

CWO
Challenging Institutional Sexism in the Roman Catholic Church
E-news September 2014 issue 74

Welcome to issue 74 of the e-news. Editor Pat Brown. Please visit CWO's website www.catholic-womens-ordination.org.uk This version is for non-members - some contact details are missing and some names have been abbreviated. News and previous issues can be seen there. Please send items for October e-news by 20 October. For further information about anything in this e-news where contact details are not given info@catholic-womens-ordination.org.uk Many thanks to Ruth Wood for proof reading the e-news.

Please note change of speaker for our Annual Gathering (details below) - invite friends to join us for lunch and the afternoon session.

The WOW (Women's Ordination Worldwide) Steering Committee is meeting from Thursday 25th to Sunday 28th September in Dublin. Please pray for the delegates who are planning the international conference for next September and other actions for the forthcoming year.

Sign the petition to intervene with Cardinal Müller and Archbishop Sartain and remove the unjust mandates imposed on the Leadership Conference of Women Religious (LCWR) over two years ago. <http://action.groundswell-mvmt.org/petitions/pope-francis-support-u-s-nuns-remove-the-unjust-mandate-against-lcwr>

If you haven't seen it yet (where have you been?) catch the WOC video Vatican: It's a Man's World at <http://www.womensordination.org/2014/09/05/vatican-its-a-mans-world-but-it-doesnt-have-to-be-video-ordainwomen/>

Emma Watson at the UN. A wonderful young woman
<http://www.vanityfair.com/vf-hollywood/2014/09/emma-watson-un-speech-feminism>

Synod on the family – expectations of a diocesan bishop, Johan Bonny, Bishop of Antwerp, Belgium
<http://www.associationofcatholicpriests.ie/2014/09/synod-on-the-family-expectations-of-a-diocesan-bishop/>

CWO Annual Gathering

A Foot in the Door? Women Deacons

**Saturday 4 October
11.00am – 5.00pm.**

St Nicholas of Tolentino, Bristol

10.30 arrive

11.00am – 1.00pm AGM (members only)

1.00pm – 2.00pm Lunch

2.00—5.00 pm Speaker followed by questions and discussion

Speaker - Dr Luca Badini Confalonieri

Dr Luca is the new Director of the Wijngaards Institute for Catholic Research which publishes academic research on the issues of the ordination of women, the Catholic understanding of human sexuality, Natural Law, and the exercise of authority in the Catholic Church.

We will conclude with a liturgy

Unscrew the locks from the doors!

Unscrew the doors themselves from their jambs!

Walt Whitman

A member writes

Whilst deep in prayer to Mary and reflecting upon the presentation of the Child Jesus in the temple, St Bernard asked the great lady, as such Mary was by then, "Offer your Son, sacrosanct Virgin, and present the fruit of your womb to the Lord. For our reconciliation with all, offer the heavenly victim pleasing to God" He was in effect asking her to say mass!

James Patrick Hynes

Walking Map to get you to our Annual Gathering

Bristol **TEMPLE MEADS** Station to **ST NICHOLAS OF TOLentino** Walking Route & Car Parking.

WALKING:

Leave Temple Meads station for Temple Quay, at the opposite side to ticket barriers & platform exit.

Head across Temple Quay, over the snaky silver bridge, then between the tall tower and One Glass Quay.



Walk down the short passageway between those two buildings.

Turn right, then first left into New Kingsley Rd. This becomes Horton St. Go on to the end.



At the end of Horton St, turn left into Midland Rd.

Carry on until you reach these traffic-lights & cross straight over.



You are now in Lawford St, which leads you down and right at the junction, into Lamb St.



Trot along Lamb St. and keep going, until you see the Crucifix on the stone wall ahead of you.

Welcome to St. Nicholas of Tolentino Church Hall and CWO!

