

Chapter 1 : Active Mentoring in Christ: Women Who Have "Stood in the Gap" and Made a Difference

The Woman Who Stood Between America and a Generation of 'Thalidomide Babies' How the United States escaped a national tragedy in the s.

That was when the application to begin mass-marketing the drug thalidomide in the United States landed on the desk of Frances Oldham Kelsey, a reviewer at the Food and Drug Administration. Today we know that the drug can cause a range of severe congenital deformities and even infant death when taken by pregnant women for nausea. What stood between the drug and the health of the American public was none other than Kelsey and the FDA. As a medical reviewer, Kelsey had the power to prevent a drug from going to market if she found the application to be lacking sufficient evidence for safety. After a thorough review, Kelsey rejected the application for thalidomide on the grounds that it lacked sufficient evidence of safety through rigorous clinical trials. Today we take it for granted that the FDA wisely spurned an unsafe drug. Eugene Geiling at the University of Chicago to inquire about a research assistant position and to express her interest in obtaining a PhD. Geiling, a medical officer at the FDA known for his studies of the pituitary gland, wrote back offering Kelsey a research assistantship and a scholarship for doctoral study. In 1955, Kelsey joined Geiling at the University of Chicago. Sulfanilamide effectively combated infections, but it came in a large and bitter pill that needed to be taken in large dosages. To make the drug more appealing, especially to children, manufacturers added it to a solvent with artificial raspberry flavor. The problem was that the solvent they chose was diethylene glycol—commonly known as antifreeze. Between September and October, the drug killed people. Geiling and his lab of graduate students, including Kelsey, set out to determine what exactly in the elixir was killing people: Through a series of animal studies—which at the time were not required by federal law for a drug to go to market—Geiling and his lab were able to determine that it was the diethylene glycol that was the cause of death. The public outcry to this tragedy prompted Congress to pass the Federal Food, Drug, and Cosmetic Act of 1962, which added a New Drug section requiring manufacturers to present evidence that a drug was safe before going to market. In 1961, President John F. Kennedy honored Kelsey for her work blocking the marketing of thalidomide. Food and Drug Administration Kelsey graduated from medical school in 1952, and went on to work for the Journal of the American Medical Association before starting work as a medical reviewer at the FDA in 1955. Chemists reviewed the chemical makeup of the drug and how the manufacturer could guarantee its consistency, while pharmacologists reviewed animal trials showing that the drug was safe. Though this appears to be a rigorous and thorough process of checks and balances, Kelsey admitted to some weaknesses in her memoir, including the fact that many of the medical reviewers were part-time, underpaid and sympathetic to the pharmaceutical industry. The most troubling deficiency in the process was the 60 day window for approving or rejecting drugs: If the 60th day passed, the drug would automatically go to market. She recalls that this happened at least once. For Kelsey and the other reviewers, thalidomide did not pass muster. Not only were there pharmacological problems, but Kelsey found the clinical trials to be woefully insufficient in that the physician reports were too few and they were based largely on physician testimonials rather than sound scientific study. She rejected the application. Reports of the side effect peripheral neuritis—painful inflammation of the peripheral nerves—were published in the December issue of the British Medical Journal. This raised an even bigger red flag for Kelsey: Kelsey then sent a letter directly to Merrell saying that she suspected they knew of the neurological toxicity that led to nerve inflammation but chose not to disclose it in their application. Merrell grew increasingly upset that Kelsey would not pass their drug, which had been used in over 40 other countries at this point. If neurological toxicity developed in adults who took thalidomide, Kelsey wondered: What was happening to the fetus of a pregnant woman who took the drug? Her concern hit on what would be the most dangerous effect of thalidomide in other countries. Kelsey had asked these questions before. After getting her Ph. Kelsey worked on the metabolism of drugs in rabbits, particularly an enzyme in their livers that allowed them to easily break down quinine. Kelsey found that pregnant rabbits could not as easily break down quinine and that the embryos could not break it down at all. Though there was already some work being done on the effects of pharmaceuticals on embryos, it was not yet a well-researched

