

The Woman's Pulpit

April-
June
2018

OFFICIAL PUBLICATION OF THE INTERNATIONAL ASSOCIATION OF WOMEN MINISTERS

Woman Bishop in Scottish Episcopal Church

On November 9 the General Synod of the Scottish Episcopal Church elected the Rev. Canon Anne Dyer its first woman bishop, appointing her as the new bishop of Aberdeen and Orkney

Although the General Synod voted to allow the election of women bishops in 2003, no female candidate was nominated for the office during the next 14 years.

Among the first women ordained deacon in 1987 and priest in 1994, Dyer has served as rector of Holy Trinity Church in Haddington, Scotland, since 2011. Her wider church involvement includes being a member of the Scottish Episcopal Institute Council and a member of General Synod.

She served as warden of Cranmer Hall, Durham, England, and before that was ministry development officer in the Diocese of Rochester, England. Prior to ordination, Dyer read Chemistry at St. Anne's College, Oxford, and was a business systems analyst with Unilever before training for ordained ministry at Wycliffe Hall, Oxford, and studying theology at King's College London.

Dyer is chair of the East Lothian Foodbank and is also a regular lecturer across Edinburgh and the Lothians on the subject of fine art and theology.

The See of Aberdeen and Orkney became vacant in November 2016 when the Rt. Rev. Dr. Robert Gillies retired as bishop of the diocese.

The Most Rev. Mark Strange, Bishop of Moray, Roth and Caithness and primum of the Scottish Episcopal Church, said, "I am delighted to welcome the Rev. Canon Anne Dyer to the College of Bishops. Anne brings with her a wealth of experience in theological education and mission development, and has many of the gifts sought by the diocese together with a deeply loving and generous personality.

"I am also glad that those gifts have allowed us to elect a woman to our Col-

lege of Bishops. Please pray for Anne, her family, the congregation at Haddington and for the Diocese of Aberdeen and Orkney as they journey on in faith."

At her election Dyer said, "I am delighted to be elected by the bishops of the Scottish Episcopal Church to serve as Bishop in the United Diocese of Aberdeen and Orkney.

"It will be a privilege to lead the people of this diocese as they continue to

make known the love of God to those in their communities and beyond. I am looking forward to both the excitement and the challenge of serving and worshipping together in diverse locations across the diocese and to joining the College of Bishops."

Dyer was born in 1957. She is married and has a daughter.

(Sources: BBC News & Episcopal News Service)

Orthodox Patriarch of Alexandria Ordains 5 Women to Diaconate

Five women have been ordained deaconesses by Patriarch Theodoros of the Orthodox Patriarchate of Alexandria according to a blog by the Rev. Dr. Nicholas Denysenko posted early in March 2017. The American Orthodox professor of Theological Studies and Director of the Huffington Institute at Loyola Marymount University said the ordination occurred after the Divine Liturgy in the nave of the temple, that the patriarch appeared to use the rite for ordination of subdeacons and that the women have been

appointed to perform crucial sacramental and catechetical ministries.

His report appeared in Public Orthodoxy, a blog of the Orthodox Christian Study Center of Fordham University in New York City, U.S.A. It became more widely read in a blog by Roman Catholic Woman Priest the Rev. Bridget Mary Meehan in late October.

The issue of reinstatement of the female diaconate has been under ongoing discussion during the past century in the Orthodox Church. Each discussion has adamantly insisted that "the reinstatement of the female diaconate does not constitute an innovation...but the revitalization of a once-functional ministry."

Of the Alexandria ordinations, Denysenko commented: "The ordination of these five deaconesses in Alexandria marks a turning point in the discussion of the order of deaconesses within the Orthodox Church. To date, the restoration of the order of deaconesses has been limited to discussion, deliberation, and study—not to mention heated debate.

With this ordination we have a historical episode of appointment to ordination and ministry, a pattern for what the female diaconate could become."

He notes that some authority will have to decide which rite of ordination to use—the traditional deaconess rite or that of subdeacon he thinks was used in the Alexandria ordinations—and questions whether restoration of this order further intensifies the hierarchical separation between ordained and laity within Orthodoxy or whether a way can be found to see that "each order of the church—laity, episcopate, priesthood and diaconate—is truly working with the others to be the body of Christ."

Pope Francis of the Roman Catholic Church is calling on that church to investigate the historicity of a female diaconate and to consider other opportunities to give women larger leadership roles.