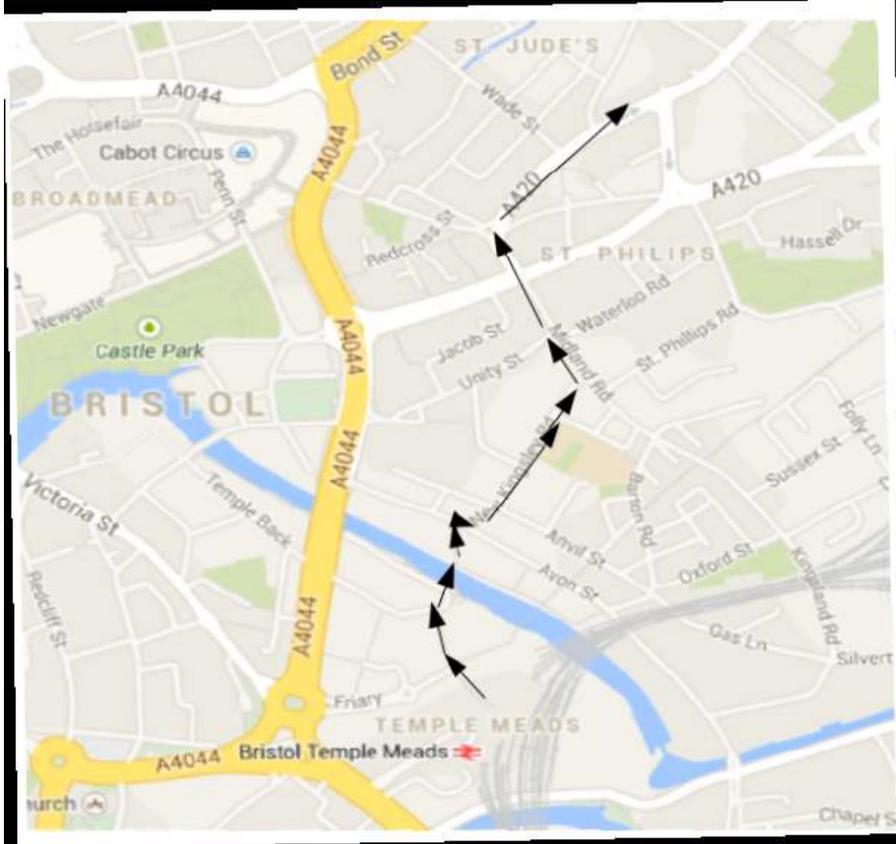
About 15 mins, normal pace.



GOING HOME:

Simply travel in reverse, looking out for the little blue signs for Temple Meads.





Car Parking

St. Nicholas has about 20 parking spaces in Pennywell Rd, in the right-hand side of this car-park. Avoid St Dunstan's Centre on the left. Look out for the CWO sign. Once parked, follow the CWO signs to the back entrance of the Church Hall.



Third WOW Conference 2015

Gender, The Gospel, and Global Justice.

18 – 20 September 2015.

Marriott Hotel

Philadelphia PA



WOW currently includes representatives from Australia, Bangladesh, Belgium, Canada, France, Germany, Great Britain, Ireland, Malta, Poland, and the United States.

Some of our longer serving members will remember being instrumental in setting up a travelling fund for previous WOW Conferences to help people from the developing world attend. We need to do this again so I am asking for anything you can spare for this fund. All contributions will be very welcome. There will be an account set up for this and I will have the details soon.

CWO has sponsored the conference, as all members of WOW will be doing but individuals can sponsor it as well. Please see WOW website for inspiration – this is being added to daily. <http://womensordinationworldwide.org/>



Here are Vivian Boyack, 91, and Alice Dubes, 90, at their wedding in Iowa.

“This is a celebration of something that should have happened a very long time ago.”

St. Teresa of Jesus (St. Teresa of Avila) and the Teresian School

Forty years before the publication of Vives' book regarding the education of Christian women, St. Teresa of Jesus (1515-1582), who like Vives was descended from marranos (T.N¹) - Teresa's maternal Grandfather moved to Toledo after an inquisitorial process which almost cost him his life- wrote Way of Perfection (1589). Written before 1567, this work (as was the case with the writings of Isabel de Villenas and Moderata Fonte) was not published until after her death, prior to censorship which removed, in some editions, the critical passage cited in chapter II. (T.N²)

In 1970, Pope Paul VI proclaimed St. Teresa – together with St. Catherine of Siena- a doctor of the Church. It was the first time that the Catholic Church recognised, officially, that God can give women the gift of theological teaching for the good of the whole Church. It has been forty years since then. However, even today, the liturgical readings of Common that are usually said on the feast day of St. Teresa - as well as on the feast day of other women declared as Doctors of the Church, like St. Catherine of Siena in 1970 and St. Teresa of Lisieux 1977 - are those of Virgins and not of Doctors.