area. By November of 1961, physicians in Germany and Australia had independently discovered birth defects in infants whose mothers had taken thalidomide during early pregnancy. In embryos, thalidomide could cause critical damage to organ development— even just one pill could result in infant deformities. And since many doctors prescribed thalidomide for the off-label treatment of morning sickness, 10,000 infants all over the world were affected, and countless others died in utero. Merrell eventually withdrew the application on their own in April of 1962. In her memoir, Kelsey says that the honor did not belong just to her. She lived until the age of 90, and passed away in 2002. Kelsey spent the majority of her life in public service, and her story continues to stand out as a testament to the essential role of the FDA in maintaining drug safety. She is the editor in chief of *Lady Science*.

Chapter 2 : Woman Praises 'Hero' Who Stood Up To Fat-Shaming Seatmate During Flight | HuffPost

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But, whether or not we individually choose to actively mentor another woman or we simply choose to befriend a woman, we are still in many ways mentoring her. It is just a matter of whether or not we want to actively reach out to mentor another, or if we just choose to passively mentor through our lifestyle and behaviors. Either way we are influencing the lives of those around us by our actions, words, life-style and behaviors. Moreover, whether we are actively mentoring another woman, or we are passively just letting our Christ-light shine upon others, we can rest assured that God also has a purpose for our individual lives, and He will use us if we allow Him to do so. The main purpose in our creation, though, is to glorify, love and honor God through His Son, Jesus Christ. In fact, God loved us so much that he sent his only Son to earth and die for our sins. Then Christ arose on the third day and conquered eternal death so that we can spend eternity with God and Christ. Our purpose, then, is to not only glorify, honor and love God, but to also glorify, honor and love Christ through our belief in Christ as seen through our actions of living for Him so that the rest of the world can come to know Christ and His Father as well. Our individual purposes encompass sharing the Gospel message with the world in some manner or another, while at the same time loving our neighbor as we love ourselves as seen through our service to Christ and to those in need. Beyond our greatest purpose of loving, honoring and glorifying God through our Christian lives and through the sharing of the Gospel message, though, is our obedience to God. For part of our purpose is found in our obedience to God and His Word. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the Light of men. The light shines in the darkness, and the darkness did not comprehend it. Then Christ, as the Son of God, came into the world to shine the Light upon the world. Unfortunately, those who saw the Light, did not comprehend it, therefore many people have disregarded the Truth of Christ as the Son of the Living God. Consequently, unbelievers still do not feel that they have a true purpose in life, because they are lost in the darkness. But for those of us who have seen the Light, and have recognized the Light as the Savior of our souls, we know that obedience to God and His Word is part of our purpose in life. Many women who know God as their personal Savior, still have a problem understanding what their individual purpose is in relation to those around them. Are they to be a wife and mother? Are they to be a missionary or teacher for their church congregation? How do they remain obedient to Christ in their daily life and still live in this world and do all the things that they need or want to do? But, just as important is the question: In other words, how do I let my Christ-light shine in all aspects of my life, and how do I rise to fulfilling my individual purpose for God and still be obedient to His calling on my life? Whether we choose to actively mentor another woman or choose to just passively let our Christ-light shine through our daily life, we have to be confident and have faith that God is moving us toward our specific and individual purpose, if we are willing to follow Him. For, God has our best interest at heart, and He constantly wants to provide blessings on our lives. However, understanding what God wants us to do to fulfill our individual purpose means that we not only have to have faith in God and His timing, but that we also have to be obedient to His directions and His voice. In other words, we have to not only listen to God, but we have to also obey His will for our lives. But when we fail to influence others through our lives, i. Unfortunately, we not only we let ourselves down, but we let down God and the people or the women that God has positioned us in life to influence with the Good News and the Truth. Every day we make small choices, but these choices build upon each other until all those small choices show a life pattern, a standard of behavior or hopefully a picture of walking daily with God and His Son. Those choices will also influence our children, our family, and our friends. They could and probably do even influence strangers who are watching what we do and who see some of the choices that we make. Moreover, little things like a hateful attitude in a check-out line or things that we choose to say or not say to someone when we are upset can all influence another person about our faith

