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(CATHOLIC UNIVERSITY OF EASTERN AFRICA)

TITLE:

**IS THE PLACE AND ROLE OF WOMEN IN THE COMMUNITY AND
GOSPEL OF MATTHEW REFLECTED IN THE CHURCH TODAY?
WITH SPECIAL REFERENCE TO TING'ANG'A PARISH IN THE
NAIROBI ARCHDIOCESE-KENYA.**

BY

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TABLE OF CONTENTS.

Declaration.	
Dedication.	
Acknowledgment.	
List of Abbreviations.	
GENERAL INTRODUCTION.....	1
Statement of the problem.....	3
The Objectives of the Study.....	6
Significance of the Study.....	6
The Rationale.....	7
Research Methodology.....	8
The Structure of the Essay.....	9
CHAPTER ONE.....	10
1.0. Description of the Terms.....	10
1.1. The Role and Place of Women in the Early Church.....	11
1.2. The Place and Role of Women in the Community and Gospel of Matthew.....	13
1.2.1. Women in the Matthean Community.....	14
1.2.2. Jesus and Women in the Gospel of Matthew.....	18
1.2.3. The inclusion of the five women in the Genealogy of Jesus.....	20
1.2.4. Jesus heals the Women of great faith.....	21
1.2.5. Women as Positive Examples of Jesus' Teaching	22
1.2.6. Women in a Theological Conversation	23
1.2.7. The Woman who Anoints Jesus at a Meal	24
1.2.8. Women and Disciples and Followers of Jesus	25
1.2.9. Women as Proclaimers and Witnesses to Jesus' Resurrection	26
CHAPTER TWO	29
2.0. The Role and Place of Women in African Society.....	29
2.1. The Role and Place of Women in the Church Today	35
2.2. The Recent Official Teaching of the Church on Women's role and Place in the Church	38
CHAPTER THREE	44
3.0. The Role and Place of Women in Ting'ang'a Parish	44
3.1. Ways in Which They Participate	45
3.2. Some Barriers and Obstacles that Hinder Women from Participating Fully	48
CHAPTER FOUR	50
4.0. General Conclusion and Recommendations	50
4.1. Recommendations	50
4.2. General Conclusion	57

STUDENT'S DECLARATION:

I hereby declare that the materials used for this essay have not been submitted for any academic credit to any institution. All sources have been duly cited and acknowledged.

Signed *D. Thuku*

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Date *7-2-02*

This long Essay has been presented for examination with my approval as the College Moderator.

Signed *Carmel Powell fmm*

Sr. Carmel Powell, F.M.M.

Date..... *7-2-02*

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DEDICATION

I dedicate this essay to my parents, brothers, sisters and all men and women who for their Love and concern are affirming and promoting women's ministry in the Church.

LIST OF ABBREVIATIONS:

Co.....	..Company
Col.	Colossians
Cor.....	Corinthians
Ed.....	Editor
Eds.....	Editors
Jn.....	John
Lev.....	Leviticus
Lk.....	Luke
Matt.....	Matthew
Mk.....	Mark
N/n.....	..Number
P.....	Page
Phil.....	Philippians
Rom.....	Romans
St.....	Saint
Tim.....	Timothy
Vol.....	Volume

GENERAL INTRODUCTION.

Who are the cornerstones of our church? Is it men as tradition has it or women who are considering themselves as forgotten partners in the Roman Catholic Church that is patriarchal, pyramidal and male defined. The question of women's place and role in the church has acquired particular importance in recent times. The growing volume of important literature addressing this concern indicates the significance that is being attached to this question in the present decade. It is one of the pressing pastoral problems and issues facing the church today. Lane says, " Anyone who is remotely in touch with pastoral rumblings will realise how serious the question of women in the church has become in recent times"¹ Okure writes:

This issue of women's place and role in the church and society constitutes, perhaps the single most important theological question of our century. Indeed, some scholars² have compared it to the question of the Gentiles in the early days of Christianity. Not surprisingly, as arguments rooted in scriptures were used to sustain the practice of forcing Gentiles to undergo circumcision as a condition of salvation, so too today, scriptural arguments are advanced to justify the age-old practice of excluding women from certain leadership and ministerial roles in the church.³

Until today, despite the ongoing debates, literature, seminars, workshops and conferences on women's role in the church, and despite the new biblical studies and new interpretation about

¹Dermot A. Lane, "Christian Feminism" in The Furrow, Vol. 36, November 1985, Maynooth: Ireland, St. Patrick college.p.46.

²Mary Daly in her book, The Church and the Second Sex, analyses the role of women in the Roman Catholic Church. Her own experience was stormy. She felt like an outcast, a slave and an outsider in her own church and that is why she decided to leave.

³ Teresa Okure, "Women in the Bible" in Virginia Fabella and Mercy Amba Oduyoye, (eds.), With Passion and Compassion: Third World Women Doing Theology, MaryKnoll, New York: Orbis Books, 1988, p. 47.

the church community as a discipleship of equals⁴, the church is still holding a very rigid position regarding the type of ministry women can exercise.

Women are not only the silent majority but they are also the silenced majority.⁵ A story is told of St. Bernard, that one day while he was praying before the altar of the Madonna, Mary suddenly opened her mouth and began to speak: 'Be silent! Be silent!' St. Bernard cried in desperation; 'women are not allowed to speak in the Church.'⁶ The response of St. Bernard seems to be the same response of the Roman Catholic Church to all women. No wonder this year's theme on Women's International Day, **Women breaking the Silence**⁷, though a fitting theme, left many asking the major question, to whom do women break their silence? To whom do they tell their story when those meant to hear it are either blind to it, or do not care?⁸ This shows that they have little to celebrate. However, Pope John Paul II offers some hope to these silenced and marginalised women when he declares, "The hour is coming in fact has come, when the vocation of women is being acknowledged in its fullness, the hour in which women acquire in the world an influence, an effect and a power never hitherto achieved"⁹

⁴ A Community of discipleship of Equals, according to Elizabeth Schussler Fiorenza, is where women have equal status, dignity and rights as image of the divine and equal access to the multifarious gifts of the spirit where each and everyone enriches the community of discipleship of equals with their different experiences, vocations and talents. Elizabeth, Schussler Fiorenza, Discipleship of Equals: A Critical Feminist Ekklesia-logy of Liberation, New York: Crossroads Publishing Co., 1993.

⁵ According to my observation, more than half of the people in the church are women, but men alone make decisions affecting the church (with very few exceptions).

⁶ This story is quoted from Letha Scanzoni in her book; Letha Scanzoni, All We're Meant to Be, New York: Harper and Row Publishers, 1978, p.20.

⁷ Quoted from the East African Standard, **MIDWEEK MAGAZINE**, March 7, 2001, p. III.

⁸ *Ibid.*, p. III.

⁹ John Paul II, Apostolic letter: *Mulieris Dignitatem: On the Dignity and Vocation of Women on the Occasion of the Marian Year*, Boston: St. Paul Books and Media, 1990, p.3.

The Pope affirms that women too are called and elected by God.¹⁰ Ironically there are still so many roles in the church that women are denied.¹¹

The Catholic Church is invited to discover an appropriate role for women. Unless this happens the Church will continue to face this critical issue. Both women and men should therefore have more than a passing interest in this issue. This essay, therefore, endeavours to be my contribution to the noble and worthy cause of women's role and place in the hierarchical Catholic Church. It intends to offer an encouragement to those women who are working for self-empowerment and to have their voices heard.¹²

Statement of the problem.

The issue at stake here is women's place and role in the Church. Some women feel like foreigners or strangers in their own Church. Their cry is that they are being denied their right to participate actively in the hierarchical Church. What women are wondering is whether the Church cannot take them seriously in their planning, decision-making, execution and

¹⁰ In the history of the church we have had women who have been faithful to the Gospel and have shared in every age in the apostolic mission of the church. These women are among the Holy Martyrs, doctors and Virgins who bravely bore witness to their faith, for example, Agatha (Virgin and Martyr), Scholastica (Virgin), Perpetua and Felicity (Martyr), Catherine of Sienna (Virgin and Doctor), Teresa of Avila (virgin and doctor) and others. I got these names from Morning and Evening Prayer with Night Prayer from the Divine Office, London, Glasgow: Collins, 1976.

¹¹ Some women see the Pope's concern about the plight of women's vocation as a contradiction or paradox as he has silenced talk on "Women's Ordination". The Pope in his exhortation Christifideles Laici declares that, "In her participation in the life and mission of the Church a woman cannot receive the Sacrament of orders, and therefore, cannot fulfill the proper function of the ministerial priesthood." John Paul II, Christifideles Laici: Apostolic Exhortation on the Vocation and Mission of the Lay Faithful in the Church and in the World, Nairobi: Paulines Publications Africa, 1998, p.85.

¹² Women are and always have been talking so that their voices can be heard. In recent years women have experienced their voices being heard although not fully.

evaluation of Church activities.¹³ In other words, women are claiming a voice, place and role in the Church so that they do not feel like second class members, as some are saying. I remember when I was sharing with a Catholic woman who was a Sunday school teacher (in the parish where I was doing my pastoral year), asking what she feels about her place and role in the parish: she had this to say:

In the parish I feel marginalised and discriminated against. Sometimes I feel like leaving the church but at the same time, I feel I must stay. I must stay because it is my church. If I attend Sunday mass, teach children catechism, arrange flowers and do some sweeping and I do not have a say in matters of decision-making, then I am passive member of the Parish.¹⁴

This is but one of the cries of this gifted and talented woman who is not given room to exercise her role fully and who feels that her position is not recognised or appreciated. Every time we go for mass the gospel is proclaimed to us but it is difficult for such a woman to experience the gospel as “good news” when her calling to full participation in the same church is denied. When women are being denied certain roles, Dickey claims that the credibility of the Church becomes questionable:

No Church is credible that limits women, calls them inferior and refuses them as a group from assuming certain roles, by speaking of women’s role as different but equal...thus different, has come to mean unequal to women when they, as an entire group, are excluded from some roles.¹⁵

Women have tremendous power. They love the Church very deeply and are ready to commit themselves fully to her mission. However, like the above case, they are frustrated by the church’s failure to receive and respond to their gifts and calling. Their contributions in the

¹³ There are a lot of women who have God’s call to serve through a variety of ministries or leadership positions but they are blocked by the hierarchical structures in the church. They understand their vocation as baptized members of the church and they are ready to live it fully but they are frustrated or hindered from doing so. The anger of these women towards those structures and traditions that have blocked them is legitimate and valid.

¹⁴ Christine Monga, Kasiya Parish-Zambia, 1999.

¹⁵ Pamela Dickey, Feminist Theology/ Christian Theology: In Search of Method, Minneapolis: Augsburg Fortress, 1990, p.106.

church have frequently been overlooked.¹⁶ There has been a narrow view that men are better decision-makers and that woman's place is in the home. As a consequence men were and still are being used as contacts for decision-making in the parishes. In spite of this marginalisation, the overwhelming majorities in the Church are women. Their contribution therefore cannot be overestimated or overlooked.¹⁷

In response to the problem highlighted above, there has been an increasing and growing interest in recent years to devote more attention on the role of women. This interest has been fuelled and promoted by the realisation that they too have equal gifts and talents which, if combined with men's, will help to build the Church. This interest is also evoked by an

¹⁶ The role of women is associated with home management. This is evident even in the Scripture. For instance, Mary is honoured as the virgin mother of God but little is emphasised about her role as a disciple and teacher in the early church. Ann Johnson affirms in her book that Mary (the Mother of Jesus) was a teacher in the early church. Ann Johnson, Miryam of Jerusalem: Teacher of the Disciples, Notre Dame, Ave Maria Press, 1991. Raymond Brown in his article "Roles of Women in the Fourth Gospel" writes, "Some Scholars argue that, Mary (the Mother of Jesus) probably represents the community of true disciples that remain after Jesus departure, the community that relies on the testimony of the Beloved Disciple as validated in Jn. 21:24, for its understanding of Jesus, for example, the two figures-the mother of Jesus and the Beloved Disciple' symbolize genuine and constant faith. They represent the women and men disciples of the family of God." Raymond Brown, "Roles of Women in the Fourth Gospel" in Theological Studies, Vol. 36 (1975), p. 17. The Samaritan woman is remembered more for her five husbands than from the fact that many in her town (Sychar) believed in Jesus on the strength and account of her word (Jn. 4:1-42). The Samaritan woman is the first woman to witness in the Johanne Gospel. I am not intending to divert from the main focus of this essay, that is the Gospel of Matthew, but I will use some examples from other Gospels when it is applicable. Souga affirms the role of the Samaritan woman: "This woman carries out her role as apostle so well that those who believe in Jesus tell her 'we no longer believe because of what you say, but we have heard for ourselves and we know that he is truly the saviour of the world; thus Jesus reveals himself to this woman and this encounter with Christ makes her a messenger of the Good News.'" Theresa Souga, "The Christ Event from the Viewpoint of African Women: A Catholic Perspective" in With Passion and Compassion: Third World Women Doing Theology, Virginia Fabella and Mercy Oduoye, (eds.), MaryKnoll, New York: Orbis Books, 1988, p. 23.