The Entrance Antiphon for the Common of Doctors reads: «The mouth of the just man utters wisdom, and his tongue speaks what is right», or «The Lord opened his mouth in the assembly, and filled him with the spirit of wisdom and understanding, and clothed him in a robe of glory». Another one reads: «The mouth of the just man speaks with wisdom, his tongue speaks righteousness because he carries the Law of his God in his heart.» (Psalm 36, 30-31.) On the other hand, the Entrance Antiphon for the Common of Virgins reads: «God is with her, she will not tremble. God protects her with His gaze.» (Psalm 45), or: "Here is a wise and faithful virgin who went with lighted lamp to meet her Lord». Another one says: «Let us rejoice and shout for joy, because the Lord of all things has favoured this holy and glorious virgin with his love». Moreover: «Come, bride of Christ, and receive the crown, which the Lord has prepared for you for ever» And, finally: «Let virgins praise the name of the Lord, for his name alone is supreme; its majesty outshines both earth and heaven» (Psalm 148, 12-13), (T.N³).

Mouth, wisdom, tongue, righteousness, assembly, word, knowledge, honour, what is righteous, heart and law are the words and expressions associated with doctors (males). Being protected, gazed upon, accompanied, not succumbing, being wise and prudent, going to the encounter with Christ, keeping the lamp lit, being celebrated, loved, holiness, glory, bride of Christ, crown, worship to God are the words and expressions associated with virgins (women).

St. Teresa of Jesus (St. Teresa of Avila) and the Teresian School (contd)

St. Teresa's writings make very clear her full awareness of the problem of women, such as is defined by present day feminism:

- a. Preponderant social, cultural and religious systems limit women to the private environment and make it difficult for them or impede them from accessing public spaces;
- b. This goes against the will of many women and their gifts and natural inclinations and this is, therefore, immoral;
- c. This is a disadvantage for the whole of society, and
- d. God does not want or bless this, regardless of how much his official representatives on Earth preach it.

St. Teresa loved women, believed in them and their capabilities and knew how to create ties of solidarity and complicity which went beyond her death. The writings of her Carmelite disciples express a profound experience of God and a freedom of experience of God worthy of their teacher. The Blessed Ana de San Bartolome (1549-1626), personal secretary of St. Teresa for 10 years, and her direct assistant at the time of her death- St. Teresa died inclining her head in Blessed Ana's hands- explains that when she was only nine years old and still illiterate (Blessed Ana only learned to read and write when she entered Carmel) she was left profoundly disappointed at the poor quality of the homily given by a Bishop who had gone to her town to preach and she felt in the innermost part of her being that, had she been allowed to do it, she would have done it better:

«A great preacher had come there [...]. I went with a great desire to hear him say great things [...] and the poor man hardly said anything I liked [...] And I said: I cry because this Priest has not preached well [...] If I were able to preach I would do it better than what I have heard»¹

Ana de San Bartolome, founder and Prioress of the Carmelite Monastery at Amberes - where she lived until she was seventy seven years of age and where she merited the veneration of all who knew her- expressed, without knowing it, the same call and the same wish that during those same years drove many devout women from the reformed territories to speak up in the assemblies of the Church and to preach the word of God, with diverse outcomes, as we will see, depending on the place. In the Spain of the Counter-Reformation, Isabel de Jesus (1586-1648), before becoming an Augustinian nun, also felt that God wanted her to become a preacher:

«One day the Lord commanded me to preach [...] but I have this habit of first asking the confessors for their opinion to avoid making a mistake [...] My confessor replied that God only commanded men to preach»²

St. Teresa of Jesus (St. Teresa of Avila) and the Teresian School (contd)

St. Teresa had burnt, by order of her confessor, a commentary to «Song of Songs» and one of the more literate and gifted of her students, the Trinitarian nun Marcela de San Felix, daughter of Lope de Vega (T.N.4), burned, for the same reason, four of her own five manuscripts. During the XIX century, some passages of the only surviving manuscript were also censured: this consists of about 500 pages and contains the exemplary life of a nun, written in an ironic style; different poems and theatre pieces. As we have seen in the Vives case, and also as will be shown in the case of Maria de Agreda, which we will see next, the danger of the Inquisition was very real. St Teresa and various of her students were accused and imprisoned for varying periods of time, as a consequence of their ideas. This explains the expression attributed to St. Teresa «Better an intelligent confessor than a saintly one», and it also justifies the strategies of Blessed Ana and the Prioress Maria de San Jose:

«I do not say anything to the other priests, since they like each other more than us [...] Burn this one, so that no one sees it [...] These things [are] just for us.»³
«It is also of interest to women, as to men, to bring to memory the virtues and good deeds of their mothers and women teachers, of things that are only known by those women who relate them and which are necessarily hidden from the men [...] that if they were written by men, as when writing and referring to women's worth and virtue, we tend to be suspicious of them and, at times, they will hurt us»⁴