and belief in Christ. What kind of choices have you made over your life? Are they choices that you would be happy to share with others, or are they choices that have let God and yourself down? God has placed each of us in a position where we can be a godly influence on others. But we should continually ask God to lead us each day. We also have to be willing to follow His directions. She made a difference in her nation by heeding and then doing what God asked her to do. God has given us the story of these two women so that we can see how important women are in the Kingdom of God. We are important, because we are His creation, and we like men have been created with individual purposes to fulfill. Deborah and Jael Thousands of years ago a Jewish woman was put in a position by God to save her nation. Her name was Deborah. But, before I tell you more about Deborah, I must explain the background for her life. But like all nations, willful people often choose to do what they wish and to live the way they want. The Israelites were no exception. The people simply got tired of fighting, so they made peace with many of the foreign pagan tribes and allowed the pagan people to stay in their towns and homes. But, some of the pagan tribes living along side of the Israelites wanted all of their land back. To make matters worse, the Israelites started inner marrying with the pagan peoples and then started accepting their idols as gods. The pattern would start with Israel at peace and them following and obeying the commandments of God even though they were living surrounded by the pagan tribes they had failed to eradicate. Sometimes they would have up to eighty years of peace. But somewhere along the way they would forget to teach their children about God and His commandments. Without God being in the forefront of their minds and hearts, the people would then follow the examples of the pagan people who lived among them and who bowed down to idols. God is a loving God, but He is also a just and righteous God Who will not accept blatant disobedience. Subsequently, God allowed Israel to then be oppressed by a pagan tribe that wanted their land back. As a result, the Israelites were all alone and oppressed, knowing full well that the idols they had accepted into their lives would not and could not help them. At some point, after as little as 7 and up to as many as 20 years of oppression the people would finally again turn to God for help. So, God raised up a deliverer for Israel. Usually, the deliverer was the judge that had been established or chosen by God to be the judge over Israel during that period of time. These individuals were called judges, because they would adjudicate problems and also keep the peace. The judge who rescued them was in most cases also the person who represented their obedience to God. Then when Israel would be delivered, the country would live in peace again. But, the cycle would eventually start all over again. So the cycle was: Then the cycle would start again; sometimes with only twenty to forty years of peace between periods of oppression. Eventually, though, the people would recognize that God was their only hope, because He was the only One who could help them, so they would cry out to the Lord for help. Being the loving and caring God that He is, God would hear their cries of oppression and come to their rescue, even though they themselves had brought on their oppression. Actually, God chose two women to deliver Israel from the oppression, showing us that God does not think less of women or less of their role in the history of a people. Finally, God would send the much needed deliverer to rescue them. The Influence of Deborah The Bible tells us that after the second judge of Israel, Ehud, rescued Israel from oppression by the Moabites, the land of Israel was in peace for eighty years. But in this case, their enemy actually came from within The Promised Land instead of outside from the surrounding territories. As previously mentioned, the Israelites had failed to eliminate or eradicate all of the tribes living in The Promised Land. Certainly, among all these tribes, the largest tribe of people that they failed to remove was the Canaanites. Consequently, when King Jabin decided to take over the land again, he had an easier time, because his people were already in the land, and they had regrouped into a large army with chariots. Who, though, would be able to rescue Israel from such a contingency of warriors, arms and machinery? The Canaanite army had chariots that more than likely had razor sharp knives extending from the wheels to cut down any foot soldiers of their enemy that got too close. Of course Israel was not powerful enough to go up against those chariots and the spears that the Canaanites carried. Remember, that Israel is a people group that farms, raises sheep, vegetables, and grapes. Consequently, with their less than aggressive nature, as well as with their failure to have a well-trained army, they seemed to have no recourse against the aggressive Canaanite army and their chariots. Finally, though, after twenty years of unbearable oppression, the Israelites cried out to God for help. She would hold court under the Palm of Deborah, which stood between Ramah and