(The Rev. Dr. Nicholas Denysenko is an ordained deacon in the Orthodox Church of America. Follow-up, p. 3.)

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M. Madeline Southard, Founder
(1877-1967)

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Woman Imam Founded, Leads Mosque in Copenhagen

Sherin Khankan founded Mariam Mosque in Copenhagen, Denmark, in 2016 because "I believed it was time to change the patriarchal structure of Islam for a new generation of Muslims by rereading the Koran with a focus on women's rights, on gender equality and and by promoting femal leadership in the mosque."

Except for Friday prayers, which are for women only (a decision of founding mosque members, not Khankan) Mariam Mosque is open to everyone. Khankan

views it not only as a place of prayer, but also as a center for education and spiritual care, offering guidance for all aspects of life.

Pointing out that she is not unique, Khankan recalls two women who were imams in the Prophet's house in Medina (Saudi Arabia), Umm Salama, one of his wives, and Aisha, daughter of Caliph Abu Bakr. China has had female imams since the 1800s, she notes, and women serve mosques in Germany, Canada and the United States.

Daughter of a Syrian father and Finnish mother, Khankan was not raised in Islam's faith. She says firmly that Islam, not European thought, inspires her. Living in Syria 15 years ago, followed by time in Egypt, she prepared her Master's thesis on Islamic activism. She porer over the Koran and other Islamic texts, learning from the writings of Sufi scholars (Islamic mystics) and carefully observing everything around her. That faith felt like the right thing for her spiritual journey.

When she asked women at prayer services, "What if Friday prayer services were led by a female imam?" they said it would be interesting but do we have women with the knowledge to lead them? She became that leader.

"For me, Islamic feminism is a tool and a means to not only change the prevailing narrative that Islam is male-dominated, but to widen the understanding of Islam and the knowledge that men and women have equal rites, equal choices and equal possibilities."

She highlights marriage and the Mariam Mosque's marriage contract, which respects every principle of Islam, yet forbids polygamy (Islam allows men four wives) and gives a woman the same right to divorce as a man.

(From a report by Savita Iyvr for Yahoo Lifestyle, November 2017)

Woman Priest's Manual For Parish Renewal

Roman Catholic Woman Priest Eileen DiFranco, who co-presides at Mass at the Community of St. Mary Magdalene in Drexel Hill, Pennsylvania, has prepared a manual titled *How to Keep Your Parish Alive*. Based on her own pastoral experience, it offers parishioners of parishes slated by the archdiocese of Philadelphia for closing "a way to remain open, albeit in a 'resurrected' fashion."

The manual was called to the attention of parishes in that archdiocese by a report in the Chestnut Hill Local, neighborhood newspaper of the section of Philadelphia where DiFranco has lived for many years.

Ordained in Pittsburgh in 2006, DiFranco says women priests are "observant Catholics who could no longer support covering up of child abuse and regarding gay people as lesser human beings." Many of the more than 250 women ordained in Europe, Africa and South and North America serve communities like hers. Of a papal decree that ordination self-excommunicates women priests, she replies that "No one can excommunicate you from the love of God."

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Bulgaria's 3d Woman Pastor Is from U.S.

At Shuman, Bulgaria, United Methodist Church the Rev. Jessica Morris-Ivanova and her husband, Ivaylo Ivanov, serve as co-pastors, making her the second Methodist woman and third in the country serving as a pastor.

(The first female Methodist pastor in Bulgaria, the Rev. Margarita Todorova, chairs the ministerial board that screens candidates. A third woman leads a Church of the Nazarene congregation.)

As Jessica Morris she left Arkansas in 2009 as a member of the Church of the Nazarene on a mission to help develop literature for that church, coordinating between editors and translators of different works.

Traveling the countryside she contrasted landscapes of cities, sprawling greenery, wide open spaces and mountain ranges. "There's a lot of green, and I came from the Ozarks, so that felt very much like home," she said. She fell in love with the country and even more with its people.

"They know what Southern hospitality is," she said. "If you're a guest in their home, they'll put everything in the cupboards on the table. . . . They strongly value family and community and being together. These are Arkansas values I really appreciate."

Her first two-year mission, in 1996, followed by only six years the end of the communist domination there. It would not be until her second mission in Bulgaria that Morris-Ivanova, 46, would meet her husband, Ivaylo Ivanov, 48. Her mission work was collaborative with the United Methodist Church and, when visiting with the Methodist superintendent in Shuman in northeast Bulgaria she met him.