Maria de San Jose (1548-1603) had met St. Teresa when she was fourteen years old and Teresa forty seven, when she had already started her reform. Maria became a Carmelite at twenty two. Among other posts she held, she was a Prioress-founder of the Monastery of Seville, where she lived alongside Teresa for a year. Sixty four letters written by Teresa to Maria de San Jose, which have been kept, reveal the high esteem and respect that Teresa had for her. In the same manner that her teacher, Maria was repeatedly falsely accused and imprisoned – after the death of St. Teresa and the expulsion of Gracian - as much by the Calced Carmelite as by the Discalced followers of Doria (first Vicar-General of the Discalced Carmelites after they were declared an independent order in 1573). Maria de San Jose died at fifty five years of age, prisoner of the Discalced Friars, in an isolated house, away from her community for having defended the Constitutions of St. Teresa against the reforms introduced to them by Doria. These reforms, contrary to the spirit of St. Teresa, prescribe that:

- a. nuns cannot choose or dismiss their confessor;
- b. they cannot have communal recreation;
- c. they must pray according to a pre-established canon and not with the freedom resulting from their own experience and feelings; and
- d. the Prioress must cease to exercise spiritual teaching functions and must limit herself to being a delegate of the spiritual priest assigned to the monastery.

St. Teresa of Jesus (St. Teresa of Avila) and the Teresian School (contd)

The reforms of Doria prevailed over the text and will of the founder, with the result that the Constitutions of St. Teresa were modified, in some of their essential elements, only twenty years after her death.

1. ANA DE SAN BARTOLOME, *Obras Completas (Complete Works)*, ed. Julia Urkisa, vol.I, Edizioni Teresianum, Roma, 1981-85, pp. 294-295.
2. *Vida de la Venerable Madre Isabel de Jesus, recoleta Agustina en el Convento de san Juan Bautista de la villa de Arenas. Dictada por ella misma y añadido lo que falta de su dichosa muerte, (The Life of Venerable Madre Isabel de Jesus, Augustinian Recollect nun at the Convent of John the Baptist in the town of Arenas. Dictated by herself plus what was added of her joyous death, Francisco Sanz, Madrid, 1671, p.73.*
3. ANA DE SAN BARTOLOME, *Obras Completas (Complete Works)*, vol II, pp. 658-659.
4. MARIA DE SAN JOSE, *Libro de recreaciones (Book of Recreation)*, cited by Electa ARENAL and Stacey SCHLAU, «Leyendo yo y escribiendo ella (I reading and she writing»: *The convent as intellectual community (1989)*», *Letras Femeninas*, vol. 32, num. I (summer of 2006), p.134

Translator Notes

1. Jewish converts who secretly continued being faithful to their
2. The following passage appears at the end of chapter II and it is taken from St. Teresa's book, *The Way of Perfection*. (With the exception of the first line, this translation was made by E.Allison Peers, from *The Critical Edition of P. Silverio de Santa Teresa*, C.D. Scanned by Harry Plantinga, 1995, from the Image Books edition, 1964, ISB 0-385-06539. *This e-text is in the public domain* www.ourladywarriors/saints/wayperf.htm#chap5

"Is it not enough Lord that the world has us enclosed and inhabilitated so that we can do nothing in public that is of any use to Thee, nor dare we speak of some of the truths over which we weep in secret lest Thou shouldst not hear this our just petition. Yet, Lord I cannot believe this of Thy goodness and righteousness, for Thou art a righteous Judge, not like judges in the world, who, being, after all, men and sons of Adam, refuse to consider any woman's virtue as above suspicion. Yes, my King, but the day will come when all will be known. I am not speaking on my own account, for the whole world is already aware of my wickedness, and I am glad that it should become known; but, when I see what the times are like, I feel it is not right to repel spirits which are virtuous and brave, even though they be the spirits of women.

Chapter VII from Teresa Forcades, *La Teologia Feminista en la Historia, (Feminist Theology in History)*, Fragmenta Editorial, 2007, pp.71-78. Tranlated by Ines P

Chester Theological Society 2014-15

7:30pm, Thursday 16th October - Hollybank House, University of Chester Conceiving Jesus: Re-examining Jesus' Conception in Canon, Christology and Creed

Professor Andrew Lincoln - University of Gloucestershire

For many Christians the belief that Jesus was conceived without a human father appears to be demanded by Scripture and creed but causes difficulty in the light of knowledge of ancient parallels about the conception of great figures and of modern biology. The lecture will survey some of the range of issues involved in attempting to negotiate confessional belief and critical enquiry on this topic. Does the New Testament contain other perspectives on Jesus' conception? Why did the virginal conception tradition become dominant and why has it become problematic? What are the implications for the orthodox view of the relation between Jesus' humanity and divinity and for saying the creed if one holds that in all probability Jesus did have a biological human father?