Bethel in the hill country of Ephraim, and the Israelites came to her to settle their disputes. Deborah was an ordinary woman. But, for some reason God chose Deborah to be a judge for Israel, and so He put her in a position to do so. Although she sat under a palm tree to judge or adjudicate the problems of the people of Israel, she may have had a family of her own, because in Judges 5: But even though, we know little about her, we do know through the Scriptures and through her actions that she was a beloved judge whom the people trusted. Even the army commander, Barak, trusted and respected her judgment and leadership. We also know that Deborah loved the Lord. She expressed this love by serving Him faithfully and by listening to and following through with the directions that the Lord gave her. Certainly, Deborah was an exceptional woman in many ways, but the biggest thing that made her exceptional was that she allowed the Lord to direct her life, and then she willingly followed through with what God wanted her to do. Do we do that? Do we follow through with what the Lord has placed upon our hearts to do? Do you love the Lord the way that Deborah loved the Lord? Deborah may have thought that her days judging Israel had fallen into a routine as she heard the cases of the people as she sat under the Palm tree, but the LORD had heard the oppressed cries of the people. Then one day, the LORD spoke to Deborah to tell her what she must do to save the people from their oppression. Immediately Deborah sent for her commander, Barak, to come to talk to her about what the Lord had told her. Assemble ten thousand warriors from the tribes of Naphtali and Zebulun at Mount Tabor. There I will give you victory over him.

Chapter 3 : Mary Austin: The woman who inspired Freddie Mercury as a muse and stood by him at the end

The Woman Who Stood Between America and an Epidemic of Birth Defects Description. In , America had a stroke of luck. That was when the application to begin mass-marketing the drug thalidomide in the United States landed on the desk of Frances Oldham Kelsey, a reviewer at the Food and Drug Administration.

Comments A West Virginia woman who stood between a cop and a dog he wanted to kill before she was thrown to the ground, arrested and charged with obstructing is in need of a lawyer. But Hupp, 23, a married mother of one who had never been arrested before, refuses to admit to a crime she did not commit. That was when Hupp, who was in the front yard playing with her three-year-old son, ran up and stood between the two. And that was when Cook, holding the gun in his left hand, used his right hand to shove her aside. He then reholstered his gun, grabbed Hupp and walked her over to his patrol car before bending her over his hood and handcuffing her. Her phone was password protected, but they would not return her phone until she provided the password, indicating they most likely searched through it without a warrant. In fact, she was not even facing him, standing sideways, glancing down at the dog and up at the trooper. He even had to take a step towards her to shove her down the ground. Snodgrass, in fact, is known to be one of those attorneys. But still, her marital connection to the case cannot be ignored. And it should have been disclosed from the beginning. Making this matter even more egregious is the fact that the Hupps were the ones who called police in the first place after a dispute with their neighbors. Hupps said that her pregnant sister-in-law was walking outside a gas station when the neighbor almost ran her over. Hupps said there was no physical fight, just some arguing. She was jailed for three hours before she was released. Cook was hired in March and graduated from the police academy in July of that year, so it does not appear as if they trained him to respect the Constitutional rights of citizens “ not to mention how to handle leashed dogs with wagging tails. She did not find out that her assigned public defender, Lori Snodgrass, was married to a trooper until recently. And only because other people began telling her. But justice, unfortunately, is never cheap. Watch the video of the incident below:

Chapter 4 : The Woman Who Stood Between by Minnie Gilmore. | eBay

The Woman Who Stood Between America and an Epidemic of Birth Defects Miss Cellania â€¢ Friday, May 12, at PM It didn't do much harm in the U.S. because the drug was never approved by the FDA.