They began translating books together—Morris-Ivanova is fluent in Bulgarian and Italian—and sharing their projects. He was Methodist lay pastor in Shuman, one of three among 31 Methodist churches that remained open during the Soviet occupation.

Leaving the Church of the Nazarene to become co-pastors of Shuman's Methodist congregation was a wrenching decision for Morris-Ivanova. "It felt like leaving my family," she said. "It was a hard time because I loved and still love the church, and they supported me

Former Chief Nurse Named Anglican Bishop of London

Bishop Dame Sarah Mullally, 55, former Chief Nursing Officer for England was named Anglican Bishop of London on December 18. Enthroned in January, she became the most senior woman bishop in the Church of England and a member of both the House of Lords and the Privy Council, advisers to the British sovereign.

Trained as a nurse, Bishop Sarah became Chief Nursing Officer in 1999, the youngest person to hold that position. Two years later she was ordained and served a curacy and a year later was appointed as a non-stipendiary (self-supporting) priest. Leaving her civil service work in 2004, she became a Team Rector of the Sutton Team Ministry and in 2012 was appointed Canon Treasurer at Salisbury Cathedral.

Consecrated to serve as bishop of Crediton in 2015, she joined Bishop Rachel Treweek in the first ordination service in Canterbury Cathedral of women of the episcopate. She was the first Anglican woman bishop to lead an ordination service (for two deacons) and the first woman to lead one of five senior sees in the Church of England: Canterbury, York, London, Durham and Winchester.

Asked what it is like to have had two careers, Bishop Sarah replies, "Rather than having two careers I have had one vocation—to follow Jesus Christ, to know him and to make him known. I have always sought to live in the service of others."

Her vision as bishop is for "the Church of England to be a Christian presence in every community—churches confident in prayer, confident in speaking about and living out their faith in Jesus Christ with a generosity of spirit and compassion, creatively working in partnership with their communities."

and loved me from when I was a kid and watched me grow up. . . . It was a very difficult decision God was leading me to make."

Jessica and Ivaylo were married in July 2016 in his home town of Russe. She added to her name the female form of Ivanova. They now co-pastor the Methodist church in Shuman.

I found the love of my life at age 46 and that means that I have sought that

Because "there are some who find the appointment of a bishop who is a woman difficult," Bishop Sarah observed that "In a diverse city like London, it is right that the Church reflects the diversity of the tradition of the Church of England. I would hope that everyone can find a spiritual home within this diversity, and working with the College of Bishops, I hope that this diversity will flourish and we can be a model to the rest of the Church of England of unity. We speak about being a compassionate church and we need to show that compassion in one another even when we may disagree."

The Archbishop of Canterbury, Justin Welby, welcomed Bishop Sarah's appointment, saying that she "brings to this remarkable ministry in this great city an extraordinary experience and profound gifts which are guided by her faith in Jesus Christ. . . . In her calling as a bishop she has demonstrated that she is a shepherd of God's people, a guardian of the Christian faith and someone with a passion for sharing the good news."

The Acting Bishop of London and Area Bishop of Willisdien. Peter Broadbent said, "along with the rest of my colleagues in the Senior staff, I welcome the announcement of Bishop Sarah's appointment and look forward with excitement to working under her leadership as our Diocesan Bishop." (From Anglican News Service & BBC)

love for a long time, and in that time the philosophy for seeking that love has changed a lot," said Ivaylo. "I've stopped speaking of the right person and I instead tried to become the right person, the best person that I could be within my understanding of what that was. And then things came together for me and I found the person that was suitable for me."

"I think this is good advice for young people." (From Arkansas Online)

Philippine Church Marks 20 Years Ordaining Women

The Philippine Independent Church (*Iglesia Filipina Independente*) vowed to continue to empower women as it marked 20 years of ordaining them as priests during the first week of November 2017.

The church is a denomination that split from the Roman Catholic Church in 1902 due to the alleged mistreatment of Filipinos by Spanish priests.

In 1996 the church, which has about six million followers in 42 dioceses, approved the ordination of women.

“The ordination of women has enabled the church to become more relevant to its time and society,” said Supreme Bishop Ree Timbang.

He said the service celebrating women’s ordination acknowledged the service of 30 female priests and nine female deacons who have become “vital in the lengthy struggle to introduce women to priestly ministry.”

