have been ordained privately before and after. Among the approximately 1000 Orthodox rabbis in the global Rabbinical Council of America, which refuses admission to women, they are causing controversy and making history, reports Julie Zauzner in the Washington Post.

Last July Rabbanit Hadas "Dasi" Fruchter, who had been an assistant clergy member on the staff of Beth Sholom in Potomac, announced she would move to Philadelphia to found her own synagogue there. While she served at Beth Sholom, the Orthodox Union, a major umbrella organization for U.S. synagogues, took a strong stance against female clergy and specifically Fruchter's status as rabbanit. The congregation supported her.

In the model of Christian church-planting efforts Rabbi Shmuel Herzfeld, leader of Washington, D.C.'s Olev Sholom, has founded Start-Up Shul which will help to found two new congregations. One is Fruchter's. She was seeking a location for her synagogue in late summer and plans to open in time for the fall holidays in 2019.

Asked how she will lead services without breaking Orthodox prohibitions, she said her sermon will be preached from the female side of the gender-divided sanctuary. She won't count as one of the participants needed for a quorum for certain prayers. She won't lead most prayers, though in Orthodox services, congregants, not rabbis, typically lead prayers anyway. (The rabbi's primary roles, teaching, providing pastoral care and answering questions about observing Jewish law, are all conceivably open to women, advocates say.)

"I assure them it's going to be traditional, *halachic*; fully in line with Jewish law in terms of Modern Orthodox understanding," Fruchter said.

## Support for Women Rabbis

About Fruchter, Herzfeld says. "Her synagogue is going to be bursting through the roof within five years. She is such a talent. People are going to be coming from all over Philadelphia just to be taught by her."

"We want to support entrepreneurial

rabbis—*maharats*, *rabbanits*, whatever they call themselves—who are going to create synagogues supportive of women in leadership positions in the clergy. This will inspire more women and more men who are believers in this type of Orthodoxy to go into the rabbinate," he added.

Fruchter's synagogue might not be permitted in the Orthodox Union, but it decided not to sanction Beth Sholom and several other synagogues that employed female clergy before its opinion was announced last year. Herzfeld believes most Orthodox Jews, without question, are absolutely ready for female rabbis.

## Other Senior Women Rabbis

Rabbi Lila Kagedan leads Walnut Street Synagogue in Chelsea, Massachusetts. Rabbanit Adena Berkowitz founded Kol HaNeshanah in New York City with a male cantor.

Rosh Kehilah Dina Najman said when she became the spiritual leader of New York's Kehilat Orach Eliezer, which chose to hire her in 2006 after considering male rabbis, people asked members of her synagogue if they were willing to attend a *shul* with a female leader. "When they saw this is a *halachic* service, they said, 'Now I understand. This is something that does not hurt my sensibilities'," Najman said, adding that male Orthodox rabbis accepting her have gone from "a handful" to "hundreds."

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# WCC Meets in Jamaica In Solidarity with Women

By Marian Shearer

With a hefty and ambitious agenda the World Council of Churches gathered 70 women and men from all over the globe to commemorate the 20th anniversary of its Decade of the Churches in Solidarity with Women. We met October 1 to 5 in Kingston, Jamaica, hosted by the Jamaica Council of Churches. As president I represented IAWM together with several other members present including Ofelia Ortega and Moraima Gonzales Ortiz from Cuba, Roswitha Golder from Switzerland and Angela Trejo from Mexico.

Four days of lectures, Bible study, presentations and worship covered several areas: looking back “from Harare (the 1998 WCC Assembly) to Kingston,” reviewing the 20 years of the Decades in Solidarity with Women and the WCC’s #Thursdays in Black campaign (for more about this see page 4 of the October-December Woman’s Pulpit).

We heard from women of the Caribbean, Latin America, Europe, Asia, North America and Africa about the realities of progress in their church organizations and societies, looked at gender studies in theological education and looked at the Tamar story from II Kings using Phyllis Trible’s “texts of terror” interpretation.

We gathered each day for prayer and song, first at the Webster Memorial United Church in Kingston and then at the hotel. On Thursday we bused to downtown Kingston’s Nelson Mandela Plaza for a rally, all wearing our #Thursdays in Black shirts and attracting the notice of groups of passers-by. Then we danced and sang our solidarity between raindrops. Photos of this are posted on the World Council of Churches web site.