The woman, whose little daughter was possessed by an impure spirit, came and fell at his feet. The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter. Jesus seems harsh toward the woman as he first denies her request for help for her daughter. He also appears to be condescending and denigrating of her as he says, "First let the children be fed, for it is not fitting to take the bread of the children and throw it to the dogs. She is identified as "a Greek, a Syrophoenician by race. As to the manner of Jesus with women, he did not substitute uncritical deference for prejudice against women. He related to women as persons with words and dignity. In this story as elsewhere, Jesus is seen as capable of manifesting a critical stance toward woman, yet at the same time being respectful of her self-affirmation as she boldly countered his own remarks. Several interpretations have been offered by theologians. Evelyn and Frank Stagg suggest three possibilities: Jesus could have been instructing his disciples, first assuming a familiar Jewish prejudice toward non-Jews, and then abandoning it as its unfairness was exposed. The story may have served as an object lesson about prejudice to his disciples as a barrier is broken down between Jews and Gentiles. She passed his test. There may have been a deep struggle within Jesus as he dealt with the claims of both Jew and Gentile. He had openness to Jews who were outside of accepted circles publicans, sinners, prostitutes. He also went out of his way to affirm Samaritans for example, the woman at the well. As an ethnic group, Samaritans had mutual animosity with the Jews. It is clear that Jesus had to give himself unreservedly to Israel, and yet also to the rest of the world. Jesus may have been having a deep, honest struggle within himself over the claims of two worlds upon him. He focuses on her faith, which Jesus later describes as "great". She expressed her faith that Gentiles have a share in salvation, confessing that his messiahship transcends human segregations of Jew, Gentile, man or woman. She was his first convert in the "Gentile world". A tension between the two sisters over roles [Lk. Kitchen and study[edit] Only Luke relates the story of tension between Martha and Mary on the occasion of the visit of Jesus to their home. Finally she openly shared her feelings, stood over Jesus who was either seated or reclining, and complained: Tell her to help me! Mary has chosen what is better, and it will not be taken away from her. She sat at the feet of Jesus and was listening to his teaching and religious instruction. Jewish women were not permitted to touch the Scriptures; they were not taught the Torah, although they were instructed in accordance with it for the proper regulation of their lives. A rabbi did not instruct a woman in the Torah. Mary choose the "good part," but Jesus related it to her in a teacher-discipleship relationship. He admitted her into "the study" and commended her for her choice. In the tradition of that day, women were excluded from the altar-oriented priestly ministry, and the exclusion encroached upon the Word-oriented ministry for women. Jesus reopened the Word-ministry for woman. Mary was at least one of his students in theology. Jesus established his own priorities in declaring, "Man shall not live by bread alone, but by every word proceeding out through the mouth of God. The central figure, however, is Jesus, identified as "the resurrection and the life. For some undisclosed reason, Jesus did not arrive until four days after Lazarus died. The grieving sisters, Martha first and then Mary, met Jesus. Jesus raised Lazarus from the dead and then proclaimed himself as "the resurrection and the life. Martha reflected a spiritual understanding beyond that required for preparing and serving a meal. Mary stayed in the house until Jesus called for her. She repeated the words Martha already had used: They invited Jesus to come and see the tomb where Lazarus had been laid. Jesus burst into tears. The foursome of Jesus, Mary, Lazarus, and Martha had a close relationship as persons, with neither denial of gender differences nor preoccupation with it. Here were persons of both genders whose mutual respect, friendship and love carried them through experiences of tension, grief, and joy. Apparently Jesus was secure enough to develop such a relationship with two sisters and their brother without fear for his reputation. When necessary, he could oppose them without fear of chauvinism. Jesus had much to do with the liberation and growth of Martha and Mary. Martha followed by Mary. Martha goes immediately to meet Jesus as he arrives, while Mary waits until she is called. As one