¹⁷ Throughout the history of the Church exceptional and creative women leaders have emerged who have decisively and influenced the Church's life and Spirituality. Names such as Elizabeth of Hungary, Catherine of Sienna, Teresa of Avila, Therese of Liseux, to mention but a few serves as a proof to this. These women have shared in the Church's mission. The witness and achievements of these women had a significant impact on the life of the church in their day.

increasing awareness of the untapped potentialities, which women have and which can be used to enrich the Church.

The Objectives of the study.

This paper intends to explore the place and role of women in the community and Gospel of Matthew and in the Catholic Church today, with special reference to Ting'ang'a Parish. In pursuit of this overall goal, the following are the specific objectives that will guide this paper:

- (1) Investigate to what extent women participated in the early church.
- (2) Examine the place and role of women in the community and Gospel of Matthew.
- (3) Examine the place and role of women in African society and in the church today.
- (4) Investigate what the recent official church teachings say about the role and place of women.
- (5) Learn from women themselves what they perceive to be their role and place in the church: The experience of Ting'ang'a women.
- (6) Identify the barriers that hinder women from some roles in the church.
- (7) Propose recommendations or pastoral strategies on how women can be more involved or engaged in the church's ministry so that they can play an active, fruitful and important role.

Significance of the study.

Since this essay uncovers some crucial issues that hinder women from participating actively, we hope it will contribute to the effort of women's self-empowerment. In other words, it will help to enhance their participation in the mission of the church. The results of this study may be used by the readers as a yardstick to measure how far women have been involved in the ministries. It will also be beneficial and of vital importance to the readers who are

campaigning for the voices of women to be heard and their place and role to be fully recognised. Hopefully, it will be a challenge to women readers who will recognise that they have a vital role to play.

Lastly, it is my hope that this research will help the readers, especially pastoral workers, priests and other ministers, to take women's apostolate as one of the most crucial and as an urgent pastoral issue of our time.

The Rationale.

Our inspiration for this topic:

A. Personal experiences.

My interest in the situation of women in the church came into focus during my pastoral year, as I stated above. I was interested to hear them speak about their place and role in the parish. I found their sharing and experiences deeply challenging and truly disturbing. This interest has been strengthened through several seminars, workshops and talks that I have been attending on women's roles in the church. It is from this, plus the sharing stated above, that I felt urged to research more on these experiences.... hence the choice of this topic.

B. The signs of the Times.

The Pope declares that the vocation of women in the church is one of the signs of the times.¹⁸ He claims that women are meant to form part of the living and working structure of the

¹⁸ John Paul II, Apostolic Letter: Mulieris Dignitatem: On the Dignity and Vocation of Women on the Occasion of the Marian Year, Boston: St. Paul Books and Media, 1990, p.3

church in so prominent a manner that perhaps not all their potentialities have yet been made clear.¹⁹ The question of women's participation and active presence in the church was also on the Agenda of the African Synod. It was seen as one of the signs of the times and a concern for the whole church. It is an issue that has also been a centre of discussion.²⁰ As part of this ongoing debate, several women scholars have also been, and are, still challenging the hierarchical church to propose a new style of mission that will include women's gifts and talents, and also show a new model of the church that will acknowledge their rightful place.²¹ These discussions show how a study on this subject will be of great relevance and significance and hence my eagerness to address this vital issue.

Research Methodology.

The sources of information include written literature as shown in the bibliography; and also personal field research. For the fieldwork, we carried out oral interviews rather than using questionnaires. We interviewed women from Ting'ang'a Parish and in Mugumo (an outstation). The women interviewed were the leaders of the various groups: working class, students, housewives, religious sisters and some men who gave different views. We interviewed women and men of varying ages. The interviews were done in English, Swahili and Kikuyu languages. All information was analysed and compiled in English without distorting the views of the informants. Personal experiences and observations are yet another

¹⁹ Ibid., p.5.

²⁰ Much of this discussion is centered on which activities or functions within the churchwomen should or should not be permitted to take part or carry out.

²¹ Elisabeth Schussler Fiorenza is one of the leading Feminist scholars who have been challenging the Church to come up with a model that will represent the church as a community of the discipleship of equals.

source of information. Since I belong to this parish, I have tried to utilise my experience and confirm it with the experiences of others, without bias.

The structure of the essay.

The essay is divided into four Chapters. The first chapter is a detailed description of the role and place of women in the early church and in the community and Gospel of Matthew. Chapter two aims at tracing the place and role of women in African society and in the church today. In this chapter, we also examine the recent official teachings of the Church on the role of women. In chapter three, we present the major findings of the study on the role and place of women in Ting'ang'a Parish. Chapter four proposes several recommendations and pastoral suggestions of empowering women so that their role and place can be enhanced and promoted and hence they may feel at home in the Church.

CHAPTER ONE.

This chapter will start by describing some of the terms in our work. It will also examine the place and role of women in the early church. Eventually, it will explore the role and place of women in the community and Gospel of Matthew.²²

1.0. DESCRIPTION OF THE TERMS.

Let us explain our terms.

Women: According to the *Webster International Dictionary*, the term 'woman' means the female of the human race, distinguished from man, and thus the noun 'woman' can also be used to refer to girls, married and unmarried mothers. Hence the word 'women' is the plural form of a woman. We also use plural when referring to "women" because there exists no generic "woman"²³ In talking about 'women' in this work, we therefore refer to girls, young ladies, young women and old women. In other words, the term 'women' in our essay should be understood to refer to human beings of the female sex. In this chapter, we qualify women as Africans because our option and accentuation is on African women.

Role: According to the *Cambridge International Dictionary of English*, the term 'Role' means, "the position of a person or a group of people. It elaborates the term further by saying, "It is the duty that someone is expected to perform or to have". The term 'role' in this essay refers to the function or duty that a person is expected to perform or to carry out.

²² The official teaching of the Church refers to the recent papal encyclicals, apostolic letters and statements and also some pastoral letters from bishops.

²³ In this work therefore I will use the plural "women" except in those cases where I have to remain faithful to the text I am quoting in case the author has used singular.

Each person has his or her role in the church. Men and women would exercise their role according to the gifts given to them. So there would be no silent partner in the church.

1.1. THE ROLE AND PLACE OF WOMEN IN THE EARLY CHURCH.

Women played a very significant role in the life of the early church. Many of the women whose lives form part of the history of the early church are found in the New Testament especially in the Pauline Epistles. Some of these women are specifically mentioned by name. Let us highlight briefly some of them and their role.

Women as Leaders of House Churches.²⁴

Women such as **Lydia, Chloe and Nympha**²⁵ are clear evidence that women played a significant leadership role in the House Churches. **Lydia** offered her house as the headquarters for Paul's evangelising mission in Europe (Acts 16:11-15). As a result, there developed a partnership between her, Paul and the Philippians (Phil 1:3-11). **Chloe** headed a House Church at Corinth (I Cor. 1:11). **Nympha** and "the Church in her house" are greeted by Paul (Col 4:15). These are three of the women who stand as a challenge to the church today, where active and able women are discouraged and even prohibited from being themselves due to prejudice.

²⁴ The Spirit empowered women as apostles, prophets and leaders in the early church. If the church is indeed built on women apostles and leaders, then it must also acknowledge them as successors of the apostles and prophets. Such an acknowledgment would mean a radical transformation of the present hierarchical, male structures in the church.

²⁵ Florence M., Gilman, Women Who Knew Paul, Collegeville, Minnesota: The Liturgical Press, 1992, p. 29.

Women As co-workers with Paul.

Mary (Rom.16: 6), Junia, (Rom 16:7), Tryphaena and Tryphosa (Rom. 16:12), Persis (Rom. 16:12), Euodia and Syntyche (Phil.4: 2)²⁶ and Prisca (Priscilla)²⁷ are referred to by Paul as co-workers. He commends their hard work of evangelisation. They shared in the hard labour of the gospel ministry. Paul treated these workers as partners and did not claim any dominating authority that is, there was no hierarchy among them.²⁸

Women as Deacons.

Phoebe is described by Paul as Deacon.²⁹ This causes me to wonder why our contemporary church, particularly the Roman Catholic Church, excludes women from this ministry. Phoebe should therefore be seen as a role model for those who are struggling to restore this ministry in the church today.³⁰

²⁶ Euodia and Syntyche “Labored side by side” with Paul in the Gospel as Co-workers for the Gospel (Phil. 4:2-3). Paul’s concern for these women is an indication of their importance within their House church probably they were leaders.

²⁷ Prisca as she is known in Paul’s letters (Rom.16: 3, 1 Cor. 16:19 and 2 Tim. 4:19) or Priscilla, the diminutive form by which she is referred to us in Acts (Acts 18:2, 18, 26). Prisca was married to Aquila. Gilman in her book, Women who knew Paul, says that, with reference to this couple in the New Testament, extra ordinary interest has been devoted to the sequence in which their names are mentioned or appear. In four of six references to them, Prisca is named first. (Acts 18:18, 26; Rom. 16:3; 2Tim. 4:19) Some commentators are convinced that, this precedence given to Prisca had to do with her missionary endeavors that is she was the more active and better known missionary of the two.

²⁸ Gilman notes that what mattered with Paul and his collaborators was preaching and ministering, not observing hierarchy among themselves. This is a challenge to the Catholic Church which is hierarchical, whose leadership is male-dominated and which clashes with determined and gifted women who are trying to respond to the needs of their ministry but incapacitated by the hierarchy. He urges that the focus should be on the gospel not on the authority and power. The Church needs to revisit Paul as a model for collaborative ministry. All Christians are servants of the Gospel. Florence M. Gilman, Women who knew Paul, Collegeville, Minnesota: The Liturgical Press, 1992, p. 35.

²⁹ Rom.16: 1-2 in calling her a deacon, Paul understood her to have a specific church role, as did other women he calls co-workers.

³⁰ Judith Lang affirms that the presence of women Deacons at least up to the 8th Century: “the Eighth Century is an illustration depicting a woman who seems to have some kind of liturgical office appears in the Gellone Sacramentary... The woman wears a veil and holds a cross in one hand, a censer in the other. She could be a deacon abbess.” Judith Lang, Ministers of Grace: Women in the Early Church, Middlegreen, England: St. Paul Publications, 1989, p.124.; Cecil McGarry confirms that women deacons remained in the western Church up to the end of seventh Century. Cecil McGarry, “Women in the Ministry” in Mwananchi, (April 1992), p.3.

All the above women “are but a tip of the iceberg”³¹ of the many women who played a very significant role as preachers, evangelists, deaconess, catechists, leaders and as prophetesses. The above list is by no means exhaustive. The literature on the contribution and ministries of women in the early church is explosive. What has emerged is that they played far greater roles in the early church than has hitherto been properly recorded in the New Testament. Let us now probe the position and role of women in the community and Gospel of Matthew.

1.2. THE PLACE AND ROLE OF WOMEN IN THE COMMUNITY AND GOSPEL OF MATTHEW.

This section aims at tracing the place and the role of women in the community and Gospel of Matthew, which is addressed within a patriarchal milieu. It is an arduous, if not an impossible task, to grasp the mind of the Gospel writer. Matthew cunningly breaks the patriarchal set-up that opposes women by including them in his Gospel and that is why Love says, “Matthew’s exceptional treatment of women is play out within the boundaries of patriarchal structures”³².

Throughout the Gospel, the theme of women becomes a key component of true discipleship. Kopas writes: “Matthew struggles to incorporate women, moving from the periphery to greater public involvement and from being victims and survivors to being disciples and

³¹ Florence M., Gilman, Women Who Knew Paul, Collegeville, Minnesota: The Liturgical Press, 1992, p. 90.

³² Stuart Love, “The Household: A Major Social Component for Gender Analysis in the Gospel of Matthew” in Biblical Theology Bulletin, Vol. 23, (1993).

leaders”³³ We see the encounter of women with Jesus. Who are these women in the Gospel of Matthew? What do they do? Reading this Gospel, we see they play significant roles. That is why, even though the Gospel of Matthew is written from, “an androcentric perspective and the number of women and their roles within the writing are not major, women do have symbolic significance.”³⁴ This significance is evident in the number of stories in which women appear. There is a particular way in which they appear and behave. Each woman announces a style of witness and service that is gradually unfolding.

