

CWO
Challenging Institutional Sexism in the Roman Catholic Church
E-news November/December 2014 issue 76

Welcome to the edited issue 76 of the e-news for non-members. Editor Pat Brown. Please visit CWO's website www.catholic-womens-ordination.org.uk News and previous issues can be seen there. Please send items for January e-news by 20 January. 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 W for proof reading the e-news.

Happy Christmas !

Please read all the e-news – things are not necessarily in order of importance – just where they slot in.

Mary Grey spoke very inspirationally at ACTA in Liverpool about women's ordination to diaconate. This was excellent coming so closely after our Annual Gathering speaker.

You can hear the talk via the ACTA website – link on page 5

Myra Poole went to a viewing of the film **Stations of the Cross** last Monday and was interviewed yesterday on London Live. You can see the interview here but don't know how long that link will be live <http://www.londonlive.co.uk/news/2014-11-28/religious-extremism-in-the-city>

Mark Kermode reviewed it this morning and Francine Stock reviewed it in the Tablet. I saw it a couple of weeks ago in the Leeds Film festival. It's now on general release so try to catch it.

It would be great to get pieces for e-news from a few more people. **Short** pieces are especially welcome. So - please can we have some new names in the New Year. Other members would love to hear about anything you're doing in your parish or communities. Also any ideas about liturgy or prayers you've come across.

Oh Little Town of Bethlehem How Still We see Thee Lie



Links

The very idea!

<http://feministing.com/2014/11/17/catholic-church-says-having-to-defend-itself-against-discrimination-claims-is-a-violation-of-its-religious-freedom/>

Spanish priest Fr Pablo d'Ors, a consultant to the Vatican's Pontifical Council for Culture, is "absolutely" in favour of opening up the priesthood to women.

<http://www.irishtimes.com/news/world/europe/vatican-consultant-absolutely-in-favour-of-women-priests-1.1989855>

The female priest defying Catholicism for her faith

<http://www.telegraph.co.uk/news/religion/11207449/Meet-the-female-priest-defying-Catholicism-for-her-faith.html>

Una Kroll in the Guardian (Pippa's review of her book on page13)

<http://www.theguardian.com/lifeandstyle/2014/nov/17/una-kroll-nun-doctor-priest-women-interview>



This picture has been offered for sale to raise money for WOW. It is a very beautiful purple candle (very CWO!)

The measurements are 19"/48.5mm X 23"/58.5mm with a light coloured wooden frame. It is ready to hang.

Please email offers for this picture to info@catholic-womens-ordination.org.uk



93-year-old former British secret agent Phyllis Doyle will today receive France's highest award for bravery after she parachuted behind enemy lines in preparation for D-Day!

Pippa, as Mrs Doyle is known to her friends, will be awarded the Legion of Honour in recognition of her courage during the D-Day landings. In the weeks leading up to D-Day, Pippa, then aged 23, sent 135 secret messages to British military personnel.

She assumed the identity of a poor 14-year-old French girl to make the Germans less suspicious. She used bicycles to tour the area, passing information through coded messages.

The messages would take half an hour to send and the Germans an hour and a half to trace the signal. She would have just enough time to send her message and move on before being discovered.

"I only told my children about my past 15 years ago, they insisted I send off for my medals. So I did."

Third WOW Conference 2015

Gender, The Gospel, and Global Justice.

18 – 20 September 2015

Marriott Hotel
Philadelphia PA



<http://womensordinationworldwide.org/wow-2015-conference/>

Will you be there?

Speakers include Teresa Focades, Tina Beattie, Sr Mary John Manzanan, Dr. Mary Hunt, Dr. Elizabeth Schussler Fiorenza, Barbara Blaine, Kristina Keneally, Ursula King, Sister Genny Dunnay, Sister Christine Fernando, Christina Rees

Priest panel includes Paul Collins and Roy Bourgeois

You can Google to find out about speakers but I'll try to provide a bit of info each month. You can see Sr Mary John Manzanan here

<https://www.youtube.com/watch?v=1UoVdAncUEc>

You can now book at

<https://www.signup4.net/public/ap.aspx?EID=WOMA18E&TID=So5TRn5cIhKViuNtnsPU1g%3d%3d>

When you book you have the opportunity to donate to help someone from the developing world to get there.