The number of presenters and themes was nearly overwhelming, but the planners had worked hard to give us time for reflection at our tables and feedback from listeners each day. What was most joyous and profound for me was simply gathering with such a truly international group in which North Americans were a small minority.

Each session’s leadership was shared among several people, a worthy model if sometimes a little confusing. Worship included interpretive movement, drama, sharing pieces of cloth and tying them together to weave into a basket frame. On the last day we “unwove” the cloth and each took a piece home.

I give thanks for the privilege of participating in this conference and hope that IAWM members will promote #Thursdays in Black and other activities that name and prevent violence against women.

## In the News

### United States

**The Rev. Joann Conroy**, president of the American Indian Alaska Native Lutheran Association, has given strong leadership to the Native American voices on loss and damage of land and water, especially opposing the Dakota Access pipeline. The Evangelical Lutheran Church in America pastor told Lutheran World Information last September 12 that “It will not be just harmful to my people, but its intent and construction will harm the water in the Missouri River, which is the only clean and safe river tributary left in the United States.

“Without adequate quality water, the people living on our reservations suffer with health issues and a good quality of life. Without adequate, quality water, the land suffers beyond repair. Without adequate, quality water the communities are not able to grow and sustain cultural ways of life.

“We as Native Indigenous people live in close relationship with our Creator and nature. We will continue to raise our voices to join with all people to eliminate causes of global warming that threaten our livelihood, culture and communities. As Native American Indigenous people we welcome the work of our Lutheran communities as partners with us to address the effects of climate change on our lands and waterways. This is my life journey and I invite each of you to join our communities and continue to raise your voices along with us.”

In the context of the 70th anniversary of the WCC, the pilgrimage of justice and peace and the 2030 sustainable development agenda, the main objective of the 2018 commemoration of the 20th anniversary of the Decade of the Churches in Solidarity with Women was for:

*(WCC) member churches and ecumenical partners, in an inter-generational setting, to reflect on the achievements and challenges in building a just community of women and men and to strengthen ecumenical collaboration in reading the signs of the times in order to map the future direction of our work.*

### Vatican City

When the 267 member Synod of Bishops included 34 women who were allowed to take part in discussions but not to vote, Women’s Ordination Conference executive director Kate McElwee led a demonstration witness of protest. A Roman police officer identified her as the organizer of this witness for equality just outside the Vatican walls and shouted in her face, “Be silent! Be silent! Be silent.”

She says she hesitated a moment, but went right back to chanting “alongside the amazing group gathered: **Knock, knock! Who’s there? MORE THAN HALF THE CHURCH!**”

“Our peaceful demonstration called out the exclusionary policy of denying the women the vote despite the fact that two non-ordained men, both religious brothers, were full voting members.

“During the witness activists from around the world chanted the names of bishops walking into the Vatican, adding the refrain, **LET WOMEN VOTE**. Our voices were cracking after about twenty minutes of chanting, but we were loud. We were heard.

“In an amazing act of solidarity and strength, members of our group surrounded me and eventually the police officer let go of my arm. But nearly everyone at the witness was detained, harassed, forced to delete camera footage, and had our IDs photographed and checked. Some in the group prayed the rosary while the police brought horses to intimidate us.”

# Tanzania Lutherans Combat Violence Against Women, Girls

A new three-year gender justice program is the latest effort by the Evangelical Lutheran Church in Tanzania (ELCT) to tackle violence against women and girls, who are offered little protection by the law.

In a video interview for *Voices from the Communion* Lutheran World Federation (LWF) Council member LoeRose Mbise, general secretary of a diocese of the church, talks about the distressing effect of child marriage and outlines ways in which the

church brings hope to women and girls. The Church's new three-year gender justice program creates opportunity for dialogue on a range of gender justice issues.

Lives of women and girls in some communities are blighted by domestic and sexual violence, child marriage, female genital mutilation, early motherhood and lack of education, she says. Domestic violence includes denying women ownership of family assets.

Traditional and cultural practices erode their dignity, create health problems such as fistula, and deny women and girls opportunities. Lack of education for girls beyond secondary level keeps them in a state of vulnerability.