1.2.1. WOMEN IN THE MATTHEAN COMMUNITY.

The recent feminist critical analysis holds that, in the house churches of the community within the Matthean social context, different voices were being heard in telling the story of Jesus. This analysis aims at exploring the relationship between the “Oral culture of the first Matthean community and the initial writing of the Matthean story of Jesus.”³⁵

Scholars generally assume that “the Matthean Gospel was first committed to writing sometime within the last two decades of the first century.”³⁶ Before this, Wainwright holds that, “It can be assumed that the members of the Matthean community had received the Gospel tradition orally.”³⁷ In this Matthean story telling of Jesus, it must be noted that, “the story tellers were important in spreading and maintaining dominant traditions.”³⁸

³³ Jane Kopas, “Jesus and Women in Matthew” in *Theology Today*. Vol. 47, (1990).

³⁴ Judith, A. Anderson, “Matthew: Gender and Reading” In *Biblical Theology Bulletin*. Vol. 34, (1983)

³⁵ Elaine M. Wainwright, *Shall We Look For Another? A Feminist Rereading of the Matthean Jesus*. Mary Knoll, New York: Orbis Books, 1998, p. 39.

³⁶ *Ibid.*, p. 39.

³⁷ *Ibid.*, p.39.

³⁸ *Ibid.*, p. 39.

In the Matthean story telling, the dominant tradition is patriarchal. No wonder “It opens the narration with the patrilineage, limits discipleship to males, and evokes more consistently the emerging titles for Jesus such as Son of God, Son of Man, and Lord.”³⁹ Wainwright continues to note that, “Oral story telling crossed the boundaries of gender, class, wealth, and literacy. It was also a means of resistance to the dominant tradition.”⁴⁰

It has already been established in relation to the stories of female characters in the Matthean gospel that the “traditioning or story telling process in the Matthean Community involved women.”⁴¹ Hence “it may have been in women’s story telling circles that the account of the healing of Peter’s mother-in-law (Matt. 8:14-15) was being preserved as a vocation story, contrary to the dominant tradition of male discipleship.”⁴² Wainwright affirms that, “The popular appeal of authority of the house-church (Matt.18: 18-20) rather than the single male leader (Matt.16: 18-19) may have ensured the retention of this tradition, which is particular to the Matthean community, among a number of its households.”⁴³

It will be claimed that, “Women’s story telling and prophetic voices were not confined only to traditions in which women featured prominently but that in those communities in which their leadership was significant or their voices were most resistant, they participated with men of their house-churches in the interpretation of the entire gospel story and its

³⁹ Ibid., p.39.

⁴⁰ Elaine M. Wainwright, Towards A Feminist Critical Reading of the Gospel according to Matthew, Berlin: De Gruyter, 1999, p. 183-191.

⁴¹ Elaine M. Wainwright, Shall We Look For Another? A Feminist Rereading of the Matthean Jesus, Mary Knoll, New York: Orbis Books, 1998, p. 45.

⁴² Ibid., p. 45.

⁴³ Ibid., p. 39.

characterisation of Jesus.”⁴⁴ But the Matthean text however, suggests that, “The writer was an educated male.”⁴⁵ Wainwright says this is the reason why,

The stories of women and other marginalised groups who were in the company of Jesus in the Reign of God’s movement (leper, demoniac, the blind and lame), are told from the point of view of the elite male writer and so the voice and perspective of the poor are silenced or hidden...and the perspective of the popular audience, for whom Jesus was a popular teacher and perhaps even a folk hero and messianic figure, become reflected through the lens of the scribe, who proclaims Jesus as the authoritative teacher or interpreter of the Law (Mt. 5-7; 15:1-20; 21:23-27).⁴⁶

Following this argument Wainwright holds that, “In women’s story telling, female characters and women’s concerns received significant attention, and only in the telling of the male story was their participation lessened and men dominated the supposedly privileged spaces.”⁴⁷

Women function as significant characters. It is their stories that are told in a number of the household contexts: Mary is present with her child in the first house reference (Matt. 2:11); Peter’s mother-in-law is healed in his house, (Matt. 8:14-15); and the ruler’s daughter is healed in his house; and a woman anoints Jesus in the house of Simon the Leper (Matt. 26:6-13). Having such data from the reconstructed experience of first-century women, “the house is a place where they too exercised significant influence or authority and where power structures were more egalitarian.”⁴⁸

Matthew’s category of discipleship allows for a degree of egalitarian treatment of the women. In that category, such egalitarianism is consistent with the current scholarly

⁴⁴ Ibid., p. 45.

⁴⁵ Joana Dewey, “Jesus’ healing of Women: Conformity and Non Conformity to Dominant Cultural Values as Clues for Historical Reconstruction” in *Biblical Theological Bulletin*, Vol. 24, n. 3, (1994), P. 122-131.

⁴⁶ Elaine M. Wainwright, *Shall We Look For Another? A Feminist Rereading of the Matthean Jesus*, Mary Knoll, New York: Orbis Books, 1998, p. 39.

⁴⁷ Ibid., p. 39.

⁴⁸ Ibid., p. 48.

characterisation of Matthew's community. In recent years, it has been suggested that Matthew adheres to "anti-hierarchical egalitarian ecclesiology" where all disciples are equal - even Peter, being the "first among equals"⁴⁹ The notion of Matthew's non-hierarchical stance is derived primarily from Matthew 23: 8-12.⁵⁰ Thus Matthew advocates a church structure which does not depend on developed ecclesiastical order or church hierarchy.⁵¹ The Matthean Church is made up of "little ones" who are all equally disciples and who are all equally capable of following Jesus. Even those who are leaders in the community must seek to be as the "least of the little ones."⁵²

Such an analysis from the point of view of women's participation, "both in the foundational context of the early Christian community, namely the household, and their active engagement in Christian story telling is in keeping with the model of power proposed by Foucault."⁵³ Foucault's theory of power holds that power is exercised rather than possessed, power is not primarily repressive but productive, power is analysed as coming from the bottom up.⁵⁴ The power of women consists in giving birth, following Jesus, hearing his teaching, being fed with the crowds, claiming healing, entering into theological conversation in a way that challenged Jesus' perspective of ministry, ministering, remaining faithful at the site of

⁴⁹ Eduard Schweizer, "Matthew's Church" in Graham Stanton, ed., Interpretation of Matthew, Philadelphia: Fortress Press, 1983, p. 139ff.

⁵⁰ Jack Dean Kingsbury, "The Figure of Peter in Matthew's Gospel as a Theological Problem" in Journal of Biblical Literature, N, 98 (1979), p. 71.

⁵¹ Andrew Overman, Matthew's Gospel and Formative Judaism: The Social World of the Matthean Community, Minneapolis: Fortress Press, 1990, p. 122.

⁵² Eduard Schweizer, " Matthew's Church" in Graham Stanton , ed., Interpretation of Matthew, Philadelphia: Fortress Press, 1983, p.139.

⁵³ Elaine M. Wainwright, Shall We Look For Another? A Feminist Rereading of the Matthean Jesus, MaryKnoll, New York: Orbis Books, 1998, p. 48.

⁵⁴ Ibid., p. 48.

crucifixion, visiting the tomb, encountering and proclaiming the risen Christ. But Wainwright regrets that,

While this story line, this voice, this expression of women's agency and power may not be the most audible in the written gospel, its continued presence and the signs of the struggle around a story like that of the Canaanite woman suggest that there was resistance in some house-churches to the story telling that may have been becoming more dominant in the whole community and may have been finding its voice in the official Scribe(s).⁵⁵

Therefore, evaluating the stories of women included in the Gospel of Matthew, one cannot fail to notice that there was gender sensitivity. The stories of women in this Gospel shows that in spite of male domination, Matthew attempts to break the patriarchal structures and view in his community. It is a kind of polemic against the cultural background from which the text came. Including them in his text reflects his attitude towards them. He wants to promote their dignity and equality. His view of women wants to challenge the Jewish patriarchal mentality, structure and culture that was undermining or downplaying the role and status of women in the community.

1.2.2. Jesus and Women in the Gospel of Matthew.

All four Gospels contain information about Jesus' relationship to women and their involvement in Jesus' life and ministry.⁵⁶ Jesus accepted and affirmed as persons of worth various women who were neglected within his society.⁵⁷ He is the liberator of all, especially the marginalised and disadvantaged who included women. In Jewish society, "Women were

⁵⁵ Ibid., p. 48.

⁵⁶ Jesus, as a Jewish male in an androcentric, patriarchal society, respects women as persons of dignity and worth and his inclusion of them as disciples and proclaimers in his life and ministry was very significant.

⁵⁷ Jesus lived in social-cultural context (the Jewish Context) in which women were viewed as inferior. Their place was understood to be limited for the most part to the domestic roles of wife and mother.

given inferior status.”⁵⁸ We do not find anywhere that Jesus is distinguishing between men and women, so there is a startling contrast between Jesus’ approach to women and the Jewish approach ⁵⁹. As McGrath observes, “By the regard He shows to women, by the treatment He gives them in word and act, by the purity and universality of His love and ministry, Jesus erased all lines of superiority and inferiority between men and women and placed all on the same level.”⁶⁰

Jesus’ attitude toward women is clearly reflected in his messianic ministry of teaching, preaching and healing. Matthew portrays Jesus in several incidents as showing concern for women, not just for their well-being but for their being as persons. Evans writes:

He gave them their true worth and dignity. Jesus’ approach to women is revolutionary. In a culture where men did not speak with women in public, Jesus held theological conversations with them. In a culture where men were not suppose to touch women, Jesus encountered a woman suffering from haemorrhage that made her ritually unclean, touched his garment making him unclean also. He was not offended but praised her great faith (Matt. 9:18-20). In a culture where women were supposed to be docile and silent, Jesus encountered the Canaanite woman who talked back. She petitioned him to heal her daughter. Her response encouraged Jesus to change his mind and expand the scope of his ministry to the gentile world (Matt. 15:21-28). In a culture where women were not trusted to testify as witnesses, Jesus appeared to women after his resurrection and charged them to go and tell what they had seen. The gospel asserts that women first proclaimed the good news that Jesus Christ was risen (Matt. 28:1-10). In a culture where women were sometimes distrusted for their sexuality, Jesus related to women in an open and honest way. When a woman came uninvited to a dinner party and anointed his head with expensive ointment, he received her gifts without revulsion or discomfort (Matt. 26:6-13). He treats women and men as equals and this was new, given the contemporary cultural view of His time.⁶¹

⁵⁸ Theresia Souga, “The Christ-Event from the Viewpoint of African women” In With Passion and Compassion: Third World Women Doing Theology, Virginia Fabella and Mercy Oduyoye, Eds., Mary Knoll, New York: Orbis Books, 1988, p. 22.

⁵⁹ Jesus’ attitude and approach to women was startlingly new. He was able to mix freely and naturally with women of all sorts. Women followed and ministered to him. His approach therefore can be accurately described as revolutionary.

⁶⁰ Albertus McGrath, What a Modern Catholic Believes about Women, Chicago: Thomas Moore Press, 1972, p. 17.

⁶¹ Mary Evans, Women in the Bible, Illinois: Intervarsity Press, 1983, p.45.

The value Jesus gives to women is shown in the way he talks about them.⁶² To Jesus, the value of women as persons is just as great as that of men. The church is also supposed to transcend cultural bias that undermines and marginalises women.

1.2.3. The inclusion of the five women in the Genealogy of Jesus.⁶³

Matthew includes in his genealogy the five women: Tamar (1:3), Rahab (1:5), Ruth (1:5) Bathsheba (1:6b) and Mary (1:6b). These women have two qualities in common with Mary: “(a) there is something extraordinary or irregular in their union with their partners; (b) the women showed initiative or played an important role in God’s plan and so came to be considered the instrument of God’s providence or of His Holy Spirit.”⁶⁴ Waetjen holds that, “Their inclusion is very important because the Jewish genealogies were highly treasured but they were patrilineal in nature.”⁶⁵ This inclusion reflects the importance of women in “Jesus ministry, in the Matthean community and more so in salvation history.”⁶⁶

The five women are “equally important as men in the history of salvation.”⁶⁷ By including these women in the genealogy, Matthew is breaking the patriarchal mentality and

⁶² Evans holds that, “Leaving one’s sister (Matthew 19:29)” would not have been seen by the Jews at the time of Jesus as a sacrifice, ‘for a sister was at best seen as a responsibility and more often as a burden.’ However she continues to affirm that Jesus values women enough to assure that, “Leaving a sister” would be as much a sacrifice as was leaving parents or children or houses. Mary Evans, Women in the Bible, Illinois: Intervarsity Press, 1983, p. 46.

⁶³ The genealogy introduces the Birth narrative and functions as key to understanding the gospel.

⁶⁴ Raymond Brown, The Birth of the Messiah, Garden City, New York: Doubleday Image Books, 1976, p. 71-74

⁶⁵ Herman Waetjen, “The Genealogy as the key to the Gospel according to Matthew” In Journal of Biblical Literature, Vol. 95, (1976).