Rosalina Rabaria, the first woman ordained, in 1997, said the acceptance of women as part of the clergy is “a historical victory in the struggle against biblical patriarchy [and] church hierarchy and cultural biases.”

Erahvilla Maga Cabillas, another female priest, said the ordination of women is “a revolutionary breakthrough” even as she admitted that discrimination against female priests still exists.

Noel Dionicio Dacuyucuy, chair of the Council of Priests of the Philippine Independent Church, said, “The total liberation of women. . . can only be achieved through the dynamic involvement in the struggle of the vast majority of poor Filipinos.

(UCA News, Asia)

**The International Association
Of Women Ministers
Was founded in St. Louis, Missouri, U.S.A.
On November 21, 1919.**

**Plan to Attend
The Centennial Celebration
In Pittsburgh, Pennsylvania, U.S.A.
In the summer of 2019.**

**Watch for more information
And save the dates!**

South Africa Anglicans Ordain Women for 25 Years

By Seipati Mohutsiwa

(A seminarian reflects on her experience.)

The year 2017 was significant in the life of the Anglican Church of Southern Africa as it signaled the 25th anniversary of ordination of women into priesthood between September 25-27. Women from various parts of the world gathered together at a women’s conference held in Benoni, South Africa. Theme of the conference was: “Commemorate, Celebrate and Commit.”

The conference gave women clergy and laity the opportunity to come together and reflect on the events and the people that had contributed to the ordination of women into priesthood 25 years before. Many stories that were shared became a commemoration that led us to celebrate the ministry of women then and now.

Attendees also had the opportunity to share the pains that had come with the ordination of women. This was a hurtful experience in which the lamenting of many women was just as loud as the joys of serving in the Church.

Attendees reflected on the pains of exclusion, inequality and injustice that women experience in the Church and the

various communities. To this the women responded by making a commitment to work collaboratively for the transformation of many practices that promote exclusion and marginalization of women.

Perhaps this event could serve as a reminder that “we are pilgrims on a journey”, and that in this very journey of our faith, we continue to recognize Christ in each other, and in servanthood.

(*Seipati Mohutsiwa is a final year student at the College of Transfiguration in Grahamstown, South Africa. Her report was posted with Anglican News Service, from which source it is reprinted here.*)

U.S., Greek Theological Scholars Support Restoration of Orthodox Female Diaconate

In an October 31 statement nine Orthodox theologians from theology schools and seminaries of the United States and Greece said, “We respectfully support the decision of the Patriarchate of Alexandria to restore the female diaconate, thus giving flesh to an idea that has been discussed and studied by pastors and theologians for decades.

“The reinstatement of the female diaconate does not constitute an innovation, as some would have us believe,” they said, “but the revitalization of a once functional, vibrant, and effectual ministry.”

In February 2017 Theodorus, patriarch of Alexandria and All Africa, consecrated five women to the diaconate in the Democratic Republic of the Congo primarily to assist in missionary churches. (See p. 1)

Modern Orthodox scholarship acknowledges existence of a female diaconate in the early church, sometimes traced to Phoebe mentioned by Paul in Romans, but “it really fell out of existence in the late Byzantine period,” said Orthodox theologian Carrie Frederick Frost, who sits on the board of St. Phoebe Center for Deaconesses. A 1988

Pan Orthodox Consultation in Rhodes, Greece, produced a document, “The Place of Women in the Orthodox Church,” which stated that “the apostolic order of deaconesses should be revived.”

“In the Orthodox Church the diaconate is a ministry on a different level than that of bishops and priests,” Orthodox Fr. Steven Tschlis said. “One can be ordained to the diaconate and remain a deacon for one’s entire life; the diaconate should not be seen merely as a step to the priesthood and episcopacy in Orthodoxy—although it sometimes is today.”

Orthodox diaconate is a vocation in its own right. This move should not be seen as a step toward women in the priesthood. “There is no movement in favor of female priestly ordination,” Frost said of the Orthodox Church.