Mbise gave the example of a girl the church helped who was forced out of school to marry an elderly man as a gift from her father. "She was married off and we had to go and take her out of that situation, involving police, and take her back to school. It wasn't easy because, for Tanzanians, that means you are cutting the girl off from her family."

The law offers little protection and in some cases paves the way for abuse. The Marriage Act still sanctions the marriage of girls under 18 and is silent on wife beating, both of which are highly prevalent cultural practices. The Penal Code does not criminalize marital rape or contain specific provisions for gender-based violence. Female genital mutilation is narrowly covered and is left out for women over 18. The Law of the Child Act does not state the legal age of marriage or prohibit child marriage and betrothal.

## Raising Awareness

The church is not letting these issues fall by the wayside. The ELCT works with the Christian Council in Tanzania and other organizations to change laws that promote child marriage, said Mbise.

It builds girls-only schools and low-cost houses for single mothers and provides rehabilitation for women with fistula in church health facilities. Pastors have personally housed girls who have fled the prospect of female genital mutilation, have helped restore family relations and have rescued women beaten at the hands of their husbands.

The church finds alternative homes for single mothers. "This has helped them a lot. Some are not able to stay in their marriages. Some are not accepted back in their families and have to have alternative homes where they can stay."

It runs a school specifically for girls

who belong to families of herders and nomadic people. Their education is paid. The girls get scholarships and many have gone on to secure good education at tertiary level. In turn they have taken their education back to their villages and towns.

"It helps a lot if people from the same community voice the problem and try to address it, especially when women have no voice at all and their opinion does not count. Men's voices count. However, girls who are fortunate enough to go through education can make themselves heard in the community," Mbise said.

The church's new three-year gender justice program aims to insure that women, men and young people know about gender justice in order to identify challenges and provide solutions. "Knowledge and information always bring change. The church believes that positive steps will be achieved by the end of the program," she adds. "The church wants to change commonly held attitudes and motivate women and girls to stand up to violence."

*(Continued on page 6)*

## Commentary Series Reviews—

### Introducing Wisdom Commentaries

Barbara P. Reid, OP, edits the series. Collegeville, Minnesota: Liturgical Press, 54 Volumes. US\$39.95 each.

This volume was reviewed in the October-December 2017 issue of *The Woman's Pulpit*.

## Philippians

By Elsa Tamaez. Liturgical Press, Collegeville, Minnesota. Vol. 51, pp. 1-222, 265-269. ISBN 978-0-8146-8200-5.

Elsa Tamaez thinks of Paul foremost as 'the Prisoner' and goes so far as to write that he was a political prisoner in military custody, "chained to one or two soldiers by the legs and/or arms" after being stripped and whipped. The many examples of the prison experiences of modern people are meant for "saturating the senses with thoughts and emotions of people in prison" (p.112).

Tamaez uses insights from Paul's sociological situation as 'the Prisoner' to interpret the text but then uses that for almost all phrases! When testifying before Agrippa Paul was in chains (Acts 28: 28-29) and before the local Jews (Acts 28:20) but apparently not when

aboard ship ((27:31). But Paul has a "get out of jail" card! All he has to do is demonstrate his citizenship. Citizenship exempted one from flogging and also from crucifixion. In 21:19 and 16:38-39 Paul pleads his citizenship and in the latter case is given an apology. It would have been useful if 'citizenship (*politeuma*)' and "service (*leitourgas*)' p. 1160, were dwelt with as 'Translation Matters.' This reviewer does not judge that Paul only thought of his status. Most of the examples from modern prisoners should be in grayscale.

Tamaez deals with the question n of  
*(Continued on page 5)*

## Philippians—

(Continued from page 4)

ensorship especially in relation to some specific passages. However, ancient messengers often memorized the text. Thus censorship could have been circumvented by some passages not being written but memorized by the messenger and inserted later. The Christian community is treated as the “movement of the Resurrected One.” Again, one aspect is magnified to the exclusion of others.

Next to chapter 16 of Romans, Philippians provides names of many church leaders, especially women. Timothy, bishops, deacons, yokefellow (who may be a woman?) and the contentious Euodia and Syntyche are mentioned, but Tamaez does not suggest *sun tuchan* can only mean ‘co-fortunate.’ She notes that Lydia, the first host, in Philippi, is not mentioned but obviously was prominent and may have been ‘the loyal companion’ (p.105).