You can also donate via the website if you're not attending

<https://app.etapestry.com/onlineforms/WomensOrdinationConferenceInc/wow2015.html>

Pat Brown

Mary Grey's inspirational talk at the national ACTA Conference at Liverpool Hope University, 25 October 2014

This and all talks at <http://www.acalltoaction.org.uk/>

Olive P writes:-

Professor Mary Grey's talk was a wonderful encapsulation of historical and theological aspects. Delivered with passion, and condemning strongly the Church's embedded sexist mores, yet also with gentle understanding for those who maintain the barriers, she carried the whole meeting with her. Another participant said to me afterwards he had had no idea of the "ridiculous" ban imposed on speaking of the issue. Although this no longer has quite its original hold, Mary Grey showed great courage in breaking through with such clarity and commitment.

I was impressed by her vision of widening the scope of the ordained diaconate to embrace chaplaincy and pastoral roles already being carried out by women and men. The last thing supporters of women's ordination want, she said, is the reinforcement of clericalisation. There was tremendous applause at the end of her talk which secured women's ordination to the raft of issues ACTA is seeking to forward in creating opportunities for open and profound dialogue between all members of the Church.

Sue W writes:-

Mary made it very clear that women should now be made deacons as the church implodes in this country with communities being lost with the closure of parishes as we face a 'Eucharistic famine'.

Mary stated that misogyny and the systemic violence against women should be at the heart of the agenda for reform and should be a centrality of the church's concern. One woman theologian she quoted saw clericalism like 'leprosy in the church'. We need a more listening culture with the honouring of grassroots movements. 'We must be the change we work for', Mary proclaimed.

Mary asked from where will come healing and reconciliation. There is a need for contemplation and listening to the spirit where the church can be a community of nurture and transformation. 'Evangelii Gaudium', which Pope Francis has so inspiringly written, does contain some very important insights, Mary pointed out.

Mary Grey's inspirational talk at the national ACTA Conference at Liverpool Hope University, 25 October 2014 (continued)

Sue W's comments continued:-

Francis calls for a church taking risks, although when it comes to women this does not seem to apply. There need to be pathways to a transformed church. Yet with all this, we are faced with women's lost gifts where the theological insights of women are opposed and excluded. Sister Elizabeth Johnson, for example, has been questioned by the CDF although she has written most powerfully and inspiringly 'In Quest for the Living God' among other books.

Like St. Catherine of Siena we should be silent no longer if we are to bring justice from alienation and repair the world in which we live. The restoration of women to the diaconate could so enrich the church as it can draw on all of women's experiences, especially those in hospitals and prisons and zones of conflict.

Let us hope and pray that these male bastions may fall very soon and do try to access the link to Mary Grey's talk as it is so inspiring.



Book Review-from the perspective of CWO

Mary T. Malone 'The Elephant in the Church': A Woman's Tract For Our Times: the Columba Press, Ireland, 2014

Mary Malone retired home to Ireland in 1997 after almost a 40 year academic life in Canada. She has long been accepted as one of our leading women academic historians as her three volumes of 'Women and Christianity' from earliest times gives witness. Mary acknowledges the purpose of this book is to write a popular version of her historical research in an easily readable form minus academic footnotes. She catches the imagination of the reader by the unusual title of this book and names all women as 'elephants in the room' or as Mrs. Elephant as she refers to herself i.e. uncomfortable misfits in the all male version of Christianity, visual in an all male priesthood and in male theologies, summed up by the image of an all male Trinity.

This book comes out of a maturing of Mary's awareness that all hierarchical power, is abusive' and the thesis of her book is that Christianity will disappear unless it includes women's experience throughout history. Mary's main aim is not to be just a negative critic of all male misogynist churches and Christianity, but to concentrate on the alternative women's tradition that has been there from the beginning in scripture and history. The male and female traditions have evolved on parallel lines due to cultural conditioning which have built up deep prejudices and fear against the gifts of all women. She gives examples from St Augustine, St. Thomas Aquinas and others. The quest of the 21st century is to find points where the two can converge that will lead us all to a greater sense of Christian wholeness.

