

**CWO**  
**Challenging Institutional Sexism in the Roman Catholic Church**  
**E-news November/December 2012 issue 54**

Welcome to the edited issue 54 of the e-news. Editor Pat Brown. Please visit CWO's website [www.catholic-womens-ordination.org.uk](http://www.catholic-womens-ordination.org.uk) News and previous issues can be seen there.

Please send items for January e-news by 15 January. Also contact me for further information about anything in this e-news where contact details are not given [info@catholic-womens-ordination.org.uk](mailto:info@catholic-womens-ordination.org.uk)



Throughout the world wherever present conflicts be  
Although divided there can still be unity  
Your friend could be your enemy by an accident of birth  
And through humanity there can be Peace on Earth

*Jim Boyes from The Christmas Truce*

## **Vote on Women bishops in the Anglican Church**

Dear WATCH friends,

Just a brief(ish) update on where we are now, almost a fortnight after the vote.

### **WATCH's position after the vote**

Thanks to everyone who has been signing the plethora of petitions and protests that have been circulating. I am confident that the bishops have got the message that people are outraged not only that the vote was lost but also that we are so tolerant of gender discrimination in the Church of England.

WATCH has been listening hard to discern the best way forward since the vote. There is overwhelming support for us advocating the simplest possible legislation - a single clause measure saying 'women can be bishops' and leaving provision for traditionalists to be arranged outside the primary legislation.

The argument runs something like this: 12 costly years have been spent in discussing and debating this issue. WATCH and others who want women to be made bishops in the church have accepted compromise after compromise in an attempt to make legislative space for those opposed. In the end what was presented to Synod was further than many of us wanted to go but it did not meet the needs of the traditionalists. It is clear that there is no way forward through legislative compromise that is acceptable. To continue pouring resources down the drain on this issue is a sinful waste. It has been right to be generous to those opposed but we now see that it will not bear fruit in terms of legislating for women bishops. There must be simple legislation that avoids enshrining discrimination in our church's life for another generation. And we must resist the idea that a superficial unity in the church is more important than facing up to institutional sexism. Discrimination is wrong and it should not be embedded in our church structures.

I have written a blog post which can be read by following this link

<http://www.womenandthechurch.org/chairsblog> and we'll be issuing a Press Release tomorrow that will be posted on the home page of our website [www.womenandthechurch.org](http://www.womenandthechurch.org)

*From Rachel Weir - WATCH*

### **Comment on [Catholic Women's Ordination's link](#) on Facebook**

But almost all the Dioceses there and all the Bishops and clergy voted for women bishops. The snag was 6 lay votes from the Anglo-Catholic and evangelical Anglicans. Now the Prime Minister and the MPs support it and all are trying to work something out. And Queen Elizabeth is the head of the Church of England. The day will come for England. And other countries/provinces have women bishops.

## Receiving Vatican II And Us 27 October – Leeds

The meeting was opened with the prayer with which each Vatican II session began

*We stand before you, Holy Spirit, conscious of our sinfulness, but aware that we gather in your name. Come to us, remain with us, and enlighten our hearts. Give us light and strength to know your will, to make it our own, and to live it in our lives. Guide us by your wisdom; support us by your power, for you are God, sharing the glory of Father and Son. You desire justice for all; enable us to uphold the rights of others; do not allow us to be misled by ignorance, or corrupted by fear or favour. Unite us to yourself in the bond of love and keep us faithful to all that is true. As we gather in your name, may we temper justice with love, so that all our discussions and reflections may be pleasing to you, and earn the reward promised to good and faithful servants. We ask this of You who lives and reigns with the Father and the Son, one God, for ever and ever. Amen*

This was a well-attended meeting with two excellent speakers: Fr Kevin Kelly and Sr Catherine Houlihan. We hope to have a DVD of their talks available soon. After the speakers, we divided into groups to discuss how we received Vatican II and what we could do next. Each group brought a prayer to the plenary. These were our prayers.

We offer our thanks for the opportunity to share our priesthood, concerns, pain and hope for the future.

We pray for courage and perseverance for ourselves and for others.  
Help us to recognise the pain in those who may not share our views.  
May we be Christ-like in our approach.  
We offer our prayer in the Spirit of Jesus Christ, our prophet and brother.

We pray that all the people of God: women and men, lay people and clergy, enabled by silent contemplation, will listen with mind and heart and be led to compassionate and loving action.