This reviewer is surprised that in dealing with women leaders Tamaez does not draw one’s attention to Deacon Phoebe; nor does she ask if Euodia and Syntyche were deacons but posits that they may have been supervisors or elders or ‘deaconesses’ (p.103). Yokefellow (which a. is masculine and b. never occurs as a proper name) modifies Epaphroditus. However Tamaez writes of Christian leaders as ‘priests and priestesses,’ but Christians would not have used those terms in that way. It is so easy for commentators to slip into anachronisms.

The ‘prisoner’ emphasis draws this commentator into magnifying the danger caused by the ‘Romans.’ But this was not the era of the general persecutions.

Unfortunately this commentary seems to be more anti patriarchy and pro women. “In order to make the reference more inclusive.” Elsa Tamaez said, she used ‘the Divine’ in place of ‘God,’ but this makes Paul sound more like a follower of the Enlightenment than a practitioner of 1<sup>st</sup> century Judaism or Christianity.

—REV. SISTER TERESA JOAN WHITE, CSA

## Nigeria Lutheran Women Pastors Affirm LWF Gender Justice Policy

Meeting in Yola, Nigeria, early in October, 96 pastors, theologians, bishops and heads of departments of the Lutheran Church of Christ in Nigeria (LCCN), of whom 76 were women, conferred on the theme, “Getting It All Together,” based on Hebrews 12:1 Archbishop and Lutheran World Federation President Rev. D. Panti Filibus opened the conference saying it was inspired by the LWF 12th Assembly resolution that asks the LWF Communion to organize a process to study experiences of women in the ordained ministry in order to remove barriers and affirm the way forward.

He said women theologians should encourage each other in their involvement in the life and witness of the church. They should “share their experiences and perspectives on their ministry, identify key challenges and strategies for addressing these challenges.”

“Each of us has unique gifts that we can bring to the life and witness of the church,” he said.

In her keynote address, theology lecturer Hauwa Hazael Madi said God’s created beings had equal value. “Man or woman, both have a common value, both were created in the image of God.” In the midst of societal and cultural limitations, as well as expectations placed on women, the strength to carry out the ministry of reaching the unreached and nurturing young believers must not be neglected. “Many have had struggles and yet remained faithful and have been counted faithful.”

LWF Secretary for Africa the Rev. Dr. Eleishi Ayo Mungure said women’s participation in the life of the church in Africa is increasing but has to go further. The church needs to look into women’s development with strategic steps. “If you need women up there, you have to start from the grass roots.” She said the LCCN is mobilizing the grass-roots to bring about the gender justice needed in the church.

Participants reiterated commitment to the LWF gender justice policy and committed to internalize it in the LCCN “as a vital priority at all levels” and lent their voice to the global move to create a safe world for women and children. In Adamawa state where they met they asked the church to oppose injustices faced by women and orphans and consider ways to address inheritance laws.

(Lutheran World Information)

## Ordinations

### Roman Catholic Women Priests

#### Stony Point, New York. U.S.A.

Bishop Andrea Johnson ordained **Leslie Frances Handy** of Baltimore, Maryland, and **Celie Katovitch** of Syracuse, New York, as deacons in a ceremony held at Stony Point Retreat Center on October 14.

#### Oak Park, Illinois

On November 2 Bishop Joan Clark ordained **Alexandra Blanche Conroy Baig** a deacon.

### Association of Roman Catholic Women Priests

#### Albany, New York

On September 8 Bishop Bridget Mary Meehan ordained **Lynn Kinlan** to the priesthood in a ceremony at the First Unitarian Universalist Church.

#### Indianapolis, Indiana

In a private service in the Alderman home on September 29 Bishop Bridget Mary Meehan ordained **Margaret (Peggy) Alderman** a priest.

#### Detroit, Michigan

At St. Peter’s Episcopal Church on October 10, Bishop Michele Birch-Conery ordained **Karen Kerrigan** to the priesthood.