A developing gender consciousness has gathered momentum, since the 18th century French Revolution, at least in the West, when women realised they were not included in the clarion call of the Revolution of 'Liberty, Equality and Fraternity'. This caused not only waves in the secular sphere but also in the religious sphere. The hidden tradition on women began to be unearthed by women scholars as the chapter headings in this book illustrate in topics including women in scripture, in 4th century monasticism, medieval women, the Beguines, Lone mystics, women and Missions, Marian influence, Vatican II and future church.

Many of the ideas in this book will not be foreign to members of CWO but many will unearth at a deeper level the basis for the many myths that have been promulgated on women, and how the Church has used its ideas on Mary to keep women in their place, particularly through on its emphasis on the virginity of Mary, and the horror of accepting women as fully sexual human beings.

Mary T. Malone 'The Elephant in the Church': A Woman's Tract For Our Times: the Columba Press, Ireland, 2014 (continued)

In the process of historically highlighting gender differences, spirituality and mysticism pervades every chapter. For example in her chapter on Women and Missions (pp.113-133) Mary writes on the difference between male and female mystics and that women mystics do not fill the three stage male model of *purgation, illumination, union* because women mystics give witness to how women experience God in a more incarnational direct way summed up in the following words: 'women's spiritual journey speaks of no experience of a gap between God and the human, but a sense that from time eternal God was present and already loving and acting in a person's life' (p. 61).

However, in this chapter Mary does not neglect the great male spiritual directors who assisted some of our greatest creative saints of the 16th and 17th century e.g. Teresa of Avila and John of the Cross, Vincent de Paul and Louise de Marillac and Francis de Sales and Jeanne de Chantal. Before this time women were only listened to by the Church if they had powerful visions e.g. Hildegard of Bingen (1098-1179) and the medieval women mystics. By the 16th century, however, they had also to be supported by a sympathetic male spiritual director. Mary covers a vast sweep of history in 171 pages which only someone with a firm grasp of her subject can do. She makes the reader want to find out more by reading and discussion. I highly recommend this book for all in CWO and others who are becoming aware of the imbalance in Christianity as it is now portrayed. It is essential to read the Introduction and the first chapter; after that we can dive into any chapter that draws our attention. This book is worth CWO taking for discussion chapter by chapter in all our groups, and any other you may belong to. Mary has intertwined theology, spirituality and mysticism taking us back to spiritual theology from which everything we have experienced of God proceeds. It will give us all a deeper insight into our own spirituality by reflecting on the past and since the book is just under £10 it is affordable enough to buy.

Myra Poole



CWO Retreat 2015

This is for all CWO members.

Noddfa is a lovely place. It would be good if more people could make it next year.



Some of those on the retreat offer various activities or reflections but no-one has to do anything. You will enjoy beautiful calm surroundings and have the most wonderful food.

You can take yourself off to the sea for a paddle, climb a mountain, read a book or just be still in a quiet, beautiful place.

If you are a CWO member, you will have received a video showing one of our members with lovely views of the sea and beach.

Please think about booking soon. The dates are:-

Friday 31 July to Sunday 2 August 2015.

Cost will be £100 per person

You can stay for extra nights either before or after the weekend if you wish.

Noddfa means refuge a place of welcome and peace a place where you can regain energy.