⁶⁶ Richard A. Horsley, The Liberation of Christmas: The Infancy narratives in social context, New York: Crossroads, 1989, p. 83.

⁶⁷ Raymond Brown, The Birth of the Messiah: A Commentary on the infancy narrative in Matthew and Luke, New York: Doubleday, 1993, p. 73-74.

hierarchical authority in his community because, "it was uncommon in patriarchal nature to include women in one's genealogy."⁶⁸ In other words "there is gender sensitivity"⁶⁹ in the Matthean community.⁷⁰ Matthew chooses these women who are being considered vulnerable in the society to emphasise that God also uses women to carry out His divine plan.

1.2.4. Jesus heals the women of great faith.⁷¹

Throughout Matthew's Gospel, "women are prominent in stories demanding faith...because exemplary faith is considered most wonderful where least expected."⁷² Jesus heals both men and women. What is more surprising is that "He completely ignored any injunctions against incurring legal or ritual impurity in order to do so."⁷³ In the case of the woman with the haemorrhage (Matt 9: 18-20), Jesus deliberately called attention to the fact that she had touched him, which would automatically make him unclean (Lev 15:25-30). What is important is that the woman became clean. The healing of Peter's mother-in-law (Matt. 8:14-15) "breaks open the boundaries that defined clean and unclean, thereby liberating the

⁶⁸ Stephen Luz, Advent of the Saviour: A Commentary on the infancy narratives of Jesus, Minnesota: The Liturgical Press, 1996, p. 17.

⁶⁹ Carmel, P., Unpublished Lecture notes on the Gospel of Matthew, Nairobi: Tangaza College, 2000.

⁷⁰ By including the five women in the genealogy of Jesus, Matthew is hinting at the situation of women in his community. Matthew is raising them (women) up as equal agents with men in God's plan of salvation. They too contributed in the salvation of the world.

⁷¹ In contrast to women of great faith, the disciples are characterized as "men of little faith" (Matt.6: 30; 8:26; 16:8; 17:19-20); and Peter, their leader, is singled out as a man of "little faith" (Matt.14: 31). In addition, Peter is rebuked by Jesus (Matt. 16: 22-23) and his denial of Jesus (Matt. 26:33-35, 69-75) is never glossed over by Matthew.

⁷² Antoinette Clark Wire, "Gender Roles in a Scribal Community." In: David L. Balch, ed., Social History of the Matthean Community: Cross-disciplinary approaches, Minneapolis: Fortress Press, 1991, p. 104.

⁷³ Mary Evans, Women in the Bible, Illinois: Intervarsity Press, 1983, p. 47.

woman from her infirmity."⁷⁴ This woman's marginalisation was twofold: "on the basis of gender and illness."⁷⁵

The daughter of the Canaanite woman (Matt. 15:28) also benefits from the healing ministry of Jesus. Jesus is being touched by the faith of this Canaanite woman. As a non-Jew she shows strong faith in Jesus and her daughter is cured: "O woman, great is your faith! (Matt.15: 28). This verse, "O great is your faith" is the greatest accolade given by Jesus across the four gospels, while Peter is told, "O you of little faith"(Matt. 14:31). Her faith urges Jesus to grant her request. Women therefore enjoy praise from Jesus for their challenging faith. Jesus challenges his disciples to imitate women who are the true examples of discipleship.⁷⁶

1.2.5. Women as positive examples of Jesus' teaching.

Jesus often uses both men and women to illustrate His teachings in the parables. This approach is new because "Rabbinic parables carefully avoided women."⁷⁷ Jesus compares the kingdom of Heaven first to a mustard seed that a man took and hid in his field (Matt.13: 31) and secondly, to the yeast that a woman took and mixed with three measures of wheat

⁷⁴ Elaine Wainwright, "The Gospel of Matthew" In: Elisabeth Schussler Fiorenza, ed., Searching the Scriptures. Volume 2: A Feminist Commentary, London: SCM Press Ltd., 1994, p. 640.

⁷⁵ Ibid., p. 640.

⁷⁶ Antoinette Clark Wire urges that, this could be the reason why Matthew is giving a direct attack of patriarchal authority in order to do away with whatever is detrimental to true discipleship, including titles like, teacher, rabbi, master, father, etc. (Antoinette Clark Wire, "Gender Roles in a Scribal Community." In: David L. Balch, ed., Social History of the Matthean Community: Cross-disciplinary approaches. Minneapolis: Fortress Press, 1991, p. 107.)

⁷⁷ Mary Evans, Women in the Bible, Illinois: Intervarsity Press, 1983, p. 48.

flour (Matt.13: 33). This portrays equality in the spiritual potential of women and men:

"There are no virtues demanded exclusively of women and men."⁷⁸

1.2.6. Women in a Theological Conversation.

Jesus' revolutionary approach makes Him engage women in theological conversations.⁷⁹ This is contrary to the Jewish culture that holds that women are there to learn and to be taught. On the contrary, Jesus assures that women are capable not only of learning but also of engaging in debate: for example, the Canaanite woman (Matt. 15:21-28).⁸⁰ She is one of the examples of the "Longest recorded conversation."⁸¹ Her answers to Jesus' questions show "intelligence and insight."⁸² Jesus rejoiced at her faith and granted her request.⁸³ What is significant is not the woman's intelligence, but that Jesus talked with her and deliberately sought to bring out her capacity for understanding. Wainwright writes:

The woman initiates the movement of the story with her first petition; she refuses to be silenced or ignored. She broke the boundaries of Jesus' own commission and also the community boundaries of inclusion and exclusion (Jew and Gentile). She challenges the boundaries Jesus has established. She does not accept the dichotomies of insider and outsider within which Jesus functions but creates a new space that is inside the house that allows the children and the dogs to be fed within that household and from the same table.⁸⁴

⁷⁸ Ibid., p. 127.

⁷⁹ In the Jewish Society, it was a scandal for men to talk to women in public. However, Jesus has broken the taboo. He breaks open the boundary between man and woman.

⁸⁰ In Mk. 7:26, this woman is known also as Syro-phoenician. This Canaanite woman violates the dominant view of the appropriate role for women. She speaks to a male in public. The Canaanite woman becomes a model to those women who are struggling to fight the boundaries and structures in the church that limit or restrict the role and place of women.

⁸¹ Mary Evans, Women in the Bible, Illinois: Intervarsity Press, 1983, p. 51.

⁸² Ibid., p.52.

⁸³ Jesus praises her teaching. As a result of her faith and speech, Jesus ignores the fundamental boundary between the Jew and the Gentile and grants her request by healing her daughter.

⁸⁴ Elaine M. Wainwright, Shall We Look For Another? A Feminist Rereading of the Matthean Jesus, Mary Knoll, New York: Orbis Books, 1998, p.87-88.

She brings Jesus to a new understanding of his mission and to the awareness that the Basilea (the Reign of Heaven) is not exclusive but inclusive. The woman therefore envisages a new household where all are invited: in other words “**inclusive table-companionship.**”

1.2.7. The Woman Who Anoints Jesus at a meal (Matt. 26:6-13).

Matthew also includes the story of the woman who anoints Jesus. Daube notes that Matthew “stresses and clarifies the connection of the anointing to the burial of Jesus a connection that the unnamed woman understands (Matt. 26:12).”⁸⁵ Matthew draws attention to the disciples’ lack of understanding at the meal.⁸⁶ Matthew writes, “the disciples silently object to the woman’s deed” (26:8). It is therefore the woman, not the disciples, who understands the true nature of Jesus’ messianship, that is, he is to die. In this instance, it is the woman who understands Jesus’ previous discussions of his approaching passion. The other disciples, even Peter, will continue to waver in their faith.⁸⁷

Grassi relates this woman’s deed to Christian service (diakonia).⁸⁸ The service of this woman is also a primary concern of Matthean discipleship. Accordingly, Matthew emphasises the genuineness of this woman’s discipleship, just as he emphasised the “faith” of the Canaanite woman who “believed”, in contrast to others who do not (Matt. 21:31-32). Her action is held up as an example to all, and exemplifies the essence of the message of Matthew’s entire

⁸⁵ David Daube, “The anointing at Bethany and Jesus’ Burial.” in Anglican Theological Review, Vol. 32 (1950), p.23.

⁸⁶ Ibid., p.23.

⁸⁷ Ibid., p.24.

⁸⁸ Joseph Grassi, The Hidden Heroes of the Gospels: Female Counterparts of Jesus, Collegeville, Minnesota: The Liturgical Press, 1989, p. 76-77.

gospel.⁸⁹ Wherever “this Gospel” is preached, this story may be recalled “in memory of her” (Matt. 26:13)

1.2.8. Women as disciples and followers of Jesus.

According to Love:

The identity of disciples is a controversial issue in Matthew, a debate which hinges on the use of the phrase “the disciples”, “his disciples”, and the verbs “Μαθητευειν”(to disciple), “ακολουθειν” (to follow) and “διακονειν” (to serve). The debate is also based on the status of women as disciples. A number of scholars (Anderson, Clark Wire, Kingsbury) believe Matthew’s understanding and usage of the phrase “the disciples” or “his disciples” refers only to the twelve. Their argument is based principally on the use of the above phrases and metaphorical use of the verb “to follow” to denote coming or going after a person as his disciples. Other scholars (Corley, Crosby, Freyne, Luz, and Theimann) assert that the term “disciples” encompasses a larger, more inclusive group. Their argument is based principally on different understanding and usage of the verb “to follow” so as to encompass the women mentioned in Matthew 27: 55-57 and the significance of service as Christian ministry. They also urge that although the above phrases may consistently refer to the twelve, the matter is unimportant to Matthew.⁹⁰

The audience described at the Sermon on the Mount (Matt 5:1) includes both the disciples of Jesus and the crowds⁹¹. The crowds “could be presumed to comprise women as well as men”⁹² While the Rabbis are avoiding the company of women, Jesus is encouraging them to follow Him. We are told that there were “many women” there, looking on from a distance,

⁸⁹ Ibid., p.119.

⁹⁰ Stuart Love, “The Place of Women in Public Settings of Matthew’s Gospel: A Sociological Inquiry.” In: David M. Bossman, ed., Biblical Theology Bulletin, Volume 24, (1994).

⁹¹ A great crowd is a major public character group that follows Jesus (Matt. 4:25; 8:1; 12:15; 14:13-14; 19:2; 20:29; 21:9). Jesus speaks to and teaches the crowds in public settings (Matt. 4:23; 25:51; 7:28; 12:46; 13:2, 15:10; 22:23; 23:1) but little is said about the gender. First, the woman suffering from hemorrhage was part of a crowd (Matt. 9:21) Second, there are women and children present in the feeding of the five thousand (Matt. 14:21) and the four thousand (Matt.15: 38).

⁹² Elaine Wainwright, “The Gospel of Matthew” In: Elisabeth Schussler Fiorenza, ed., Searching the Scriptures. Volume 2: A Feminist Commentary. London: SCM Press Ltd., 1994, p. 645.

who had followed (ακολουθεου) Jesus from Galilee ministering (διακονεου) to him (Matt. 27:56).⁹³

So we can say that women are models of discipleship in that they minister to Jesus. Moreover, if those who are to be disciples are to “follow” Jesus to the point of taking up their cross (Matt. 16:24ff), it is noteworthy that women follow Jesus to the cross. They worship the risen Christ without doubt and joyfully report the resurrection (Matt.28: 8). The rest of the disciples will worship but some will doubt (Matt. 28:17). Such an attitude of worship that recognises Jesus as “Lord” is a hallmark of true discipleship in Matthew’s gospel.⁹⁴

1.2.9. Women as proclaimers and witnesses to Jesus' Resurrection.

All the four gospels⁹⁵ report that some women are part of the disciples at the crucifixion of Jesus and at his burial (Matt. 27:56).⁹⁶ Women are the first to receive the "Angelic account"⁹⁷ of Jesus' resurrection. Jesus commissions them to go and tell His disciples of this event.⁹⁸ Paul, who recorded this account of the resurrection and appearance of Jesus (1 Cor 15: 3-8), does not mention the role of women. It is often assumed that "this is due to a Jewish understanding of the inadmissibility of the testimony of women."⁹⁸ To the Jews, "the

⁹³ Peter's Mother-in-law (Matt. 8:14-15), the woman who anointed Jesus' body at the meal setting at Simon's house (Matt. 26: 6-13) and the women around Jesus (Matt. 27:55-56) all minister to Jesus' needs.

⁹⁴ Ronald Theimann, "The Unnamed Woman at Bethany" in *Theology Today*, Vol. 44. (1987).

⁹⁵ Matt.27: 56; Mk. 15:40; Lk.23:55; Jn. 19:25.

⁹⁶ Women are the essential link between day of crucifixion and the day of resurrection. The Apostles did not see the burial.

⁹⁷ Joel Green, ed., *Dictionary of Jesus*, England: Intervarsity Press, 1992, p. 833.