Remembering—

## Rev. Dr. Katie Geneva Cannon

(1949-2018)

The Rev. Dr. Katie Geneva Cannon, Annie Scales Rogers professor of Christian Ethics at Union Presbyterian Seminary in Richmond Virginia, and the first African-American woman ordained in the Presbyterian Church (USA), died on August 8 at age 68.

A foremost scholar of the womanist movement, she was the founder of the Center for Womanist Leadership and a pioneer in the study and work of womanist theology and ethics. She lectured nationally and internationally on womanist theology and social

ethics and is the author and editor of numerous articles and books.

The daughter of Esau and Corinne L. Cannon, she spent her childhood in Kannapolis, North Carolina. She had six brothers and sisters and 21 nieces and nephews including actor Nick Canon, author and public speaker Sy Fleming, musicians Joshua Cannon Fleming and Cedric T. Love.

She received her bachelor of science from Barber-Scotia College, master of divinity from Johnson C. Smith Theological Seminary and master and doctor of philosophy degrees from Union Theological Seminary in New York.

She was ordained on April 24, 1974 in Shelby, North Carolina by the Catawba Presbytery. When the Circle of African Women Theologians was launched in September 1989 in Accra, Ghana, with the encouragement of the World Council of Churches' Program on Theological Education, Cannon was there to provide ecumenical accompaniment.

When she joined the Religion Department faculty of Temple University in 1993, she also became a minister member of the Presbytery of Philadelphia.

She became Annie Scales Rogers Professor of Christian Social Ethics at Union Presbyterian Seminary in 2001 and received many awards for her work.

Her career included being the Lilly Distinguished Visiting Professor of Religion at Davidson College and the Sterling Brown Visiting Professor in Religion and African American Studies at Williams College. She received the distinguished professor award from Spelman College, the Lucy Craft Laney award at the Black Presbyterian Bicentennial Celebration and was a professor-scholar honoree at the National Black Church Summit at Emory University. Additionally and significantly she was awarded the Excellence in Teaching Award by the American Academy of Religion.

Cannon is author of *Black Womanist Ethics*, *Katie's Canon: Womanism and the Soul of the Black Community*; *Teaching Preaching: Isaac R. Clark and Black Sacred Rhetoric*. She edited *God's Fierce Whimsy: The Implications of Feminism for Theological Education*. She co-edited *Womanist Theological Ethics (A Reader)* with Emilie M. Townes and Angela D. Smith and *The Oxford Handbook of African American Theology* with Anthony Pinn. She prepared *Roll Justice, a Bible Study*, for the Tenth Assembly of the World Council of Churches.

In 2012 Cannon began serving as executive director of the Squaring the Womanist Circle Project at Union Presbyterian Seminary. This academic and communal integration of scholarly endeavor in womanist thought and practical application of womanist study and research to the social circumstances surrounding the lives of women of color has been widely supported by womanist scholars from around the U.S. and the world. Following from research results learned from the Womanist Circle Project, Cannon worked with Union's administration and several foundations to establish the center for Womanist Leadership at Union Presbyterian Seminary. The center is the first of its kind in any theological academic institution in the United States.

From 2004 to 2008 Cannon served as president of the Society for the Study of Black Religion. Last April, on the 44th anniversary of her ordination, she co-organized a womanist conference led by 14 African-American women scholars that critiqued the complex cultural locations and histories of today's political domain. She was honored by the 233rd General Assembly of the Presbyterian Church (USA) with the Award for Theological Excellence.

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## Tanzania—

(Continued from page 4)

At Master's level the church's university, Tumaini-Makumira, offers a degree in theology, gender and health, in response to the needs for broader education on the rights of women.

ELCT has also adopted the Kiswahili version of the LWF guide, Churches Say No to Violence against Women, which is used in parishes. "Every year in the church's calendar, one Sunday is dedicated to create a platform where in all parishes sermons on violence are preached. The theological stance of the church is that violence is sin."

### Lives Improving

"The situation of women and girls has changed in recent years and these problems are declining. As education opportunities improve for girls and women in Tanzania, ultimately the challenges will be fewer and fewer," said Mbise.

"As women and girls continue to have voice and agency, especially on matters that have been like a taboo for a long time, such as education around matters such as sexuality and reproductive health, we are seeing changes."

(Lutheran World Information)

### Management and Circulation

Dated 9/29/2018 for The Woman's Pulpit published quarterly at 1921 Palm Street, Reading, Berks County, PA 19604.