<http://noddfa.org.uk/old.htm>

The Height of Women's Literary Activity in the XVII Century - a further chapter translated from Teresa Focades book, *La Teología Feminista en la Historia, (Feminist Theology in History)*, Fragmenta Editorial, 2007, pp.79-82. Chapter VIII - Maria Jesus de Agreda and the Subjectivity of Mary of Nazaret

The consequences of the imposition of confessors over the lives and theological writings of nuns are illustrated by the case of Sister Maria de Jesus de Agreda (1602-1665), also known as "The St. Teresa of the Baroque", "the Venerable of Soria" or "The Blue Lady." From the age of 25 to her death, Maria de Agreda was Abbess of the Clarisses' convent which her mother had founded in the family home, together with her two daughters, Maria's aunt, her cousins and some devout women from the town, while at the same time Maria's father, his two sons, her uncle and her male cousins became Franciscans. Maria de Jesus had been confirmed at the age of four by the Bishop Diego de Yepes, biographer and last confessor of St. Teresa. Like St. Teresa and Luis Vives, Maria de Agreda also came from a family of converted Jews.

The first version of her work "Mistica Ciudad de Dios" (God's Mystic City, published after her death in 1670 because of the censorship of her male tutors) was written in her youth on the order of her confessor. After a few years she, herself, burnt this writing in its entirety under the direction of another confessor who was convinced that God could not have chosen a woman for such an important job. Later, her first confessor ordered her to write it again. She did so and, this time, the eight volumes of this work ended up before the Inquisition, where it was condemned and included in the Index because of its excessive Marianism. In these writings the Venerable of Soria gives a theological basis to the dogma of the Immaculate Conception, which at the time had not yet been officially proclaimed as dogma by the Catholic Church, and which had powerful detractors such as the French Bishop Bossuet (the proclamation of the dogma of the Immaculate Conception dates from 1854)

Maria de Agreda's writings also present the doctrine of the Virgin as co-redeemer (a doctrine more recently developed by Pope John Paul II) and co-founder of the Church. In this work of apparent ingenuousness which offered a great breath of fresh air, the Virgin explains her experiences and her relationship to Jesus, including her experience of giving birth to him. The account puts Mary's subjectivity, thoughts and feelings at the forefront and provokes theological questions and issues rarely discussed until then. In these writings, the Virgin refers to Jesus as "The Son of God and mine", a unique Christological title which reflects in a precise and historically adequate manner the dual nature of Christ as defined by the Council of Calcedonia (450).

Chapter VIII - Maria Jesus de Agreda and the Subjectivity of Mary of Nazaret (continued)

Despite the formal condemnation of the Inquisition, permission was granted in the XVIII century to print the work in Spain, thanks to the continued insistence of King Philip IV, who, as was the case with his successors, had the Abbess de Agreda as an adviser. Eight more editions of this work were printed.

The friendship between Philip IV and Maria de Agreda lasted for over 22 years, from the time the King wished to go meet her at her monastery, until her death. Their correspondence consists of more than six hundred private letters which, apart from dealing with theological matters, also deal with the organization of the State and political strategy.

Their friendship was crucial in saving Maria de Agreda's life in 1650, year in which the inquisitors ordered the Abbess to be taken from her bed, where she lay ill, to be imprisoned on account of the phenomenon of levitation and bi-location attributed to her by others. It was asserted that she had been seen in New Mexico distributing rosaries among the Xuman Indians and that she had made more than five hundred trips in one year. From this come the names of "The Blue Lady" or "The Blue Nun", as she is still remembered today in Texas and Lower California.

Father Alonso de Benavides had written a historical account of these apparitions in 1630 and, in 1631, had travelled to Spain to directly interview "The Blue Lady" in her monastery.

Before the Inquisition, Maria de Agreda declared simply that she had always wanted to become a missionary in New Mexico, but that as women were not allowed, God must have sent an angel in her place.

Apart from "God's Magic City" and the letters to Philip IV, Maria de Agreda's writings include "Escala Para Subir a la Perfeccion" (A Step to Climb to Perfection), "Ejercicio Cotidiano" (Daily Exercise), "Ejercicios Espirituales" (Spiritual Exercises) and "Leyes de la Esposa" (The Wife's Laws).