(*From the National Catholic Reporter*)

Wisdom Commentaries—
Haggai & Malachi

Vol. 39. By Stacy Davis, 2015. 226 pp. ISBN 978-0-8146-8163-3

Athalya Brenner-Idan of Tel Aviv University provides as a forward to the Hebrew Bible: “and you shall tell your daughters.” Haggai deals with the building of the second Temple, BCE c. 520 ff. As this book opens the people are decorating their houses, but not even attempting to rebuild God’s temple. Haggai calls upon the priests and remnant of the people to do it. A month later he urges the son of the governor and the son of the high priest to exert themselves. This building is to be with gold standard which God will supply (never mind less costly materials). Two months later Haggai is concerned with the purity of the people who are attempting to build. On the same day Haggai’s fourth and final message was only for the governor whom God is to raise upon the defeated kingdoms. Various interpretations are considered. If the seed has been planted (rather than eaten) the people were not totally destitute. Is or isn’t there an eschatological reference? Haggai introduces an otherwise unknown covenant with Levi.

The Filipino ‘gray scale’ is a good example for priority for building. For additional gray scale: the cost of repair of historic churches is regarded by many as a burden. Should not the glory of God be celebrated more than home improvement or the latest style in kitchens? The North American slavery example should be in gray scale.

Malachi is the last book in the Hebrew and prophetic canon. The Lord complains to the priests that their offerings are substandard or immoral and their instructions are wrong. Why do they profane the ancestral covenant? The messenger of the covenant is coming in justice: stop robbing God. But the parental God will spare them. Remember the statutes and ordinances and God at the Eschaton will send Elijah who will cause the people to repent.

In both books women are invisible. Malachi’s only mention of women is in the context of the marriage to a foreign god (Asherah?). Here is theocracy symbolized by the Temple rather than patriarchy. Do the words, ‘masculine’ and ‘feminine have relevance here?’

—REV. SR. TERESA JOAN WHITE, CSA

Tanzanian Theologian to Church: ‘Resist Gender-based Violence’

Tanzanian theologian the Rev. Dr. Faith Kokubelwa Lugazia says churches that remain silent in the face of gender injustice are renouncing their prophetic role and she sees the 21st century as a ‘kairos moment’ to tackle the issue.

“I believe more and more women of faith today know who they really are and push the churches to go further in the analysis of violence and discrimination as a problem harming the whole community of believers, not only women,” Lugazia said. She called on churches to work and pray together for justice in the world and urged them to look at their pastoral care processes and structures as a concrete way of unveiling the unbalanced power relations at the core of gender injustice.

An active member of the Lutheran World Federation (LWF) women’s network, Women in Church and Society (WICAS), Lugazia has embraced gender justice as an integral dimension of her personal journey.

She was one of the first two women to be ordained in the Northwest Diocese of the Evangelical Lutheran Church in Tanzania in 2006. She gained her PhD in systematic theology at Luther Seminary, St. Paul, Minnesota, and is a lecturer at the Protestant Institute of Arts and Social Sciences in Rwanda. These experiences have nourished her commitment to women’s full participation in the life of the church and society.

“Realizing who I am made me be strong. I grew up as a second class citizen in my family and in the wider community with an ‘obey faith’ that progressively became a ‘questioning faith,’” she said. “The moment that you are able to ask ‘why?’ leads to another crucial step: to stand firm and to be able to say “No” to any injustices,” she said.

Having said, “No” to gender injustice, the Tanzanian theologian spent three years writing *Naweza (I Can Do It)* To try to build bridges between educated women and those who have little opportunity for education.

In an interview marking the 16 Days of Advocacy Against Gender-based Violence, Lugazia said churches must revisit practices which reflect double standards and have an honest conversation about violence and sexual abuse, which are still largely taboo topics.

In some African contexts, for instance, she said, churches’ disciplinary practices around pregnancy outside of marriage falls on women. Fear galvanizes women to keep silent about the man’s responsibility in such situations. Gender-based hierarchical structures discriminate against women and increase their vulnerability to abuse. The women targeted cannot take Holy Communion, sing in the choir or be buried in a Christian way, whereas in most cases the concerned men do not undergo church discipline.

“In cases of sexual abuse the fear of being killed by the perpetrator if they denounce him perpetuates impunity, and even when it is only a threat with little chance of being effective, most of them won’t speak out,” Lugazia said.

The churches must raise their prophetic voice on issues like rape and not assume that this is a challenge to be tackled by the government. If it does, it loses the opportunity to make a difference. “There should be more reflection and preaching about this issue, Aren’t many of the abusers baptized Christians?” she asked.

Women in the churches need to build up their knowledge about women’s rights and responsibilities and encourage their churches to interact more with civil society actors and governments to address painful issues such as child marriage and other forms of abuse.