Publisher/Owner: International Association of Women Ministers (IAWM) at 1921 Palm St Reading, PA 19604. Editor/Managing Editor: LaVonne Althouse, 14 St. Mark Ave., Lititz, PA 17543. Tax status has not changed in preceding 12 months. Average number of copies each issue during preceding 12 months (Net Press Run) 278. Paid circulation: Mail subscriptions: outside county: 230; paid subscriptions by other classes of mail through USPS 18. Total paid circulation: 248. Free distribution, 11 copies; not distributed 19. (95.7% paid). Total number of copies of single issue printed nearest filing date (Oct-Dec 2018): Net press Run 260; Paid Circulation: Mail subscriptions outside county 229; paid subscriptions by other classes of mail through USPS 17; Total paid circulation: 246. Free distribution 11 copies; not distributed 3. (95.7% paid). Electronic Copy Circulation: Average number of paid electronic copies each issue during preceding 12 months: 27; total paid print and electronic: 275.; Total print distribution and paid electronic copies: 286 (96.1% paid). Number of paid electronic copies of single issue nearest filing date: 28; total paid print and electronic: 286. Total print distribution and paid electronic copies: 285 (96.1% paid).

## Centennial Assembly Registration Form

Rev. \_\_\_ Ms. \_\_\_ Dr. Last name \_\_\_\_\_ First \_\_\_\_\_ Middle \_\_\_\_\_

# and Street \_\_\_\_\_ City \_\_\_\_\_ State/Prov. \_\_\_\_\_ Zip/PC \_\_\_\_\_

Country \_\_\_\_\_ Office Phone \_\_\_\_\_ Home Phone \_\_\_\_\_

Special needs or diet concerns \_\_\_\_\_

Optional Tuesday Dinner Cruise (US \$30) \_\_\_ Arrival day, time, means \_\_\_\_\_

Registration fee: Full time, US \$175 \_\_\_ single day registration, US \$100 \_\_\_ Which day? \_\_\_\_\_

Send check or money order, payable to IAWM, for registration and, if desired, dinner cruise, to:  
Carol Brown, 1921 Palm St. Reading, PA 19604. **Registration deadline is June 15, 2019.**  
Any questions, contact Carol at [csbrown550@hotmail.com](mailto:csbrown550@hotmail.com) or 484-926-2429.

**Rooms must be reserved and paid at:**  
(Special IAWM room rate \$94+ taxes/nt/room)

**Hilton Garden Inn  
Pittsburgh Airport South—Robinson Mall  
303 Park Manor Drive  
Phone: 412-788-7500 (Code for IAWM room rate is “IAW19”)**

**Registration deadline at the hotel is June 15, 2019.**

## A Dynamic Foremother Inspired Changes in the Church's History

Her name was Mabel Madeline Southard. A graduate of Southwestern College in Kansas which especially sought to provide ministers for the state's Methodist churches, she first preached while a junior in its high school program in 1893 and was

the only woman among her class's 30 preaching members. At 23, on January 1, 1901, she greeted the 20th century pledging to work for women's suffrage, prohibition and socialism.

Her first book, *The White Slave Traffic versus the American Family*, in 1914 resulted from her experiences in inner city mission work.

Her passion for justice for women is seen over a longer period of time in her suffragist work, her support for prohibition and, most of all, in her untiring efforts to secure women's right to ordination, to form collegial support for women ministers, to secure a voice for women in theological studies and to secure a more gender-faithful translation of the Bible.

While a student at Garrett Biblical Institute in Chicago she proposed a thesis topic, *The Attitude of Jesus Toward Women*, which made the faculty smile and observe that she would find little material for it. The detailed thesis she wrote in 1916 was expanded to become a book by the same title published by

Dutton in 1928. That book can still be found in U.S. seminary libraries, though not listed on students' bibliographies. In 1999 IAWM member and former president Karen L. Onesti obtained the right for IAWM to print a second edition with a new forward. Copies for \$20 will be available at the Centennial Assembly

By 1919 she was able to gather together a few women pastors from various denominations who, like her, wanted collegial support, plus laywomen who did not seek ordination themselves but believed the churches should ordain women, and two men, a Methodist bishop and a well-known Quaker who supported women's ordination. They met at the YMCA in St. Louis, Missouri, on November 21, 1919, to form the organization known today as the International Association of Women Ministers.