Andrew Lincoln is Professor of New Testament at the University of Gloucestershire. Among his publications are *Ephesians* (Word Biblical Commentary, 1990); *Colossians* (New Interpreter's Bible Vol. XI, 2000); *Truth on Trial: the Lawsuit Motif in the Fourth Gospel* (Hendrickson, 2000); *The Gospel according to St. John* (Black NT Commentaries, Continuum, 2005) and *Hebrews: a Guide* (T. & T. Clark International, 2006). Most recently he has co-edited *The Bible and Spirituality: Exploratory Essays in Reading Scripture Spiritually* (Cascade, Wipf & Stock, 2013) and written *Born of a Virgin? Reconceiving Jesus in the Bible, Tradition and Theology* (SPCK/Eerdmans, 2013).

Admission at the door: £3.00 (Students: £1.00) Wine and Refreshments

2:00pm, Saturday 7th February 2015 - The Nave, Chester Cathedral

Whatever Happened to the Laity?

Professor Elaine Graham - Canon Theologian at Chester Cathedral ANNUAL CATHEDRAL LECTURE

In the first of her annual lectures as Canon Theologian, Professor Graham will address the role of lay people in the Church. Fifty years after the Second Vatican Council, which emphasised the secular calling of the laity as the embodiment of the Church in the world, are we any closer to really affirming the priesthood of all believers, or does the Church remain largely clericalised in its understanding of ministry? This lecture will survey some of the main thinking over recent years across the denominations regarding the relationship between ordained and lay ministry, and consider what the future prospects may be for the laity in Church and society.

Chester Theological Society 2014-15 (continued)

Elaine Graham, appointed the Samuel Ferguson Professor of Social and Pastoral Theology at the University of Manchester, joined the University of Chester in 2009 where she is the Grosvenor Research Professor of Practical Theology. Her publications include: *Theological Reflection: Methods* (SCM 2005), with Heather Walton and Frances Ward; *Words made Flesh: Writings in Pastoral and Practical Theology* (SCM 2009) and *Between a Rock and a Hard Place: Public Theology in a Post-Secular Age* (SCM 2013).

She is a former president of the International Academy of Practical Theology, a member of the BBC Standing Conference on Religion and Belief, an occasional broadcaster and a contributor to the *Church Times*.

Admission Free

7:30pm, Tuesday 10th March - The Nave, Chester Cathedral

"For the Honour of God and for the Reform of our Realm": Magna Carta, Church and State, 1215-2015

The Revd Robin Griffiths - Master of Temple Church

King John sealed *Magna Carta* 'from reverence for God and for the salvation of our soul and those of all our ancestors and heirs, for the honour of God and the exaltation of Holy Church and the reform of our realm'. His advisors included two archbishops, seven bishops and the Master of the Temple. The Charter challenges today's faith communities to examine the part they might play in the development of a liberal democracy. The landscape has changed beyond recognition, from the universality of the 'English Church' in 1215 to the religious diversity and multi-culturalism of the 21st century; but 'the honour of God and reform of the realm' are still close to the heart of every religious community.

Robin Griffith-Jones has been 'the Reverend and Valiant Master of the Temple' at the Temple Church since 1999. The Temple was King John's London headquarters and the setting for vital negotiations, 1214-5. He is also Senior Lecturer in Theology at King's College London. Writings on the New Testament and early Christianity include *The Four Witnesses* (2000), *The Gospel according to Paul* (2004) and *Mary Magdalene* (2008). Fostering the Temple's natural interest in law and religion resulted in *Islam and English Law: Rights, Responsibilities and the Place of Sharia* (editor & co-author, 2013) and *Magna Carta, Religion and the Rule of Law* (co-editor & co-author, 2014).

Admission at the door: £3.00 (Students: £1.00)

Chester Theological Society 2014-15 (continued)

7:30pm, Friday 1st May – Binks Lecture Theatre, University of Chester **Pope Francis and the Future of Catholic Social Thinking**

Paul Vallely CMG FRSA - Inaugural Lecture as Visiting Professor

Pope Francis has issued some powerful condemnations of the operations of the contemporary global economy. He has called for “a poor Church, for the poor”. But do his trenchant criticisms merely reiterate the critique of “savage capitalism” developed by Catholic Social Teaching throughout the 20th Century? Or is he developing that teaching in new Ways?