⁹⁸ This commissioning is recorded by all the four gospels, (Matt. 28:1-8, Mk.16:18, Lk. 24: 1-12 and Jn.20:1-13). According to Brown, Matthew, Mark and John report that, "Jesus appeared first to Mary Magdalene (Matt. 28: 9-10; Jn. 20:14-18; Mk 16:9-11.)" Raymond E. Brown, "Roles of Women in the Fourth Gospel" in *Theological Studies*, Vol. 36 (1975), p.15. Green, however notes that, In the Matthean and Johannine accounts, "Mary Magdalene is commissioned by Jesus to tell the disciples what she had seen and heard." Joel Green, ed., *Dictionary of Jesus*, England: Intervarsity Press, 1992, p.833.

⁹⁸ Joel Green, ed., *Dictionary of Jesus*, England: Intervarsity Press, 1992, p. 833.

evidence and witness given by women was of no account."¹⁰⁰ Josephus points further that, "From women let no evidence be accepted."¹⁰¹ In addition he says that, "in the Jewish court, the testimony of women bore very little weight because of the levity and temerity of their sex."¹⁰² But Filson has a different opinion. For him, women are the first to receive the news about the resurrection because, "they were more persevering than the disciples and also because of their loyalty and love and possibly a greater faith than the apostles."¹⁰³ It is clear and evident that women played a very significant role in the ministry of Jesus until his last hour of crucifixion and even of announcing the good news of his resurrection.

From what we have developed we can see that Matthew's view of women is revolutionary. His attitude does not only destroy the Jewish patriarchal mentality but also the Roman attitude that played down the status of women. Matthew is raising women up as equal agents with men in God's plan. The male disciples to whom Jesus gives the roles of leadership are being challenged to emulate the faith of women.¹⁰⁴

Jesus' respect for and inclusion of women as followers and proclaimers, provided the foundation for their positive place and role in the earliest churches and their ministry. Matthew is using the stories of women to affirm that they participated in Jesus' ministry. The

¹⁰⁰ Ibid., p. 883.

¹⁰¹ Josephus, Antiquities, London: Heinemann, 1966, p. 46. (Josephus is a first-century AD Jewish historian and had a very negative view toward women.)

¹⁰² Ibid., p. 46.

¹⁰³ F. V. Filson, The Gospel of Matthew, London: A and C Black, 1972, p. 56.

¹⁰⁴ Jesus challenges the disciples for being indignant towards the woman who anointed him with expensive perfume (Matt. 26:6-13). The disciples did not follow Jesus to the cross but women did. (Matt. 26:56; 27: 55-57). The women not the disciples (Chapter 28), witness the empty tomb. They convey the news of Jesus' resurrection to the disciples and worship Jesus when they meet him (Matt. 28:9). In contrast to women, some of the disciples doubt to the end (Matt. 28: 17). Women are part of Matthew's great reversal. The esteemed "little ones" are the ones who provide a model of greatness, faith and faithfulness to the kingdom of heaven. Never are the disciples "to despise one of these little ones" (Matt. 18:10). When they stray, they are to be found (Matt. 18:12).

struggle towards full discipleship is being manifested in the lives of women and men. When women are being given a chance they will contribute greatly to the church. Together with men, they fulfil God's will. Matthew therefore challenges every community or person in our world to safeguard the rights and freedom of women, especially in Africa. Now, is this positive role of women portrayed by Matthew in his community and Gospel also present in African society and in the church today?

CHAPTER TWO

In this chapter we shall explore the place and role of women in the African society and in the Church today. The chapter will also verify and justify the need of women's involvement and active participation in the church as proposed by the recent official Teaching of the Church.¹⁰⁵

2.0. THE ROLE AND PLACE OF WOMEN IN THE AFRICAN SOCIETY.

For centuries, African women have suffered greatly and continue to suffer in many African societies, notwithstanding the vast African folklore which contain stories of formidable women leaders in their societies. That is, although one may hear of powerful women in African history, "their importance is played down."¹⁰⁶ This negative attitude towards women is evident in some literature. The scanty literature written on women by colonial scholars depicts the African woman as "unhappy 'beast of burden' and slave of man who enjoyed neither sympathy nor respect from society."¹⁰⁷

A central question that we can ask ourselves is: In spite of this negative image of African traditional women, did they really have any role to play in African traditional society? There are some scholars who have presented a picture of happy women, women who could own

¹⁰⁵ The official teaching of the church refers to the recent Papal encyclicals, apostolic letters and statements and also some pastoral letters from bishops.

¹⁰⁶ Roxanne, J and Thoko, M, "Two voices on women's oppression and struggle in South Africa." in: Ursula King, ed., Feminist Theology from the Third World: A Reader, London: SPCK/ Orbis Press, 1994, p. 165.

¹⁰⁷ Rebeka Njau and Gideon Mulaki, Kenya: Women Heroes and their Mystical Powers, Nairobi: Risk Publications, 1984, p. 1.

property, make decisions, women who were consulted before an important decision was made, women with dignity and responsibility, women who played a major and influential role in the African traditional religion. In affirming this, Schussler Fiorenza writes,

Women are not beasts of burden, temptresses, goddesses but fully responsible citizens in society and church, made in the image of God and therefore God's representative. Women are the people of God, the church.¹⁰⁸

Okot P'Bitek is amazed by the role that African women have in the family. He notes:

Woman of Africa, sweeper, smearing floors and walls with cow dung and black soil, cook, ayah, the baby on your back, washer of dishes, planting, weeding, harvesting, store-keeper, builder, runner of errands, cart, lorry, donkey, Woman of Africa what are you not?¹⁰⁹

Ekeya and Edet assert that, "Traditionally, women played a vital role in religion and contributed their quota to the community for worship."¹¹⁰ They continue to affirm,

In African Traditional Religion, the salvific ministry associated with acts of healing, driving away evil spirits, promoting fertility and encouraging success in life's ventures was performed by priestesses and priests alike.¹¹¹

In addition they indicate that women had liturgical functions like men, depending on their calling:

These women operate like men in their capacity as professionals: they conduct the services, that is, offer prescribed sacrifices or perform rites as occasions demand. Furthermore women participate in community worship as cantors, choristers, gift-bearers and sometimes as dancers.¹¹²

¹⁰⁸ Elizabeth Schussler Fiorenza, "Reading the Bible as Equals" In Search of A Round Table: Gender, Theology and Church Leadership, ed. by, Musimbi R. A. Kanyoro, Geneva: WCC Publications, 1997, p. 57.

¹⁰⁹ Okot P'Bitek, Song of Ocol, Nairobi: East African Publishing House, 1967, p.222.

¹¹⁰ Bette Ekeya and Rosemary Edet, "Churchwomen of Africa: A Theological Community" in Virginia Fabella and Mercy Amba Oduyoye, eds., With Passion and Compassion: Third World Women in Doing Theology, (MaryKnoll, New York: Orbis Books, 1988), p.6.

¹¹¹ Ibid. , p. 6.

¹¹² Ibid. , p. 6.

What is important in each case is participation by all members of the community since each member is part of the community. So, in the traditional act of worship, women displayed commitment to the community by their services irrespective of the capacity in which they serve.

These women who officiated at worship were given professional training. Women professionals in this religion therefore can be equated to ministers, pastors and priests in the Christian churches who undergo a period of training for their offices.¹¹³

Nasimiyu¹¹⁴ also attributes a very positive role to African traditional women by considering them to be at the centre of the clan life and the religious life.¹¹⁵ According to her, “The African traditional woman stands at the centre of the life in the clan. She is a multiple personality: a religious leader, for example, diviner, seer, medium, priestess, medicine person, rainmaker and counsellor.”¹¹⁶ According to Nasimiyu therefore, women in traditional Africa occupied a very important rank. She is convinced that in the sphere of charismatic leadership in religion, both men and women enjoyed equal status.¹¹⁷ She further pointed out that,

Even nowadays, some African Christian women like Marie Dahonon of Ivory Coast, Mai Chaza of Zimbabwe, Alice Lenshina Mulenga of Zambia and Gaudiencia Aoko of Kenya are living example of African traditional diviners and mediums.¹¹⁸

¹¹³ Ibid., p. 6.

¹¹⁴ Nasimiyu is a Feminist Theologian renowned for her effort in creating awareness among women of their fundamental rights, identity and liberation for genuine feminine authenticity. She calls upon women to unite in the struggle for recognition of their rights and respect among men.

¹¹⁵ In traditional Africa, life and religion are inseparable. They form the whole. Being a religious leader in this context means being at the center of life. Therefore, the person who assumes the role becomes very important and respectful.

¹¹⁶ Nasimiyu Wasike, “Christology and an African Woman’s Experience” in Jesus in African Christianity, ed. by J.N.K. Mugambi and L. Magesa, (eds.), Nairobi: Initiative Publishers, 1994, p. 50.

¹¹⁷ Nasimiyu Wasike, “ African Women’s Legitimate Role in Church Ministry.” in: The Church in African Christianity: Innovative Essays in Ecclesiology. Ed. by, J.N.K. Mugambi and L. Magesa, Nairobi: AACC, African Christian Series 1, 1985, p. 61.

¹¹⁸ Nasimiyu, Wasike, “Acceptance of total human situation as a precondition for Authentic Inculturation.” in Inculturation Abides by the Otherness of Africa and the Africans, Ed., by, P. Turkson, Kampen: Kok, 1990, p. 63.

Their religious movements are centred on healing ministries that benefit a huge audience among Africans. But Oduyoye has criticised this position. She wonders, "What percentage of cultic functionaries are women and what are their specific duties by comparison with men's role and duties in the shrines?"¹¹⁹ According to her, it is a fact that there are more women in the secondary roles of medium cultic-dancers than as high priests of shrines and healers.

Although we can celebrate that African traditional societies had a positive image and attitude towards women, we cannot fail to point out that there are some negative elements that reduced women to an inferior status.¹²⁰ These elements include culture and language. It is evident that culture has influenced the way the society and the church view women. The fact is, that both man and woman are not only shaped by culture but are also shapers of that culture.¹²¹ This does not affect only Africa but even in other parts of the world. Most cultures have been held responsible for creating a negative image of women.¹²²

¹¹⁹ Amba M. Oduyoye, "Feminist Theology in an African Perspective" in The Paths of African Theology. Ed. by, R. Gibellini. New York: Orbis Books, 1994, p.198.

¹²⁰ Women were viewed as the weaker sex hence their traditional role assigned to them was lighter while men did most of the heavy duties. Women were assigned at home. Any deviation from this designated role would surely upset the order of the society. Women were supposed to submit their very being to men. Due to this mentality Mbuy-Beya notes that, "Many women were so convinced of their inferiority and they firmly believed it is inherent in their nature and part of the order established by God." Bernadette Mbuy-Beya, Woman Who Are You? A Challenge. Nairobi: Pauline Publications-Africa, 1998, p.9.

¹²¹ The US Bishops in their pastoral letter affirm this when they write, "Men and women are therefore not only conditioned by a culture but they are to a certain extent prisoners of a culture. Women under the pretext of cultural values and traditions have been experiencing prejudice and dehumanising treatment ...prejudice that is passed from generation to generation as tradition and social custom seldom questioned and challenged." Minnesota Bishops, Women: Pastoral Reflections, Minnesota: March 1979, p. 3.

¹²² Most cultures have reduced and relegated women to the status of minors who have no rights. The US Bishops continue to write, "For too long, society has treated women in cavalier fashion. Guarded, protected, nurtured as if they were children...women have been guided only into the role of mother, wife, daughter and sister... for too long women have been placed in positions of disproportionate opportunity and voice." Ibid., p.4.

There are various customs and practices in most African societies that still hold women back from exploring their full capacities. These are cultures that are so stereotyped, especially on the basis of gender, that make women fit into pre-ordained roles. Such cultures are not life giving. No wonder John Paul condemns them with strongest terms possible, when he writes about the condition of women in some African societies: “The church deplores and condemns all the customs and practices which deprive women of their rights and the respect due to them.”¹²³

Language is another tool that has been used to oppress women. Mbuy-Beya notes that, “Innumerable African sayings, proverbs and traditional stories are used to teach the girls what role they are expected to play in the society and what attitude they should adopt in the presence of men.¹²⁴ Some of these proverbs are, “The hen does not cackle when the cock is around.”¹²⁵ Such proverbs imply that women are supposed to be submissive, meek and docile before men. These proverbs and sayings are seen today as responsible for stereotyping and moulding women into a role that allows men to control their lives and behaviour.¹²⁶

Although much of African tradition is sacred, essential and positive, we cannot fail to point out that there are still many negative practices and customs that hold women enslaved and

¹²³ John Paul II, The Church in Africa: Post-Synodal Apostolic Exhortation: Ecclesia in Africa, Nairobi: Pauline Publications Africa, 1995, p. 88.