The Church in which God delights is something in which we should dream.  
May it be a community where people discover God's delight in them  
May it be a place where everyone's experience forms a theological library  
May the church include each one of us and be where we can contribute, to use our vision for the fulfilment of others  
God gave each of us gifts; let us use them to bring about the future of the Church.  
Amen

Holy Spirit, we believe you are continuing the work of Vatican II here and now in us.  
Help us to witness and proclaim the signs of hope.

Holy Spirit, take us forward; help us to remain optimistic, knowing that unless the seed dies, your resurrection hope cannot blossom. Amen

## Receiving Vatican II and us – a reflection

Kevin Kelly spoke about the first chapter of his book "50 Years Receiving Vatican II: A Personal Odyssey." (Columba Dublin, 2012.) His inspirational talk spoke powerfully of his ongoing Vatican II journey to carry out the original vision of collegiality, collaborative ministry and mentioned that his own specialism: moral theology moved to being person centred. "The bishops at Vatican II very deliberately put the 'People of God' before the hierarchical structure of the church." His session spoke of "Our Church", "Our Eucharist" and "Our Parish" and "Our Experience" amongst other headings, the message being "our" - emphasising "we are church" - all of us. He quoted a priest who said, "Collaboration is not a way of doing something more efficiently; it is a way of being church more authentically." He urged each Parish to develop its own tailor-made mission statement. He quoted Jack Mahoney SJ who wrote that theology involves "making faith-sense of experience, and experience -sense of faith." Kevin Kelly developed this point by writing about how we receive God's teaching and "own" it. If we fail to "own" a specific teaching of the church because it does not make experience-sense of our faith and faith-sense of our experience faith then "at times God's spirit can be even more active in this process of non-reception than in the process of reception. In such instances, non-reception, sometimes misleadingly referred to as 'dissent', should be seen as loyal and faithful cooperation in the teaching ministry of the Church and needs to be listened to respectfully by the Pope and bishops in exercising their teaching authority." I personally found this very encouraging.

Sr Catherine Houlihan, a Sister of Charity of St Paul spoke of life as a Sister before and after Vatican II and some of the real challenges it presented to her Religious Order as well as active participation in the changes reform brought.. A lot of discussion took place within her Order to work out how to live out the reforming consequences of Vatican II. She has been involved in education at every level and has worked in her Order and within the Diocese. She enriched her talk with interesting, collaborative examples of her ministry. She embodies the Vatican II spirit of enabling others to find their voice. Her grounded experience continues to support those around her. She demonstrated she makes faith-sense of experience and experience-sense of faith.

Our Vatican II session encouraged a wider group to attend. It seems that these gatherings, together with A Call to Action, are offering us a broader based coalition for seeking more dialogue and reform, and CWO has a significant contribution to make.

*Pippa B*

## **Some Thoughts on the Women Bishops Decision in the Church of England**

On 20 November 2012, the Church of England “rejected women bishops” according to many press reports. But did it? The outcome may actually be positive for those who believe in full equality in ordained ministry.

### **Supporting women’s ordination in the C of E - My story**

In the 1980s and 1990s I was an active member of MOW (the Movement for the Ordination of Women in the Church of England). A few years after I joined MOW in 1982, the C of E agreed to ordain women deacons, and things seemed to be moving. I then worked hard in the period leading up to the 1992 vote on women priests to support the arguments – I even wrote personally to every member of the House of Laity. I was full of hope when the 1992 vote was carried by the required two third majority in all three Houses of the C of E General Synod. I joyfully attended some of the first priestly ordinations of women in 1994.

In those days I was less focussed on the details of legislation, and even though the legislation contained “opt outs” I assumed they would only be needed for a short period. I anticipated that in a few more years, the C of E would extend the ordination of women to the episcopate and would become fully committed to gender equality on all matters related to ordination.

But soon after the 1992 vote, things began to go wrong. Even though the 1992 legislation contained very controversial proposals allowing individual parishes and diocesan bishops to refuse women priests, and even though very generous financial provisions were made for those leaving the C of E as a result of the decision, those opposed to ordaining women demanded more. Terrified of a larger exodus of traditionalists, the bishops put forward the 1994 Act of Synod which extended the exclusions and legitimised a “theology of taint” for those opposed to women priests.

There was a widespread use of the phrase “two integrities” to describe those who supported women’s ordination and those who do not, with bishops implying that both positions were equally acceptable in the C of E. I found this extraordinary given that those opposed were rejecting a decision taken by a two third majority in all three Houses of General Synod – the most definitive form of decision that the C of E can ever take.