Paul Vallely CMG FRSA is a writer, broadcaster and consultant on international development and business ethics. He is Visiting Professor in Public Ethics and Media at the University of Chester and Senior Research Fellow at the Brooks World Poverty Institute at the University of Manchester. He was co-author of the report of Tony Blair’s Commission for Africa (2004-5). He writes regularly in *The Independent on Sunday*, *Guardian* and *New York Times*, is a director of *The Tablet* and a columnist for the *Church Times*. His publications include *The New Politics: Catholic Social Teaching for the 21st century*, (SCM 1999) and *Catholic Social Teaching and the Big Society* (CBCEW 2011). *Pope Francis – Untying the Knots* (Bloomsbury 2013)

Admission at the door: £3.00 (Students: £1.00) Wine and Refreshments

Symposium on Natural Law and Conscience Saturday 20 September 2014 Digby Stuart Chapel, Digby Stuart College, University of Roehampton, SW15 5PH, UK.

Speakers:

Prof Tina Beattie, Professor of Catholic Studies at the University of Roehampton, London, UK and Director of the Digby Stuart Research Centre for Religion, Society and Human Flourishing.

Prof Jan Jans, Professor of Ethics at Tilburg School of Humanities, the Netherlands.

Prof Michael Lawler, Dean Emeritus of the Graduate School at Creighton University and Professor Emeritus of Catholic Theology at Creighton University Nebraska USA.

Prof Todd Salzman, Professor of Ethics at Creighton University, Nebraska USA

Dr Luca Badini Confalonieri, School of Education, University of Birmingham, UK.

More information, including online registration, can be found on this event on http://www.natural-law-and-conscience.org/events/coll_roehampton.asp

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
Tissa Balasuriya
Jack Sutcliffe
Pat Regini
Mary Ann Schoettly

Pray for us



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 (apologies for smaller print – that’s to fit them in!)

<http://www.womensordination.org/>

News of Fr Bourgeois and many other issues

<http://www.johnwijngaards.org/>

All previous housetop websites can be reached via this address

<http://www.catholicchurchreform.com/>

A global network seeking renewal of the Church

<http://womenandthechurch.org/>

Campaign for women’s equality in Church of England

<http://ncronline.org/>

National Catholic Reporter

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

Catholics inspired by Vatican II.

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

Group for rescinding the Act of Synod

www.we-are-church.org.uk

We Are Church in the UK is a call to recognise that all the Baptised, are part of the Church.

<http://www.ccc4vat2.org.uk>

Catholics for a Changing Church

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

Campaigns against and challenges homophobia and transphobia, especially within the Church and faith based organisations, as well as working to create and praying for an inclusive church.

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

Proclaims the gospel of our Lord Jesus Christ so as to sustain and increase Christian belief among homosexual men and women. They offer pastoral support for LGBT Catholics friends and families Sign up for quarterly newsletter

<http://82.70.116.125/index.html>

Women Word Spirit

<http://christianfeministnetwork.com/>

Christian Feminist Network - exploring faith and feminism

<http://www.spirituschristi.org>

A truly inclusive Catholic Church

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

Rachel is a professed hermit of the R C Diocese of Nottingham.

CWO Merchandise

These items are great way to advertise CWO without costing you very much. I often see people in my rear view mirror admiring the wit of my car sticker! You can leave the pens lying around in places where it might be difficult to leave a CWO leaflet. The badges attract a lot of attention with the slogan based on the letters of ROME. We now have mugs which as well as being practical are a good way of advertising CWO. You might like to send one to your bishop!

how many unit cost total

Biro - CWO logo, website and phone no	Purple with silver lettering Black ink		0.80	
CWO rectangular badge	Purple with white lettering Renewed Ordained Ministry for Everyone		Free (except please add postage £2)	
NEW!!! Mug CWO logo website "CWO's my cup of tea"	Purple on white Buy for your office, church tea room, meeting room		4.50 each 3 for £12 10 for £35	
P & P *see below				
Donation (optional)				

PLEASE PRINT CLEARLY

Name

Delivery address

Post code

Contact email or telephone number

Send to Pat Brown, 4 West Park Gardens, Leeds, LS8 2HD

*Postage and packing (increased from last time as postal charges have gone up)

orders up to £10	4.00
orders £10 - 20	6.00
orders over £20	Free