¹²⁴ Marie-Bernadette Mbuy-Beya, ed., Woman, Who Are You? A Challenge, Nairobi: Pauline Publications Africa, 1998, p. 9.

¹²⁵ *Ibid.*, p.9.

¹²⁶ Other proverbs that are used to stereotype women are: One must not put too much weight in words of a woman; Believe a woman's word the day after; Women 's advice ends up in 'Oh that I had known!; He who listened to women suffered from a famine; Women have only crooked words; Who follows a woman's plan will drown himself.

which prevent them from walking upright with dignity and taking their rightful place and role.¹²⁷ The question is, is the present reality of African women different from the traditional?

Although the situation is changing today, the male culture is still reinforced and subjects women to subordination and submission. Some African societies still discriminate against women in various sectors because they are considered weaker than men are. The idea that women are weak intellectually, still holds among some of the African leaders who are supposed to promote the dignity of women.¹²⁸ It is the same mentality that prevails even in formal education¹²⁹. There are some families where fathers still cling to the mentality that women's place is in the kitchen and their role is to be a housewife and a mother; a role which some think does not require formal education. There are some writers who promote sexist and segregational language indicating that women are less able than men, hence creating an erroneous picture about women. Jenkins, for instance, writes:

The female is a female by virtue of a certain lack of qualities; I permit no woman to teach or to have authority over men; she is to keep silent; women must accept the authority of their husbands; every woman should be overwhelmed with shame at the thought that she is a woman; women should remain at home, sit still, keep the house, and bear and bring up children.....what a misfortune to be a woman.¹³⁰

¹²⁷ Some of these practices include polygamy, wife inheritance etc. The fact is that, Africa is still a male-dominated society. Nevertheless, women all over Africa are quietly but surely struggling to be free to realize their fullest potentials as persons.

¹²⁸ President Moi of Kenya made derogatory remarks against women while opening the East African Women Parliamentarians' Conference in Nairobi. He said, "Women should blame themselves for not achieving the goals they have set themselves. You can achieve more, but because of your little minds, you cannot get what you are expected to get." Quoted from the Daily Nation, March 10, 2001, p.2.

¹²⁹ In Africa, women remain disadvantaged in numerous ways. In education sector, more girls than boys drop out of school, for cultural, social and economic reasons and some end up living in misery. For this and other reasons, fewer women join professional careers like medicine, engineering and law that promise higher economic rewards and leadership opportunities.

¹³⁰ Jenkins, J., Religious Studies: Contemporary Moral Issues, London: Heinemann, 1988, p. 82.

Men have used such statements for ages to downplay women in the belief that gender is an indication of ability.

Africa Culture therefore has silenced many women. Thus the African attitude to women still remains something to be challenged, according to the Spirit of Jesus.¹³¹ Women's contribution is so great in the church and society that it should be recognised, appreciated, acknowledged and emulated. Women need empowerment but not to be treated like properties to be owned and used by men. Let us now probe the position of women in the contemporary church.

2.1. THE ROLE AND PLACE OF WOMEN IN THE CHURCH TODAY.¹³²

Women played a significant role in the ministry of the early church. The early Christians were governed by the experience of the Spirit and the charisma (the gifts of the members).¹³³

Women were part of this experience. The nature of this early church was distorted when the separation was made between the clergy and the assembly (Lay people). This hierarchical structure developed an attitude that the lay people, including women, are inferior and subordinate to the clergy.

¹³¹ The church, therefore, has the task of challenging "the African culture to correct the patriarchal behaviour which has so often oppressed women." Footnotes on "the Matthean Genealogy", in: Victor Zinkuratire and Angelo Colacral, eds., The African Bible, Nairobi: Pauline Publications-Africa, 1999, p. 1634.

¹³² Today the church has been enriched by the witness of the many women who fulfill their vocation to holiness as Religious. These women are also model for other women.

¹³³ The early Christians believed that there are different kinds of spiritual gifts but the same Spirit, there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone (I Cor. 12:4-6). With this attitude, they acknowledged each other's gifts.

The marginalisation of the laity, especially women, increased gradually until they became purely passive recipients of the services provided by the male clergy. They were pushed to the point of non-involvement: they were only expected to “pay”, “pray” and “obey.”¹³⁴ This gap has surely affected the church, both in her understanding of ministry and the diversity of gifts that her members have.

For women, this situation “has been debilitating”¹³⁵ They are not only among the laity, but they as women are unable, **even if gifted and called**, to proclaim the Gospel which has been the sole prerogative of male clerics. Women feel as if they will suffocate because the language and worship are so exclusively male and because they are not permitted to participate fully in the worship and sacramental life of the church. Radford Reuther describes their feeling of frustration and anger: “Women in the church today are suffering from linguistic and Eucharistic famine. They can no longer nurture their souls in alienating words that ignore or **systematically deny their existence.**”¹³⁶

Following the call of the Second Vatican Council to acknowledge women as partners in the ministry¹³⁷, Ewart observes that we have witnessed a change in their position and role:

¹³⁴ Yves Congar, Lay People in the Church, London: Geoffrey Chapman, 1965, p. 133.

¹³⁵ Elisabeth S. Fiorenza, “Women in the Early Christian Movement” in Women Spirit Rising, Carol, P. Christ, (ed.), San Francisco: Scholars Press, 1979, p.89.

¹³⁶ Rosemary Radford Reuther, “The Future of Feminist Theology ” in Journal of the American Academy of Religion, Vol. 53, No. 3, (1985), p. 703.

¹³⁷ The Council Fathers affirming the vocation of the laity in which women are included affirms that, “ In the organism of a living body no member plays a purely passive part, sharing in the life of the body it shares at the same time in its activity.” “Apostolicam Actuositatem: Decree on the Apostolate of Lay People” in the Vatican Council II: The Conciliar and Post Conciliar Documents, Austin Flannery, O.P. (ed.), Bandra. Bombay: ST. PAULS, 1997, p. 677. In his exhortation, Christifideles Laici, the Pope has affirmed this change. He notes, “The awareness that women with their own gifts and tasks have their own specific vocation, has increased and been deepened in the years following the council.” John Paul II, Christifideles Laici: Post-Synodal Apostolic Exhortation on the Vocation and Mission of Lay Faithful, Paulines Publications Africa, 1998, p.81

Women are involved in more numerous ministries on both the parish and Diocesan levels than they were before. The number of lay and religious women serving in Parish-based ministries (such as religious education, youth ministry, and sacramental preparation programme) has increased. In some parishes, women are also members of parish councils, organisers of liturgical functions, leadership development and social activities of the church, heads of institutions¹³⁸, members of justice and peace commissions and administrators of parish projects.¹³⁹

A recent study conducted by the National Pastoral Life Centre in New York on Lay ministry reports that 82 Percent of Parish lay ministers are women.¹⁴⁰ In addition,

growing demands for pastoral ministry have witnessed increasing numbers of women who are providing institutional pastoral care in health care facilities as chaplains, and in direct services to the poor and the homeless. In some parishes and Dioceses for example, the number of women holding decision-making positions has increased. Today women serve as Parish co-ordinators, Pastoral associates, or assistants, heads of diocesan departments and secretariats. These are positions traditionally held by ordained priests only.¹⁴¹

But Euart holds that there is not that real co-discipleship and full participation of women in church service. She writes:

While we acknowledge the fact that many more positions in the church are now open to women than there were 35 years ago, progress has not kept pace with the call issued by Council Fathers. There is not that real co-discipleship and full participation of women in the church services. Women are, for example, still prohibited from exercising certain liturgical functions such as preaching the homily and being officially installed as lectors and acolytes. Women are still barred from holding certain offices in the church, particularly those which require the exercise of power of governance and jurisdiction, nor can a woman be appointed as Episcopal vicar, say for example, vicar for religious¹⁴²

This prohibition clearly indicates that:

There still remains a great amount of frustration among those women who want to exercise their talents and gifts fully; who want to be genuine partners in ministry; who seek better ways to serve and create a caring church; who want to be judged by their character, qualification and competency and not by preconceived ideas of their roles and who want the church as institution and family to be committed to creating an environment of collaboration where every member is recognised and acknowledged and where each baptised member is given a chance to use the gifts that God has given him or her.¹⁴³

¹³⁸ In Tangaza College, where I am a student, we have men and women at all level; on the governing board, in administration and among the teaching staff.

¹³⁹ Sharon Euart, "Women in the Church in the New Millennium" in: *ORIGINS*, Vol. 29., (2000).

¹⁴⁰ The National Pastoral Life Center, *A Study on Lay Ministry in New York*, New York, 1998, p. 2.

¹⁴¹ *Ibid.*, p. 2.

¹⁴² Sharon Euart, "Women in the Church in the New Millennium" In: *ORIGINS*, Vol. 29 (2000).

¹⁴³ *Ibid.*

This frustration is also experienced by those men who are waiting to welcome women as partners in ministry.¹⁴⁴ But what does the teaching of the church say about the involvement of women in the Church's ministry?

2.2. THE RECENT OFFICIAL TEACHING OF THE CHURCH ON WOMEN'S ROLE AND PLACE IN THE CHURCH.

Over the past 35 years since the Second Vatican Council, many official voices have been raised on behalf of women's participation in the Church. The Documents of Vatican II, Papal statements, statements of individual bishops, the many statements of Pope John Paul II, especially his recent Apostolic Letter On the Dignity and Vocation of Women, and the 1995 statement of the US Bishops, Strengthening the Bonds of Peace, speak persuasively to the principle of equality. For our purpose we shall only highlight briefly some of the parts within these documents or teachings.

The Council Fathers at Vatican II recognised the tremendous role of women in the society and urged that their role be officially recognised in the church: "Since in our days women are taking an increasingly active share in the whole life of society, it is very important that their participation in the various sectors of the church's apostolate should likewise develop."¹⁴⁵ In

¹⁴⁴ These men are proactively collaborating with women in the various apostolates. Others are in the forefront trying to raise awareness among the people concerning the dignity and personhood of women. My essay is a clear indication of what men are doing proactively to support women in trying to find their rightful place and role in the church.

¹⁴⁵ "Apostolicam Actuositatem; Decree on the Apostolate of Lay People" in the Vatican II Council: The Conciliar and Post Conciliar Documents, Austin Flannery, O.P., (ed.), Bandra. Bombay: ST. PAULS, 1997, p. 684.

line with the vision “the signs of the times”, Pope Paul VI¹⁴⁶ crowned St. Theresa of the Child Jesus and St. Catherine of Sienna as Doctors of the Church.¹⁴⁷

Some of the papal statements have been concerned about the models for ministering in the church. In his letter, Mulieris Dignitatem , the Pope urges that for women to feel at home in the church, they have to be recognised as partners. Their presence needs to be recognised and realised in practice:

The acknowledgement in theory of the active and responsible presence of women in the church must be realised in practice. This calls the whole church to let the women’s voices be heard, voices formerly muted and considered of less importance.¹⁴⁸

He expresses the same point in his exhortation, Christifideles Laici, where he writes, “It is necessary that the church recognise all the gifts of men and women for her life and mission, and put them into practice.”¹⁴⁹ He continues to encourage “the co-ordinated presence of both men and womenso that the participation of the lay faithful in the salvific mission of the Church may be rendered more rich, complete and harmonious.”¹⁵⁰

This collaboration can only be realised if the church leadership will promote participatory models of ministry in which men and women work together. In addition, the Pope urged that, “We should make every effort to ensure that women regain full respect for their dignity and

¹⁴⁶ Pope Paul VI, An Address to the members of the study commission on the role of women in the society and in the church and to the members of the committee for International Women’s Year, 18, April 1975 remarked that, a very large number of Christian communities are already benefiting from women’s apostolate.

¹⁴⁷ Sacred Congregation for the Doctrine of the Faith, Declaration on the Question of the Admission of Women to the Ministerial Priesthood, Vatican: Vatican Polyglot Press, 1976, p. 3.

¹⁴⁸ John Paul II, Apostolic Letter: Mulieris Dignitatem: On the Dignity and Vocation of Women on the Occasion of the Marian Year, Boston: St. Paul’s Books and Media, 1990, n. 46.

¹⁴⁹ John Paul II, Christifideles Laici: Post-Synodal Apostolic Exhortation on the Vocation and Mission of the Lay Faithful in the Church and in the World, Nairobi: Paulines Publications Africa, 1998,p.82.