When, in the early 2000s, serious discussions began about legislation for women bishops, the various commissions appointed to examine the issue seemed to take it as read that the legislation would have to include further opt outs to protect those opposed from having to accept the ministry of women bishops. Most of the debate over the last ten years has not been about the principle of women bishops – which both sides generally accepted as being a logical step – but rather about the nature of the opt-outs or “safeguards” as they are euphemistically called. (It was at that stage I decided I had had enough of Anglican opt outs from the principle of full gender equality, and I was received as a Catholic in 2005.)

## **Some Thoughts on the Women Bishops Decision in the C of E (continued)**

Gradually, C of E legislation for women bishops was prepared. Eventually it passed its initial stage in the General Synod in 2010, was sent to the dioceses for consultation, and came back to General Synod for final approval this year. Whilst most supporters of women bishops felt the legislation had gone as far as it possibly could to provide for those opposed, the traditionalists lobbied for further concessions. In May 2012 the House of Bishops proposed a further amendment to address the traditionalists' concerns, but the result would have been disastrous for a women bishop seeking to exercise proper episcopal authority in her diocese.

Supporters of the women bishops – particularly leading members of WATCH (Women and the Church – which had taken over from MOW after 1992) – successfully persuaded the July meeting of General Synod that it could not proceed with what the Bishops were suggesting and they were asked to think again.

But rather than dropping the May amendment, a slight change of wording was suggested by Rev Janet Appleby (a General Synod member from Newcastle) in an attempt to appease both sides. The bishops seized on this as a compromise – and the legislation with this change came back for final approval on 20 November.

But the Appleby amendment was a classic attempt at Anglican fudge – it wasn't enough to satisfy those in the House of Laity opposed to women bishops, yet it still appeared to limit the ministry of women bishops in a substantial way. WATCH no longer felt it could back the legislation clearly. The WATCH executive wrote to its members leading up to November General Synod vote saying it was now a matter for individuals: WATCH was not making a recommendation either way. Considering WATCH had been campaigning for women bishops for 20 years, the fact that it could not clearly ask people to support the legislation at the final stage was a clear indication that things had gone wrong.

### **The outcome**

The result, as widely reported, was that the vote on 20 November 2012 failed to get the required two thirds majority of all three Houses of General Synod, so the proposals were defeated. But it is wrong for two reasons to say that the vote was a "rejection" of women bishops by the Church of England.

First, all three House of the C of E General Synod supported the measure by a large majority and in the Houses of Bishops and Clergy the majority was over the required two thirds. It was only the in House of Laity that the two thirds majority was narrowly missed.

Second, some of those who voted against (or possibly abstained) were supporters of women bishops who felt unable to accept legislation which so seriously hampered their ministry. Some felt it continued to institutionalise the theology of taint.

## **Some Thoughts on the Women Bishops Decision in the C of E (continued)**

Although I am no longer an Anglican, I tend to favour the second argument: it cannot be right to have women bishops whose ministry is restricted in ways which would not apply to male bishops. A validly ordained bishop has to be accepted as a bishop by all – I cannot see a case for any kind of opt outs. So there is a large part of me which is glad the C of E rejected such negative legislation.

### **Where next?**

The decision has led to widespread outcry: the Church of England has been seen to be massively out of touch with society. Even the Prime Minister has been highly critical. Some MPs are talking about removing some of the exemptions under the Equality Act 2010 which apply to religious organisations (although it's hard to see how the C of E could be singled out).

But the C of E's rules do not allow consideration of further legislation on the same subject for a further five years. Possibly those rules, and the system of voting by Houses where a small number of opponents can block anything, will need to change.

However, it seems clear that sympathy with those opposed to women bishops has completely gone. They were offered generous opt outs which would have severely hampered the full ministry of women bishops, but even with this, most still did not support the legislation.

When new legislation comes back – whether through the Synod's own processes, or perhaps as a result of initiatives in Parliament, it seems likely it will be much closer to the "single clause measure" which supporters have long asked for – i.e. a Measure which removes the current prohibition of women in the episcopate without adding any restrictions on their ministry.

So the rejection of such messy restrictive legislation is, in my view, a cause for hope. There are, of course, already large numbers of women bishops in other provinces of the Anglican Communion – so this was never about consecrating women as Anglican bishops for the first time, it was simply about the C of E catching up with much of the rest of the Anglican world.