commentator notes, "Martha, the more aggressive sister, went to meet Jesus, while quiet and contemplative Mary stayed home. This portrayal of the sisters agrees with that found in Luke Anointing of Jesus The Gospels present two stories of Jesus being anointed by a woman: At least her beautiful deed gave Jesus needed support as he approached his awaited hour. Each of the two sisters Mary and Martha had their own way of ministering to Jesus: Martha, perhaps being more practical, served him a meal; Mary lavishly anointed him. A narrative in which Mary of Bethany plays a central role in at least one of the accounts is the event reported by the Synoptic Gospels and the Gospel of John in which a woman pours the entire contents of an alabastron of very expensive perfume over the head of Jesus. Only in the John account [Jn. He says that her anointing was done to prepare him for his burial. This may help explain how Mary of Bethany could afford to possess quantities of expensive perfume. All at the table were men. Her tears fell upon his feet and she wiped them with her hair. The Bible does not say whether she had encountered Jesus in person prior to this. Neither does the Bible disclose the nature of her sin. Women of the time had few options to support themselves financially; thus, her sin may have been prostitution. Had she been an adulteress, she would have been stoned. When Jesus permitted her to express her love and appreciation to him as she did, the host rejected it contemptuously. At a minimum, this story shows the manner of Jesus with one sinful woman. His unconditional love for both saints and sinners may have been so well known that this woman had the courage to take this great risk to publicly express her love for him for seeing her not as a sex object to be exploited, but as a person of worth. Women who ministered with Jesus[edit] Luke 8: Most prominent among these is Mary Magdalene. Its three main focal points are Jesus, the Twelve, and certain women. Jesus is traveling through cities and towns, preaching the Kingdom of God, evangelizing, and accompanied by the Twelve. Other than mentioning that the Twelve were with him, nothing more is said of them here. The chief motive of the paragraph seems to be to bring into focus certain women, of whom there were "many". This passage presents them as recipients of healing at different levels of need, and also as actively participating with Jesus and the Twelve, accompanying them in their travels. He says there were many women. He points out that these included women who were prominent in the public life of the state as well as in the church. Jesus liberated and humanized people who otherwise were being enslaved or destroyed by forces within themselves and in society. Jesus healed many women of "evil spirits and infirmities". Only of Mary Magdalene does Luke provide any detail of her healing, stating that "seven demons" had been cast out. Presumably these "many" women had been healed of various illnesses—physical, emotional, and mental. It is significant that women whose conditions subjected them to scorn and penalty found in Jesus a Liberator who not only enabled them to find health, but who dignified them as full persons by accepting their own ministries to himself and to the Twelve. Its noun cognate, diakonos, is variously translated "minister," "servant," and "deacon" the latter for Phoebe in Romans In summary, Jesus attracted to his movement a large number of women, ranging from some in desperate need to some in official circles of government.

Chapter 5 : The Woman Who Stood Between America and an Epidemic of Birth Defects - Neatorama

Catherine McAuley "" A woman who stood midway between vulnerability and possibility by Michael O'Sullivan. The text in this book is intended to help parents and teachers in their explanation of Catherine McAuley's life.

BBC appoints bias monitor 11 Nov Surprisingly, though, she believes that the extraordinary falling-out between the BBC and the Government over the affair has already been forgiven and forgotten - on both sides. There have always been rocky patches between the BBC and governments. I think relations are all right. There were attempts at it but, quite frankly, the BBC is a very hard organisation to bully because there are too many of us around. Every political party has a bash. The politicians like to stamp their feet now and again. She refuses to answer, although she says: Mrs Sloman thinks the BBC has to do both. Creative journalism is always risky. You should win 90 per cent of the risks you take, in my view, but there are always going to be the odd ones where it falls. We have to remember what they want, not what the politicians want. What infuriates people much more than stuff like Hutton is if a village name is pronounced wrongly. I live in the country and, during the reporting of foot and mouth, they muddled up hay and straw - they said people were delivering bales of hay to build the pyres when, in fact, it was straw. People have got to trust everything we say - they pay their licence fee and they expect the details to be right. Panorama, the flagship show once broadcast on prime-time television, now goes out at Mrs Sloman argues that the BBC cannot force people to watch what is good for them. In those days, she says, the corporation was appallingly sexist. They really did not like women. Then, after she returned to the BBC, a colleague told her: It was awful, she says, but she persevered. We can cut the crap. Despite requests to spill the beans about her time at Broadcasting House, she has no plans to publish her memoirs. Alastair Campbell, one imagines, is not one of her closest friends. Instead, she intends to spend her retirement travelling and planting a wild flower meadow at her Norfolk home. Her leaving present from the BBC was a field gate. Life moves on, nobody is indispensable. The BBC is much bigger than any individual.

Chapter 6 : Jesus' interactions with women - Wikipedia

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Chapter 7 : Woman who stood between the BBC and No 10 bullies - Telegraph

Written by Leila McNeill, Narrated by Desiree Fultz. Download the app and start listening to The Woman Who Stood Between America and an Epidemic of Birth Defects today - Free with a 30 day Trial!