Known by different names in its history, IAWM began as an ecumenical collegial support group and advocate for ordination of women. In 1920, having

been elected a lay delegate to the 1921 Methodist general conference, Southard drafted a resolution calling for women to be fully accepted into the ministry which was ratified by IAWM's first Assembly.

She presented the resolution to the General Conference in 1921, launching her 35 year long campaign for full ordination for Methodist women. She lived to see them achieve full ordination in 1956, dying at age 90 in 1967.

IAWM attracted women missionaries as members and Southard spent more than a decade working with the Laubach Literacy movement in the Philippines and as a missionary in India. These two developments expanded the support and advocacy internationally.

As plans developed for a new translation of the Bible in the 1940s, Southard wrote its dean, Luther Weigle, asking that women scholars be included in order to correct a host of errors in the 1611 version biasing its text against women. Suffragist students of Greek has listed many of these in *The Woman's Bible* in the 19th century. He did not answer her letter and the changes only appeared in the NRSV.

Southard and the host of sisters who followed spent the 20th century advocating for and assuming larger roles for women in the churches. Their gift is this Assembly's opportunity.

## **In the News**

### **England**

On September 18 the first independent Chair of the Church of England's National Safeguarding Panel, former government minister and career social worker **Meg Munn**, was installed in that office, taking over as Chair of the Panel from the Bishop of Bath and Hancock. She had 20 years' experience in social work and led children's social services in York in addition to serving as a Member of Parliament.

### **Haiti**

After several meetings between groups of Christian women from different denominations who serve as laywomen, deaconesses and pastors, **Pastor Izelle Dubuisson**, who leads Friends United, brought them together to found the Association of Christian Women Ministers of the Gospel of Haiti in December 2017.

There are few women ministers of the Gospel in Haiti. At least two or three of the Association's members are women pastors. At least five members lost their husbands during the hurricanes of the past several years.

The new group unites women who decided to preach an evangelical crusade in the great south of Haiti and also bought supplies to help hundreds of victims of Hurricane Matthew.

The women ministers were in touch

with a group of 25 children who lost their parents during the earthquake of January 12, 2010 and seven orphan girls who lost their parents during Hurricanes Matthew, Irma and Maria.

Since they organized, they have opened Grace Orphanage where they care for the children and send them to school. They are gathering resources to build an adequate facility.

### **Middle East**

Former Canon for Communications and Advocacy in the U.S. Episcopal Diocese of Maine for ten years, **Heidi Shott**, has been named the first Communications Director of American Friends of the Episcopal Diocese of Jerusalem. She will share stories of transforming lives and building hope among children and families of the region served by schools, hospitals and children's centers of the Episcopal Diocese of Jerusalem located in Palestine, Jordan, Israel, Syria and Lebanon.

### **United States**

**The Rev. Dr. Jane Adams Spahr** was guest speaker at a luncheon on October 20 at Stony Point, New York, when **the Rev. Margaret E. "Peggy" Howland** received the 2018 Anne Barstow and Tom Driver Award for Excel-

lence in Nonviolent Direct Action in Retirement. The award is from the Presbyterian Peace Fellowship; the two IAWM members are retired Presbyterian Church (USA) ministers who have spent their lives advocating for peace and justice.

When Reformed Jewish **Rabbis Allison Berry and Laura Abrasley** were installed as co-senior rabbis of Temple Shalom in Boston, Massachusetts, on July 1 they became the first women in the world to be in a co-senior rabbi relationship.

On September 22 **the Rt. Rev. Carlye J. Hughes** was ordained and consecrated the 11th Bishop of the Episcopal Diocese of Newark. She is the first woman and first African American to head the diocese.

### **Wales**

On September 13 at a meeting of the (Anglican) Church of Wales' synod, known as the Governing Body, members agreed that "it is pastorally unsustainable for the Church to make no formal provision for those in same-gender relationships." They decided to consider "new approaches which could be brought back to the Governing Body for approval at a later date."

*(From news of members, JewishBoston This Week, Anglican News Service, and Episcopal News Service)*