### **Issues for Catholics**

While the Vatican may be breathing a small sigh of relief that the C of E did not take this step, the Catholic Church operates on a world level, and the large numbers of women priests (in England and elsewhere) and women bishops (in most other Anglican provinces) already present what is seen as an insurmountable obstacle to any kind of formal reunion between the Anglican Communion and the Catholic Church.

## **Some Thoughts on the Women Bishops Decision in the C of E (continued)**

But in terms of working toward the legal ordination of women in the RC Church I see some useful messages from the Anglican experience.

First, we may wish for more democratic structures in the Catholic Church, but a system like the C of E General Synod with voting by houses where one third of any house can block change is hardly helpful. It may be that a system where most decisions are taken by the Pope and Curia is actually no worse.

Second, I always felt it was a mistake for campaigners in the C of E to seek ordination of women as deacons, then priests, then bishops as separate issues. This has allowed those opposed to create stronger and stronger arguments for opt outs and made each subsequent step harder. If female and male are equally made in the image of God, there is no equality until all levels of ordained ministry are open to both genders – a system which allows women to be ordained deacons or priests but not as bishops just entrenches discrimination.

Third, it is inconceivable that the RC Church could ordain women and then allow “opt outs” permitting other priests to refuse to recognise them. Whilst it may be that certain countries will be allowed to ordain women before others, the idea of allowing legal opt-outs from an official decision of the Church would be a fundamental contradiction of the catholicity of the Church.

So, for those of us who support the case for women priests in the Catholic Church, I believe there is hope and much to learn from the recent C of E decision.

*Gareth M*

## **Jean Palmer**

To mark the first anniversary of Jean's passing we have created a web-site of her poems in her memory. With thanks to my daughter in law and 'Style Cymru' ([www.stylecymru.co.uk](http://www.stylecymru.co.uk)) for the design and technical support.

I am hoping to add more poems soon but what's there is those we published in a book earlier this year and one or two others.

The link is: <http://www.jeanpalmer.co.uk>

Enjoy and remember Jean the way you would wish to.

Clive

## **CWO Weekend Retreat at Noddfa, Penmaenmawr 28 – 30 June 2013**

All CWO members welcome – male and female

The participants arrange the informal programme and may take part in all or some the sessions. The weekend of 28 – 30 June 2013 has been booked. We arrive during the Friday afternoon or early evening for supper at 6.30pm. We finish Sunday after lunch. If space permits, it may be possible to book extra days on an individual basis before or after our weekend.

Noddfa means refuge, a place of welcome and peace. [www.noddfa.org.uk](http://www.noddfa.org.uk)  
If you haven't visited before and would like further details before booking

[info@catholic-womens-ordination.org.uk](mailto:info@catholic-womens-ordination.org.uk)

*Come in your naked, newborn might.  
Come, with bolts of lightning hurled.  
Come in your flaming, burning power.  
Come, Lord Jesus, quickly come;  
Come speak in joy untamed and wild*

Madeleine L'Engle

### **Links**

Justine McCarthy: Women kneel to church that relies on their subservience  
<http://www.thesundaytimes.co.uk/sto/news/ireland/article1062640.ece>

Why Not Women? A bishop makes a case for expanding the diaconate  
[http://www.americamagazine.org/content/article.cfm?article\\_id=13590](http://www.americamagazine.org/content/article.cfm?article_id=13590)

Tina Beattie's blog about her cancelled visit to San Diego because of 'dissent'  
<http://tina-beattie.blogspot.co.uk/2012/11/cancelled-visit-to-university-of-san.html>

Evangelisation requires bishops' self-examination  
<http://ncronline.org/news/vatican/editorial-evangelization-requires-bishops%E2%80%99-self-examination>

Vatican's standoff with the Leadership Conference of Women Religious in the United States  
<http://ncronline.org/blogs/ncr-today/vatican-doctrine-czar-lcwr-we-expect-substantial-fidelity>

## **20<sup>th</sup> anniversary of CWO 24 March 2013**

It now seems likely that we will hold a prayer vigil on our actual 20<sup>th</sup> anniversary, Sunday 24 March

Please send your comments to [info@catholic-womens-ordination.org.uk](mailto:info@catholic-womens-ordination.org.uk)

In the last e-news, Anna martin outlined her photographic project to mark our anniversary. So far no-one has got in touch with her.

She wants to hear women who would have chosen to be candidates for the priesthood if this was possible.