¹⁵⁰ Ibid., p. 82.

role.”¹⁵¹ On another occasion the Pope asserted that, “Within the great variety of different and complementary gifts that enrich ecclesial life, many important possibilities are open to women.”¹⁵² He stressed the need to involve women in all areas of ecclesial life that are permitted by Church Law. The church is increasingly aware of the need for enhancing the role of women and therefore: “Without discrimination women should be participants in the life of the Church and also in consultation and the process of coming to decision.”¹⁵³ He continues to say, “Women, who already hold places of great importance in transmitting the faith and offering every kind of service in the life of the Church, ought to be associated in the preparation of pastoral and missionary documents and ought to be recognised as co-operators in the mission of the church in the family.”¹⁵⁴

The US Bishops, in their pastoral letter, Strengthening the Bonds of Peace call for ongoing dialogue between men and women in the church. The Bishops of New Zealand warned that, “Whenever or wherever women are diminished, unjustly treated or not given the reverence which Jesus paid to them then the Church is diminished and individuals are failing in discipleship.”¹⁵⁵

The teaching of the church clearly shows that the church in our time desires women to become aware of the greatness of their mission. It envisions a church that is inclusive. This

¹⁵¹ John Paul II, A Papal Letter to Women at the Fourth World Conference on Women in Beijing, 1996, n. 6.

¹⁵² The Holy Father said this before praying the Angelus on Sunday 3rd September 1995, L'Osservatore Romano, 10th September, 1995.

¹⁵³ John Paul II, Christifideles Laici: Post-Synodal Exhortation on the Vocation and Mission of the Lay Faithful, Paulines Publication Africa, 1998, p.86.

¹⁵⁴ *Ibid.*, p.86.

¹⁵⁵ A Document of the New Zealand Bishops' Theological Reflection on Sexism and the Genuine Place of women in the Church. New Zealand Catholic Bishop's Conference, May 1990, n.12.

inclusive church can only be realised when the Church stop holding women back from taking their rightful place. The inclusive model of the church is one where women and men stand together side by side, ready to serve as equals. The fundamental question is: Is this the reality in our hierarchical structured church today?

Although the church teaching sounds very beautiful, it portrays a contradiction when it comes to practice. Some scholars still find that more often than not, the church does not implement what she teaches. So there is a contradiction between what she teaches and what she practices. For example, the church teaches that women should participate fully in the church and yet she still denies women some roles. Aggler observes that the Catholic Church only gives ceremonial pacification in addressing the cause of women but would not commit herself to upholding the full participation of women in leadership roles in the church.¹⁵⁶

Other scholars also see some loopholes with some of the documents of the Second Vatican Council. Anne Patrick for example, notes that in *Gaudium et spes* there is, "a decidedly androcentric bias, indeed a blindness to the (prevailing) sexism in its Understanding of human rights and dignity"¹⁵⁷ This androcentric bias remains prevalent in society and the church today.

¹⁵⁶ Maureen Aggler, Mind Your Metaphors: A Critique of Language in the Bishops' Pastoral Letters on the Role of Women, Mahwah, New York: Paulist Press, 1991, p. 80.

¹⁵⁷ Anne E. Patrick, "Towards Renewing 'The Life and Culture of Fallen Man': *Gaudium et spes* as Catalyst for Catholic Feminist Theology" In: Judith Dwver, ed., Questions of Special Urgency: The Church and the Modern World Two Decades after Vatican II, Georgetown: Georgetown University Press, 1986, p. 57.

Gaudium et Spes also makes it clear that it is integral to the church's mission to confront oppressive situations and structures that promote discrimination.¹⁵⁸ Ironically, it is the "growing consciousness of the systematic oppression of women both in the society and church that makes the limitations in these teachings more glaring today than previously."¹⁵⁹

Aggler was very particular on this dissatisfaction of these documents. She writes: "Specifically, the language of the Council documents reinforces women's invisibility through a dominant use of generic (masculine) nouns, such as *mankind and sons and brotherhood*, only occasionally addressing *men and women* in a text meant for all persons."¹⁶⁰ In addition she says, "The extensive use of male imagery for the deity both reinforces a patriarchal image of the godhead and legitimises the patriarchal structures which follow from that image."¹⁶¹ She criticises the symbolic language used in these documents, for example, such terms as " 'Mother' and 'bride' to depict the church" (*Lumen Gentium*, nn., 8,9) Why? Because such terms "do little to suggest the mutuality and equality between women and men."¹⁶²

Another contradiction is that the church that has been advocating for the promotion of women's role and place, is the same church that has been trying to silence and caution these women who are struggling to name the injustices and discrimination they experience in the

⁵⁸ *Gaudium et spes: Pastoral Constitution on the Church in the Modern World.* In the *Vatican Council II: The Conciliar and Post Conciliar Documents*, Austin Flannery, O.P., (ed.), Bandra, Bombay: ST. PAULS, 1997, P.817.

¹⁵⁹ *Ibid.*, p. 55.

¹⁶⁰ Maureen Aggler, *Mind Your Metaphors: A Critique of Language in the Bishops' Pastoral Letters on the Role of Women*, New York: Paulist Press, 1991, p. 34.

¹⁶¹ *Ibid.*, p. 34-35.

¹⁶² *Ibid.*, p.35.

church. Apart from being challenged and silenced, they have also been misunderstood. They have been labelled "radical feminists"¹⁶³. Women consider such accusation as "A slanderous defamation and an age-old method of silencing women who in the power of the Spirit call the male defined church to come to conversion"¹⁶⁴

What women are simply asking is to have an equal share in leadership and ministry of the church. This is why the church needs to scrutinise and revise her teaching about women so that it can be able to mine possibilities and resources that God has given to them. Unless this is done, the discrepancy between theory and praxis continues. Let us now present the experiences of women in Ting'ang'a parish.

¹⁶³ Elisabeth Schussler Fiorenza, Discipleship of Equals: A Critical Feminist Ekklesia-Logos of Liberation, New York: Crossroads Publishing Co., 1993, p. 55.

¹⁶⁴ Ibid., p. 55.

CHAPTER THREE.

3.0. THE ROLE AND PLACE OF WOMEN IN TING'ANG'A PARISH.

The aim of this chapter was to determine how women are involved in the life and ministries of the parish, and how the capabilities of women were being utilised in best of interests. Our interview was guided by three major questions, that is: in which ways are women participating in the parish? What are the barriers and obstacles they encounter in their participation? and, What are the suggestions they could offer so that their participation can be increased? As a result, we have been able to gather valuable information that we hope will provide more insights into the question of women and their ministries in the Church.

We carried out our research in Ting'ang'a Parish. Ting'ang'a is located in Kiambu District, in Central province-Kenya. Ecclesiastically, Ting'ang'a is under Nairobi Archdiocese. In terms of religions, this region is predominantly Christian, but with many religious sects and movements emerging. The majority of Christians are Catholics, affirmed by the information that we gathered from the office of the parish.¹⁶⁵ According to this information, the Catholic population of Ting'ang'a is estimated at 8950. According to the same report, women were more than men. Our research indicated that women consist of around 55% of this Parish population, that is 4922 Females, and they play a significant role. Almost 99% of the members in this Parish are from the Kikuyu community and therefore the informants were Kikuyus.

¹⁶⁵ We got this information from the office of Ting'ang'a Parish. A census was carried out in the parish last year 2001 and these are the figures, which I am using in this essay.

From this research, we received different view form our informants. We have learned that there are some women who are happy with their level of participation and are hoping for further progress. But there are some that feel frustrated and discriminated against by the hierarchical structures. According to their experiences, they feel marginalized but they hope for greater opportunities. There are a number of ways in which women participate in the ministries.

3.1. Ways in which women participate and contribute.

As previously stated, women form more than fifty percent of the parish membership. Forty percent of the financial income is contributed by women. Their participation and contribution is channelled through the various parish groups in which women participate. These groups include Pioneer Total Abstinence Association, Choir Group, Sacred Heart Sodality, Catholic Women's Association, Catholic Teachers' Association, Marriage Encounter Group, Single Mothers Association, Vincent De Paul Association, Youth Group, Legion of Mary, St. Anne Association and Maendeleo ya Wanawake.

Women carry out various apostolates like visiting the sick, helping the poor, feeding the hungry, praying together, reading, reflecting and sharing the Word of God together. They also carry out other activities like fund raising for the parish through projects, supporting the priests financially, and taking care of the parish e.g. decorating and arranging flowers, sweeping and cleaning the Church. They are also involved in reading in the Church and teaching Catechism in the Sunday Schools. But despite the importance of women's presence and support in this parish, when it comes to finding people to be suitable representatives at

the parish council or in other leadership positions it is men who are chosen.¹⁶⁶ That is why, while their contribution is encouraging and positive, we still find that there are some women who feel marginalized and sidelined. This is making some of them leave because they are not able to put up with the hierarchically structured church anymore.

Most women interviewed expressed that they are unjustly and badly treated. They claim that there has been domination by men. They consider this sinful and against God's plan. The concepts of power and leadership need serious reflection. Priests and Bishops are seen as those of highest status in the Church because of their hierarchical roles. Sometimes they exercise an authoritarian style of leadership. There are still men who see no reason for women to be involved in leadership since they consider the place of women to be at home. They claim that women should be given an opportunity to serve but not to lead. Men are the ones ordained to lead, govern and therefore most decisions continue to reflect masculine perception even in matters which concern the development of women. One of the interviewee¹⁶⁷ asserted that, "The Church is expected to be a community where each member has a sense of belonging, but looking at our Parish we see ourselves as "onlookers" and "recipients" of what men have already decided.

Our research found that there is only one woman on the parish council and her role is not all that active. She is a secretary.¹⁶⁸ At the moment there are no women in the council in

¹⁶⁶ Here I am referring to this particular Parish. There are some Parishes where women are even Parish Chairpersons especially those in the urban areas.

¹⁶⁷ This informant asked us not to mention her name.

¹⁶⁸ Mary Kamau, A secretary of the Parish, Interviewed on 24.11.2000.

Mugumo outstation. But few years ago Teresiah Kimochu¹⁶⁹ was the chairperson. When I asked here how she felt to be in the midst of men, she had this to say:

Men are in charge of everything. They are the ones who set the agenda and make decisions and when they come to announce, they then declare **“THE COUNCIL HAS DECIDED”**. So, as long as men are there, no woman will dare to make any decision. Men always have the “final say”. Most of us fear to express our views because those women who are outspoken are seen as rebels or radicals, they are seen as a threat.¹⁷⁰

Jane Njuguna expresses the same experience:

Women are considered as followers. When women want to take higher responsibilities in Church leadership they appear as a threat to men. Men react by saying that if women hold positions of leadership they will weaken the church still further.¹⁷¹

Mary Wambui wondered why the hierarchical Church fails to recognise or promote the talents of women when we see them having important roles in society, such as women judges, politicians, medical doctors, professors, accountants, educationists. In other Churches we have women as pastors, leaders of the church, ministers of the Gospel, to mention but a few. It is not for women to clean the church, to decorate it with beautiful flowers, to be enough Sunday school teachers, to cook for the priests, to sweep and clear the parish compound, or to take care of the parish garden.¹⁷²

There is no value or worth put on the activities which women perform at home, for example; collecting firewood, fetching water, taking care of children etc. Naturally these roles or duties are often considered to be performed by women. So there is no worth attach to these activities and even the activities they carry out in the church are virtually ignored. The over-emphasising of women as mothers and wives has distorted the importance of women.

¹⁶⁹ Teresiah Kimochu was one of our informants. Interviewed on 20.12.2000

¹⁷⁰ Teresiah Kimochu, A Chairperson of Mugumo Catholic Women's Association. Interviewed on 20.12.2000.

¹⁷¹ Jane Njuguna, A Secretary of Single Mother Association-Ting'ang'a Parish. Interviewed on 25.11.2000.

¹⁷² Mary Wambui, A Youth Member, Interviewed on 25.11.2000.

3.2. SOME BARRIERS AND OBSTACLES THAT HINDER WOMEN FROM PARTICIPATING FULLY.

Today there are many women in the parish who are determined, dedicated and talented, and who could do even better than men and make valuable contributions to the leadership of the church and the development of the parish. But looking at the situation, Ngunia notes that, "Women are denied this chance to serve because they are women. Women therefore are far from getting their share of senior and official position in the leadership despite being the majority."¹⁷³

Culture, traditional perception, bias and prejudices are some of the major obstacles to women rising in the church. Njenga affirms this: "In Kikuyu culture, women are literally considered as the properties of men."¹⁷⁴ Culturally, women are not accorded their proper dignity and identity as individuals but they are seen in terms of their husbands. They are neither consulted nor involved in the decision-making process. They are to receive and implement what has already been decided without questioning. Kinyanjui gives the reason for this. He maintains that:

Even in the Agikuyu traditional society, the council of elders which was made up of men passed all major decisions. There was no single woman in the council. Women had to obey any decision passed without complaining or questioning.¹⁷⁵

Women suffered under this authoritative style of leadership and that is why, up to now, some women, especially the old ones, believe that leadership is the business of men. Jane Muroki when asked whether they can elect a woman to lead the outstation responded:

¹⁷³ James Ngunia, a member of Mugumo Outstation, interviewed on 20.12.2000.