“Patriarchy needs to be challenged with gender analysis and being attentive to the way we speak is part of what we as women can do,” she said. She urged women to develop tools that allow them to mentor one another so they can make concrete contributions to bringing about gender justice in church and society, pointing to women of the Bible as models of resistance and change. “Giving a visibility to strong female characters in the biblical text, like Zelophehad’s daughters who challenged the inheritance law can inspire women in similar situations today,” she concluded

(Lutheran World Information)

Remembering—

The Rev. Jeanne Audrey Powers

(1932-2017)

U.S. United Methodist pastor the Rev. Dr. Jeanne Audrey Powers died on September 29 while traveling in Switzerland with friends. She was 85.

A respected teacher, workshop leader, writer, preacher, spokesperson, campus minister and missions executive, her best known role was staffing the UM General Commission on Christian Unity and Interreligious Concerns and therefore holding leadership roles in the World and National Councils of Churches.

Raised in Minnesota, she was a leader of the UM Minnesota Conference. She was also a global level advocate for progressive and inclusive faith focused on inclusive language, relevant liturgies, LGBTQ struggles and opening leadership opportunities to women, young people, and people of many cultures.

A graduate of Mankato, Minnesota, University and a Danforth Fellow, Powers studied theology at Princeton Seminary, Scotland's University of St. Andrews, in England, Switzerland and at Boston University School of Theology.

She served as state director of the Minnesota Methodist Student Movement and Wesley Foundation campus minister at the University of Minnesota at both Minneapolis and St. Paul campuses. From 1968 she staffed the Methodist Board of Missions personnel office in New York.

She had a role in three World Council of Churches Annual Assemblies and helped create the "Baptism, Eucharist and Ministry" study.

The first woman nominated as a candidate for bishop in the UMC, she declined the office in 1972 and 1976. Throughout her life she was committed

to feminist issues and was a driving force in the Reconciling Ministries Movement. She came out as a lesbian during her sermon at its national gathering in 1995.

Boston University School of Theology named her a "Pioneer Woman" in 1995, giving her the Anna Howard Shaw award. In 1996 she was the first recipient of the Jeanne Audrey Powers Award established by the Minnesota Commission on Christian Unity and Interreligious Concerns; since then it has been given each year to a person, congregation or group exemplifying ecumenism.

Her memorial service was held on October 23 at Pilgrim Place, where she moved in 2002. She is buried in Mankato where her tombstone is inscribed "Subversive to the end."

She said, "I have chosen to swim against the stream in many areas of controversy [in the church] because I truly believe that the Church is the body of Christ, called to share the message of healing, reconciliation and, yes, salvation. I do not choose the Church simply because I want to belong, but because I believe in its transforming spirit."

Prayer Calendar Changes

Please make the following changes in your 2018 Prayer Calendar.

Dora Arce-Valentin new email doritarce@gmail.com

Carol Dennison new email carrob7@shaw.ca

Dorcas Gordon 18 Darcy St., Newcastle, ON L1B 1C1 Canada
dorcagordon1@gmail.com

Lynne Josselyn - no email Penny Lowes - no email

Mary Ellen Robertson email maryelrob@aol.com

Faith Rohrbough email faith.rohrbough@sasktel.net

Carolyn Stapleton St John's United Methodist Church 2002 Bandera Road
San Antonio, TX 78228

Pamela Brubaker - no contact information

Natasha Klukach no contact information

Betsy Jay and Susan Luttner - requested to be dropped from membership

Rachel Cole-Turner 118 St. Charles Court Pittsburgh, PA 15238
rachel12 CT@gmail.com

Rebecca Cole-Turner 638 Ashley Woods Dr. Gibsonville, NC 27249

Remembering—

The Rev. Judith Ann Beaumont, RCWP

(1937-2018)

On January 1 the Rev. Judith Ann (Judy) Beaumont, RCWP, lifelong fighter for peace and justice, succumbed to AML leukemia (after a nearly two-year fight) at her home in Fort Myers, Florida, cared for by her life and ministry partner, Judy Lee, her sister, Jill Bergner, and her favorite cat, Timmy.

Her entire life was dedicated in service to the poor. As a Sister of St. Benedict at St Scholastica in Chicago for 34 years, she taught mathematics and religion and assisted with the resettlement of Cambodian and Vietnamese refugees. Loyola University in Chicago granted her MRE degree.

She moved to Hartford, Connecticut in 1981 to work on peace and justice issues with Plowshares Action and Trident Nein. In prison for these actions, she achieved success in prison reform for women.