An exhibition would be the aim so you would need to be happy about putting yourself on the line.

What she envisages is a group of quite large photos of individuals with some details relating to each one, maybe just a quotation, maybe more (by agreement of course). She is also interested in doing some drawings. She would like to take photos of people in their own environment - home, church etc, so is willing to travel to you.

Please do contact me if you are at all interested in taking part in the project, if you wish to know more first, or if you have some ideas or queries about what she is hoping to do.

Anna M  
[info@catholic-womens-ordination.org.uk](mailto:info@catholic-womens-ordination.org.uk)

## **5. Nativity**

Night sings with bells; the glassy wind cuts tracks along the stony hills; villages draw their shutters close and no light spills.

The blue is pricked with midnight stars and pilgrims swathed in sheepskins ride; a comet arcs above the earth to be their guide.

Night rings with song; the barn doors swing, blasted apart by life and light; the mother holds her leaping child; her face is bright.

the pilgrims kneel and offer gifts - incense and lambs and myrrh and gold; the constellations chime with joy; love warms the cold.

Night sings with bells; the velvet air breathes scent of herbs along the hills; villages throw their shutters wide; the dry heart thrills.

From Rosa Mundi: a sequence of poems by Lynn Roberts

### **CWO Saints**

Mary MacKillop  
Ruth Norton  
John Hatfield  
Celia Greenwood  
Michael O'Gara  
Sheila Houlihan  
Mary Daly  
Estelle White  
Pat McGarron  
Marcella Althaus-Reid  
Astrid Klemz  
Jean Palmer  
Elizabeth Rendall  
Maureen Brown

*Pray for us*

## **The South Wales and West group met on 20th October in Chepstow**

Ruth and Anna talked about the "Call for Action" they attended in London – they were both surprised at the number of people who turned up and felt this was a sign of hope for the future.

We focused the meeting on looking at Councils of the past to give us a better understanding of the events and decisions the Church has made over the centuries to arrive at where we are today. It was fascinating – I was very ignorant of the multitude of Councils there have been and we also spent some time on Trent before exploring Vatican 1. Grounding ourselves in Church history gives us the springboard to start looking at some of Vat 2 documents in more detail next year.

On January 26th, weather permitting, we will hold another meeting in Chepstow and warmly extend an invitation to anyone who would like to join us. We're open to travelling eastwards so if you live in Bristol, for example, and would like us to come to you, we can arrange.

The group will support the local Diocesan "Call for Action" meeting which is being set up – hopefully before Christmas - in Cardiff. Please contact me if you would like to know more about it.

*Amanda R*

## **Tweet for CWO**

Many thanks to Kathryn G who has taken responsibility for CWO's tweeting. If you have a twitter account you can tweet us on @CWOcampaign. If you don't know how, we will try to put out a guide soon. If you have some interesting links (brief) thoughts or quotes about our campaign, please tweet them yourself or, if utterly clueless, send them to Kathryn (maximum 140 characters including spaces) and she will put them out into the twittersphere for you.

[info@catholic-womens-ordination.org.uk](mailto:info@catholic-womens-ordination.org.uk)

## **Update from Facebook**

We now have 260 followers from across the globe. Most of our followers are from the USA 107 with 86 from the UK.

We have been supporting the Women's Bishop agenda recently and an online campaign via the guardian to get signatures to support Women Bishops and put pressure on the Synod.

We have also been posting on other websites including the Catholic Herald, asking the Archbishop which way will he be voting.

All good fun.

*Catherine W*

## Comment sent via our website

In the exchanges about female clergy, and the question of potential parity, I have not heard what seems to me to be the most obvious argument, which can both explain the absence of women among the twelve apostles and justify complete parity now.

Please excuse me if I seem to be pointing out the obvious (and, of course, consult someone such as an anthropologist), but I don't hear that it has been considered. I'm still hearing the old line, that Jesus did not choose women and therefore any further thinking is forbidden, or irrelevant.

One very good reason why Jesus chose only men might be a combination of biology and maths, and it runs like this: For the survival and functioning of a small population, I think the gender-balance must consist of *at least* 50% female. In a society strictly monogamous, without any extra-marital births, 50% will probably not be enough to avoid a significant decline.

Jesus knew very well that what he was asking the apostles to do was difficult and dangerous, putting them at risk of imprisonment, torture and death. The traveling alone would be enough of a problem.