¹⁷⁴ George Njenga, A member of Ting'ang'a Parish, interviewed on 14.11.2000.

¹⁷⁵ James Kinyanjui, A Chairman of the self-help Group-Ting'ang'a Parish, interviewed on 14.11.2000.

NO! This is impossible for now. Some women do not accept to be led by a woman. It is even against our culture which clearly states that, "Muthuri niwe kiongo na mutumia niwe ngingo" (A man is the head and a woman is the neck). This means that man is the head of the family and also the sole authority. He controls, leads, governs, commands and orders. The wife and children are there to submit and obey. There is, therefore, no power sharing because man is vested with all power for decision-making. This is the same mentality that men carry even into the church. They feel threatened by talks about equality with women. Men feel that equality means, in practice, loss power and authority and the lowering men's esteem.¹⁷⁶

From this research, it is clear that a lot of women have a clear understanding of what empowerment is. They are becoming deeply aware of their giftedness and want to affirm it by fulfilling their potential in mutuality and collaboration with their male counterparts. They are yearning to empower themselves so that their presence and contribution can be recognised and appreciated. Let us therefore conclude by presenting some suggestions and recommendations as to how women's role can be promoted.

¹⁷⁶ Jane Muroki Interviewed on 20.12.2000

CHAPTER FOUR.

4.0. GENERAL CONCLUSION AND RECOMMENDATIONS.

4.1. RECOMMENDATIONS:

1. **Involve Women in decision-making processes.**

Women are eager to work and offer their talents and gifts to the church. Women are no longer satisfied with beautiful speeches about their dignity and equality. They want these speeches to be translated into reality by being given a share in decision making.

We therefore recommend that the church must revisit her leadership structures and adopt the element of sharing of power so that women are involved. Every member by virtue of baptism, has a right to participate fully in the life of the Church. Leadership is not ordained for men alone. Women too are entitled to participate. The church can only involve women in decision-making if she is going to challenge her attitude towards authority. Authority in the church is primarily about service.¹⁷⁷

2. **Listen to Women.**

Women want their voices heard in the Church.

We recommend that the Church listen to them. She must empower them by listening to their views, suggestions, ideas, opinions and contribution. They want to tell their stories and

¹⁷⁷ The U.S. Bishops ask us to see authority not as personal possession but as a gift given to the church community. They therefore challenge clergy to use their authority to evoke the gifts of others and strive to eliminate the obstacles that inhibit the full use of those gifts. All the faithful are challenged to use their gifts to further Christ's mission in the world. U.S. Bishops, A Pastoral Letter: Called and Gifted for the Third Millennium, 2000.

share their experiences. Listening to women will accelerate their empowerment and that is why African women theologians strongly believe that “unless women are listened to and their participation allowed and ensured, the truth will remain hidden and their call to live the values of the reign of God will be incomplete”¹⁷⁸

3. Promote women’s educational programmes.

One of our informants pointed out that, one of the reasons why some women hesitate to undertake leadership positions is because they are not educated. They have been denied even basic education that may qualify them to read and interpret the bible, and to participate in church meetings. Some of them find it hard to communicate in other languages other than their own dialect.

We therefore recommend that the Church encourage and promote women’s educational programs. Pope John Paul II also encouraged these Programs. He notes, “With specific regard to the Church, women should be properly trained so that they can participate at appropriate levels in her apostolic activity.”¹⁷⁹ These programs must aim at engaging women in theological studies.¹⁸⁰ Such studies would focus on training of women who in turn will be able to help other women in the church to read the Word of God from their perspective and interpret it from the light of their experience.¹⁸¹ The proper interpretation of the Word of God

¹⁷⁸ Mary Gacambi, “Women and Jubilee: A Liberating Experience” in *New People* Vol.66 (May-June 2000).

¹⁷⁹ John Paul II, *Ecclesia in Africa: Post-Synodal Apostolic Exhortation on the Church in Africa*. Nairobi: Paulines Publications Africa, 1995, p.88.

¹⁸⁰ The African Synod strongly emphasized the training of the agents of evangelization in Africa. The Synod asserted that this training is inclusive both lay men and women. “the whole community needs to be trained, motivated and empowered for evangelization, each according to his or her specific role within the Church.” Synod of Bishops, Special Assembly for Africa, *L’Osservatore Romano*, 13th April 1994, 4.

¹⁸¹ This is a group of African theologians who have formed an association called EATWOT (Ecumenical Association of Third World Theologians). African women theologians are also members of this association. The women theologians are trying to interpret scripture from feminine perspective.

should be promoted and emphasised in the church.¹⁸² Women must be made aware that there are different forms of scriptural interpretation and different ways of understanding the Bible. Women therefore can make use of Theological Institutions like Tangaza College where we have some women undertaking theological studies.

4. Promote collaborative ministry.

The church must be seen as a family where sharing, collaboration and solidarity between men and women is felt and where each member feels truly at home. It is in such an atmosphere that values like respect, concern, equality, love for each other, warm relationships, acceptance and trust will be promoted. Anne Mburu, one of our informants, urges that, "Men need to see us as partners, collaborators but not mere listeners. We need to be fully involved in the Parish matters in order to walk together as members of the same family."¹⁸³ This is also the call of the U.S. Bishops when they say that "the church's pastoral ministry can be more effective if we become true collaborators, mindful of our weakness, but grateful for our gifts. Collaboration challenges us to understand that we are, in reality, joined in Christ's body, that we are not separate but interdependent."¹⁸⁴

We therefore recommend that the church promote and encourage the collaboration, which is essential, if women are to have a voice in the church. Women have their own specific gifts,

¹⁸² According to Pang Ken-Phin . There are different forms of interpretations, different ways of understanding the Bible. Quite often the traditional interpretation of the Bible presents women as inferior to men. Bible is often interpreted without an understanding of its background, its social, political and religious context. Even when it is interpreted in its proper context, the perspectives of women are ignored. Pang Ken-Phin, "The Decade as the Great Commission" in Musimbi R.A Kanyoro, ed., In Search of a Round Table: Gender, Theology and Church Leadership, Geneva: WCCC Publications, 1997, p. 184.

¹⁸³ Anne Mburu, A Student in Business Administration Interviewed on 25.11.2000.

¹⁸⁴ U.S. Bishops, A Pastoral Letter: Called and Gifted for the third millennium, 2000.

talents and experiences, which if they are combined with those of men, can enrich the church. Collaborative ministry will help to break through traditions and cultural practices that keep women in their respective and defined gender roles. Women have been stereotyped into roles that do not allow them to exercise all their talents. This involves a long and painful process as experience has it that **tradition dies hard**. Women have to play a greater role. They will have to empower themselves by breaking out from those roles defined for them by the patriarchal culture. These defined roles restrict them from being creative. Let us not forget that we are invited together, men and women, to discover a new way of being Church today. For this to happen, men and women must enter into an equal partnership in carrying out the church's mission. We need to move from hierarchical model of church to participatory model.

5. Need to re-examine the roles and ministries in the church..

One of the informants¹⁸⁵ wondered how we can call Eucharist a family banquet of God's people when some members are denied full and active participation. Women will feel at home only when they have access to participate in all the liturgical ministries. This will deepen and enrich the church's mission in a healthy way.

We therefore recommend that the church revisits and redefines its roles and ministries so that those which are denied women may be granted to them. The criteria of assessing ministries and roles in the church should not be based on gender but on qualifications.

¹⁸⁵ This person asked us not to mention her name.

charisma and ability. Every church member, regardless of gender, has a role to play. All barriers and obstacles that hinder women from participating must be abolished or removed. This is therefore a challenge to the hierarchical church to open all her doors so that women can participate in all her ministries such as readers, acolytes, extraordinary ministers of the Eucharist, church leaders, Sunday service leaders. They can also serve as ordained ministers¹⁸⁶, pastoral co-ordinators, pastoral assistants and as members of the parish councils.¹⁸⁷

6. Conscientization:

The church has to play a prophetic role for the liberation and empowerment of women. She has also a task of affirming the equality, vocation and dignity of women.

We therefore recommend that the church must do all she can in her preaching and teaching to condemn in the strongest terms, all those cultural practices, biases, stereotypes and prejudices that lower the esteem and dignity of women. This can also be done through ongoing workshops, seminars, talks, retreats etc.

The church, in training her future ordained ministers, needs to emphasise to them the need for affirming, supporting and welcoming women as partners. It is the same challenge that Bishop Harrington was posing to Tangaza students on the graduation day last year. He asserted that, "there is a need for co-responsibility, collaboration and common servanthood in carrying the mission of Christ. We are all recipients of Christ's mission."¹⁸⁸ The church must

¹⁸⁶ By ordained ministers I refer to the ministry of diaconate. This ministry was there even in the early church.

¹⁸⁷ Women are already involved in these ministries in some parishes.

¹⁸⁸ Bishop Harrington of Lodwar Diocese was addressing the Tangaza Community on Tangaza Day, March 25, 2001.

be sensitive with the use of language in her catechetical and liturgical materials. Inclusive language will lay a solid formation for partnership by acknowledging the presence of men and women.

7. Women themselves as agents of change and empowerment.

Women have the last word when it comes to empowerment. Women must be convinced that they can manage. They must make themselves aware of their situation since in the final analysis it is they who must empower themselves instead of waiting to be empowered by men. That is why Mbuy-Beya challenges them “not to be satisfied with providing exclusively utilitarian services in the church. They should be convinced that nothing can prevent them from providing all levels of services to Jesus Christ.”¹⁸⁹

We therefore recommend that women must arise and identify who they are. They should struggle and support each other in order to provide greater solidarity among themselves. They need to form women’s associations, groups and movements which help them to identify among themselves who can be educated. Such women can assist them plan discussions, lectures and also to facilitate meetings that discuss women’s issues, because this is the time for women to have their say in matters that concern them. They must feel capable and confident in taking decisions. While they ask the church to recognise their ministries, “they themselves must give proof of initiatives and daring in whatever activities they are involved”¹⁹⁰

⁸⁹ Mbuy-Beya, B. ed., Women Who are You? A Challenge, Nairobi: Pauline Publications-Africa, 1998, p. 32.

¹⁹⁰ *Ibid.*, p.135.

To conclude, we must note that all the above suggestions and recommendations will not work unless women join hands and struggle for their liberation and empowerment. This is the time for them “To arise, to be radiant because dawn has come. Our prayer is, may the African women claim the role and place that is theirs in the church without waiting for it to be granted as a favour”.¹⁹¹

¹⁹¹ Ibid., p.135.

GENERAL CONCLUSION.

From what we have developed, it is clear that women had significant roles in the ministries of the early church. Women were active as deacons, leaders, evangelists, preachers, prophets, etc. It is also evident from the study that women were also prominent in the ministry of Jesus. But looking in our church today, we also see that women are participating, but not fully. This is why they are asking the church to utilise their buried talents. Cecil McGarry says that, "Women, by asking to be involved in the ministries of the church, is not that they want to take over the church, it is that we need to recognise and respect them much more than we do."¹⁹² He continues to say that, "Our church would be poor indeed without the involvement of women."¹⁹³ Japinga also affirms that, "By refusing to use all the gifts of women, the church has denied itself many talents and abilities and perhaps contributed to its weakness."¹⁹⁴

Each church member has the gifts of the Holy Spirit, and as expressed by a Ting'ang'a member, " In our church nobody is so rich as to have nothing to receive and nobody is so poor as to have nothing to donate."¹⁹⁵ This means that all members are important and have something to contribute. Ministry is a service and everybody is called to serve. Men therefore, have no right to control ministries in the church. We must acknowledge that women have talents and gifts that men do not have and vice versa, and hence the need to collaborate.

¹⁹² Cecil McGarry, "Women in the Ministry" in Mwananchi (April 1992), p.3.

¹⁹³ Cecil McGarry, "Women in the Ministry" in Mwananchi (1992), p.3.

¹⁹⁴ Lynn Japinga, Feminism and Christianity: An Essential Guide, Nashville: Abingdon Press, 1999, p.130.

¹⁹⁵ This informant asked us not to mention her name.

The Apostolic Letter on the Dignity and Vocation of woman reads: "Both women and men are equally capable of receiving the outpouring of divine truth and love in the Holy Spirit. Both receive his salvific and sanctifying 'visit'."¹⁹⁶ This being the case, we therefore invite the hierarchical Catholic Church to realise that this is the hour to acknowledge the vocation, gifts and talents of those dedicated and committed women who are knocking at her doors waiting to be allowed in. Who knows, these women might be the stone rejected by the builders but once accepted they may become the cornerstones of our Church today.

¹⁹⁶ John Paul II, Apostolic Letter *Mulieris Dignitatem*: Dignity and Vocation of Women on the occasion of the Marian Year, Boston: St. Paul Books and Media, 1996, p. 62-63.

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