Next, working at My Sister's Place in Hartford, she rose in the ranks to become its CEO, where she led development of four programs and construction of two new buildings for homeless women and families and for mentally ill men and women.

Moving to Fort Myers, Florida, with her partner, Judy Lee, in 1998, she worked with churches in Venice Diocese in administrative roles and as director of religious education. While fighting four different cancers she developed Good Shepherd Ministries of Southwest Florida, serving homeless and low income people.

Ordained a Roman Catholic Woman Priest in 2012, she served Good Shepherd Inclusive Catholic Community in Ft. Myers. The local News Press named her a candidate for person of the year for service to the community, calling her a "force for good." During her 80 years she was a force for justice and love.

She is survived by partner Judy Lee, brother Ed (Joanne) Beaumont and sister Jill (Bill) Bergner, nieces and nephews, "foster son" Marlee Maxwell and many godchildren. She gave her body to the University of Miami Medical School.

A memorial service was planned for February as this issue went to press.

(From Bridget Mary's Blog)

Remembering—

The Rev. Betty Bone Schiess

(1923-2017)

The Rev. Betty Bone Schiess, a past president of the International Association of Women Ministers (1985-1989), died peacefully at her New York State home on October 20. She was 94.

Born on April 2, 1923 in Cincinnati, Ohio, she served as president of her senior high school class at Hillside School and, at the University of Cincinnati earned her B.A. degree in 1945.

While earning a Master's degree at Syracuse University in New York, Betty Bone met William Schiess and they were soon married. When Bill was stationed in Japan while serving in the Korean war Betty moved with their two sons to New Jersey. They returned to Syracuse after his discharge; the time was the 1960s and their lives changed.

Both Bill and Betty became active in the Civil Rights movement, participating in demonstrations and marches locally and in the South. Betty marched from Selma to Montgomery, Alabama, in 1965.

Betty was a founding member of the

National Organization for Women's Syracuse chapter. She and Bill became close friends with the Rev. Daniel Berriگان and supported his witness.

Betty entered Colgate Rochester Divinity School and earned her M.Div. there in 1972. At that time her Episcopal Church did not ordain women. In 1974 she joined with ten other women who were ordained at the Episcopal Church of the Advocate in Philadelphia by three retired bishops (the Episcopal Church said "irregularly"); however their witness and that of four other women ordained the next year led to the 1976 decision to ordain women

"regularly" beginning January 1, 1977.

Because her bishop in her home diocese did not immediately allow her to serve as a priest, she instituted a civil suit against the diocese which was dropped after the churchwide decision in 1976 to ordain women.

Schiess served as chaplain at the University of Syracuse from 1976 to 1978 and at Cornell University, 1978-79. She was rector of Grace Episcopal Church in Mexico, New York, 1984-89, when she retired from employed ministry.

She served on Governor Mario Cuomo's Task Force on Bioethics.

In 1994 Schiess was inducted into the Women's Hall of Fame in Seneca Falls, New York, for "her efforts that have made it possible for girls and women to serve in all levels of the church."

In addition to her husband, Bill, Schiess is survived by her daughter, Sarah Moncheub (Daniel) and son, Richard, (Pat Kay-Chiess) and grandchildren Evan, Jesse and Elena Kay-Schiess and Zoe Moncheub. A son, William Jr., predeceased her.

Remembering—

The Rev. Juanita Helphrey

(1941-2018)

United Church of Christ former staff member and justice advocate the rev. Juanita Helphrey died on January 5. She was a member of the Mandan-Hidaste-Aarkara Nation, the three affiliated tribes of the Fort Berthold reservation in North Dakota. "In her death," wrote Connie Larkman, "the United Church of Christ and the world lost a fierce justice advocate."

The Rev. Jim Moose agreed. The national office Executive Minister for Global Engagement and Operations said of her, "Of all the roles she played in the church and in community life, Juanita was a faithful and fearless advocate for justice who took strong stands for the rights of Native Americans and for all other marginalized groups."

"She was also a warm and compassionate human being with deep spiritual insights who touched countless lives, including my own."

Moos got to know Helphrey as a local church pastor in North Dakota, where he served a congregation for many years not far from New Town where she was born.

A member of the UCC national staff from 1991 to 2004 Helphrey worked with many people across the denomination on social and racial justice issues. When she was working with Justice and

Witness Ministries she developed the first UCC resource focused on ways to become an anti-racist congregation. She also led the UCC movement against the use of Native Americans as sports mascots and team logos.