How much respect and support would he have received if he had been willing to put women at risk? It is a matter not of politics, but of biology and maths; a small population simply cannot afford the risk.

The world is different now; population numbers have grown to levels which would have been unimaginable then, and in large parts of the world the risks of Christianity simply are not what they were. I'm perfectly aware that that last point is far from being true everywhere, but there can be some choice about level of risk.

It may be that these points have been carefully considered and adequately answered but I have not heard them. On the other hand, I am still hearing arguments that amount to something little better than "*Compu'er sez no.*" (ref: David Walliams, *Little Britain*, BBC comedy)

*H J T (Ms)*

HAT TERRIFIES  
RELIGIOUS EXTREMISTS  
LIKE the TALIBAN  
IS NOT AMERICAN  
TANKS or BOMBS  
or BULLETS..



IT'S A  
GIRL  
WITH A  
BOOK.

I know God won't give me anything I can't handle.

Girls with books shouldn't ignite fear or hate in anyone.

Committing a sin is bad, but trying to justify your sin is much worse.

I don't mind if I have to sit on the floor at school. All I want is education.

If this new generation is not given pens, they will be given guns by terrorists.

*Malala Yousafzai*

You educate a man; you educate a man.  
You educate a woman; you educate a generation.

*Brigham Young*

Join Shahida Choudhry in asking UK politicians to nominate Malala for the Nobel Peace prize in recognition of her campaign for every girl to get an education

[a petition on Change.org](#)

## Prayer Link

Wednesday between 6.00 and 7.00pm, please pray for CWO, its members and its mission.

Saturdays at noon, join with women and men all over the world to pray for the work of Women's Ordination Worldwide (WOW!)

Please take part in one or both of these prayer networks if and when you can

### *The CWO Prayer*

*Moved by a compulsion of the Holy Spirit,  
we cannot remain ignorant of this injustice in our midst.  
We long for all humanity to be acknowledged as equal,  
particularly among your community of the church,  
so we pray grieving for the lost gifts of  
so many women.*

*We ask you, God of all peoples,  
to bring insight and humility to all those in positions of dominance,  
and an understanding that the ascended Lord called us all to act  
doing Christ's work here and now.*

*We ask this of you, God our Creator,  
Jesus our Redeemer, Spirit our Sustainer*

## Websites to visit

<http://www.acalltoaction.org.uk/>

Catholics inspired by Vatican II who believe that dialogue with each other and with our bishops needs developing.

<http://www.gras.org.uk>

Group for rescinding the Act of Synod

<http://womenandthechurch.org/>

Campaign group for women's equality in the Church of England

[www.womensordination.org](http://www.womensordination.org)

More news of Rome Petition, Fr Bourgeois and many other issues

[www.churchauthority.org](http://www.churchauthority.org)

Prominent Scholars Call For Authority Reforms In The Catholic Church On The 50<sup>th</sup> Jubilee Of Vatican II. Sign the Jubilee Declaration

[www.ccc4vat2.org.uk/cc](http://www.ccc4vat2.org.uk/cc)

Catholics for a Changing Church

<http://lgcm.org.uk/>

Lesbian and Gay Christians

[www.womenwordspirit.org](http://www.womenwordspirit.org)

Women Word Spirit

[www.womenpriests.org](http://www.womenpriests.org).

Sign up for their regular newsletter

<http://ncronline3.org/drupal/>

National Catholic Reporter

<http://christianfeministnetwork.com/>

Christian Feminist Network - exploring and connecting faith and feminism

[www.spirituschristi.org](http://www.spirituschristi.org)

A truly inclusive Catholic Church

<http://www.stcuthbertshouse.co.uk/expliturgy/>

Rachel is a professed hermit of the Roman Catholic Diocese of Nottingham. She sent this link to an experimentally inclusive version of the new liturgy. This is an (unauthorised) work in progress and she would welcome any feedback or ideas to improve it.

## ***How Survivors of Abuse Relate to God* - Susan Shooter**

Grappling with theological issues raised by abuse, this book argues that the Church should be challenged, and ministered to, by survivors. Shooter brings the survivors' narratives into dialogue with the story of Job and with medieval mystic Marguerite Porete's spirituality of 'annihilation'. Appealing to Church leaders, students, practitioners and practical theologians, this book offers a creative and ethical theological enquiry as well as some spiritual anchor points for survivors.

August 2012      Hardback 20% off      ~~£50.00~~ £40.00      free P&P in the UK

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