On retiring from national staff work, she became interim director of the Council of American Indian Ministries until 2006. Her last call was as licensed pastor of the Independence Congregational United Church of Christ on the Ft. Berthold Reservation.

She is survived by six sons, a grandson, two sisters, nieces and nephews.

Her January 10 funeral took place in NewTown at Johnny Bird Memorial Hall. She was eulogized as "elder, spiritual leader and longtime advocate for Native American rights and issues" on her home reservation and in the world.

(UCC News)

Ordinations

Association of Roman Catholic Women Priests

Regina, Saskatchewan, Canada

On December 15, **Jane Kryzanowski** was elected bishop for Roman Catholic Women Priests Canada, replacing **Marie Bouclin of Sudbury** who continues as bishop emerita with new duties. At her consecration service on January 21 Bishop Bouclin presided, assisted by Bishops Joan Houk, Andrea Johnson, Suzanne Thiel, Janet Via, Nancy Meyer and Bridget Mary Meehan.

Portland, Oregon, U.S.A.

Bishop Suzanne Thiel ordained Puanani Lalakea of West Portland a deacon at on January 26.

In the News

Argentina

The Rev. Sonia Skupch, General Secretary of the Evangelical Church of the River Plate (Lutheran), last November was elected president of the Ecumenical Commission of Christian Churches, becoming the first woman leader of this national forum of Anglican, Protestant, Orthodox and Roman Catholic churches in the country. Established in 1988, its 15 churches comprise the only Christian platform in Argentina to mutually recognize each other's baptism.

Australia

On December 9 a new law recognized gay marriage in Australia and permitted same sex couples to marry beginning January 9.

Austria

The Constitutional Court ruled on December 5 that the words, "two people of different sex" will be removed from the marriage law at the end of 2018.

England

Consecrated by the Archbishop of Canterbury on November 20, **Bishop Guli Francis-Dehqani** became the Church of England's first Persian bishop. Daughter of an Anglican bishop in Iran assassinated in 1980, she serves as suffragan bishop of Loughborough in the Diocese of Leicester.

Germany

In January the vice president of the Roman Catholic bishops' conference urged a debate on whether Catholic clergy should bless same-sex marriages. "I'm concerned with fundamental questions of how we deal with each other; although 'marriage for all' differs clearly from the (Catholic) church's concept of marriage, it's now a political reality," said **Bishop Franz-Jusef Bode** of Ostrabruck.

New Zealand

Bishop Helen-Ann Hartley, Bishop of Waikato, New Zealand, until last November 10, returned to her roots to be the new bishop of Ripon in the Church of England's Diocese of Leeds. When she was consecrated Bishop of Waikato in the Diocese of Waikato and Tanaki in 2014 she became the first female priest from the Church of England to be consecrated a bishop. At that time she was serving in New Zealand as dean of the Pakela Tikanga (European-descent cultural stream) at St. John's College in Auckland.

United States

When the First Baptist Church in Jefferson City, Tennessee, hired **the Rev. Ellen Di Grosia** as senior pastor on November 8, they lost their voting rights at the November Tennessee Bap-

tist Convention. Although each Baptist congregation is autonomous, the Southern Baptist Convention only allows men to be called as pastors; it designates those hiring women as 'not cooperating' churches and disfellowships them.

The Rev. Dr. Kelly Brown Douglas, formerly canon theologian at the Washington Cathedral, is the newly appointed dean of Episcopal Divinity School at Union Theological Seminary in New York City.

Four women are among the five candidates who will stand for Moderator of the Presbyterian Church (USA) on June 16: **the Revs. Chantal D. Antip (Carlisle Presbytery); Eliana Maxim (Seattle); Vilmarie Cintron-Olivera (Tropical Florida) and Cindy Kohlman (Boston)**. Four are running as two co-Moderator teams: Cintron-Olivera and Kohlman and Maxim with the only male candidate, the Rev. Bertram Johnson (New York City)

The Rev. Peg Roy of First Presbyterian Church, Auburndale, Florida, was recognized by the 2018 Special Olympics in Seattle as a Game Changer in her community.

(From Lutheran World Information, Anglican News Service, Lancaster, Pa. newspaper (LNP), Catholic News Service, the Nashville Tennessean, Union Network, Presbyterian News Reports.)