Translation by Ines P

Call For Papers - Translating Christianity: *Word, Image, Sound & Object in the Circulation of the Sacred from the Birth of Christ until the present day*
28-30 July 2015, Humanities Research Centre, University of York

Christianity today is a religion of over 2,000 language groups in the world. Moreover, more people pray and worship in more languages in Christianity than in any other religion and it has been the impulse behind the creation of more dictionaries and grammars of the world's languages than any other force in history. Behind this lies the fact that Christianity is a translated religion without a revealed language. Translation is its second nature: 'the Church's birthmark as well as its missionary benchmark' in the words of Lamin Sanneh. Accordingly, the transformation of Christianity into a world faith is the direct result of 'the triumph of its translatability'. However, Christianity is also a translated religion in a very different sense. For much of its history (and in the majority of its variants), its ritual practice has been predicated upon the translation of material objects - relics. Their movement in time and space has traced shifting lines of power and influence in illuminating ways, as well as making a significant contribution to the eventual global spread of Christianity. In turn, missions have been the spur to what, cumulatively speaking, must be the greatest campaign of cultural translation (and description) ever attempted, which even its not infrequent blunders and tragic misunderstandings cannot gainsay. Finally, translation can be understood not only linguistically and physically but also metaphorically, as in the case of the handing on of authority from one place or person to another. This theme and plenary speakers have therefore been chosen with the intention that they might encourage papers which address the issues raised by:

- the challenge of translating or editing scripture, catechisms and related literature from one language to another (to be sung and spoken as well as read)
- the quest for linguistic common ground (by means, for example, of 'Jesuit Slovak' or of other so-called 'general languages' such as Quechua in Latin America).
- relics, (their discovery, identification, transportation, collection, display and reception)
- the translation of the Christian message as shaped and impacted by various media: from papyrus to the pdf via print and the print/woodcut as well as painting, sculpture and architecture
- missionary narratives as history, hagiography and ethnography
- the challenges of attempting religious dialogue and mediation
- the construction (and deconstruction) of textual canons
- the emergence and practice of vernacular worship.

Confirmed plenary speakers (to date): Joel Cabrita (Cambridge) for the Winter Conference, Simon Ditchfield (York), James Grayson (Sheffield, emeritus), Anne Lester (Colorado at Boulder), Joan-Pau Rubiés (ICREA, Barcelona) all for the Summer Conference; Simon Ditchfield (incoming President)

For more information: <http://www.history.ac.uk/ehsoc/content/ehs-theme-2015-16-translating-christianity>

Review of Una Kroll's book *Bread Not Stones: The Autobiography of an Eventful Life*. It is published by Christian Alternative Books 2014, an imprint of John Hunt Publishing Ltd., Hampshire. ISBN 978 1 78279 804 0 Price is £9.99

I think this is a very important book for CWO members to read. Below is the review I submitted for her book and which is published at the front.

Una Kroll has written her interesting autobiography with an openness and clarity that manages to explore deep theological truths and complex experiences in a way that is understandable, engaging and encourages useful reflection. She uses her own experiences, and those of others, to explore the changes of direction in her work and life as wife, mother, doctor and priest and to explain candidly where she is now. This is, she says, as she approaches the end of her life. Of particular interest to me was how she transformed past wounds into a creative present, particularly her experience as a campaigner for women's ministry in the Anglican Church, and justice in institutional Christianity. Now she has discovered an understanding and partnership with those with whom she disagrees. Her writing about Unconditional Creative Love is inspirational and illustrates convincingly how transformation happens and now she can work with, and understand, those opposed to her views, if their work is "pointing to love." This is helpful for those engaged in prophetic and potentially confrontational work in campaigning groups such as Catholic Women's Ordination (CWO) of which she and I are both members. (CWO campaigns for women's ordained ministry in a renewed Catholic Church.) Her book helps to explain how one can, with integrity, become or remain a Catholic, willingly nourished by its sacramental radical vision of love, some of its social teaching and contemplative tradition, yet seeing its institutional flaws and wishing to reform what has increasingly become more of an unresponsive, clerical, patriarchal institution. I used to listen to Una on the radio in the 1970's and came to recognise she had planted a seed which remained dormant in my own life until the 1990s. I knew she had recently become a Catholic and this book helped me, and will explain to others, why she took this step to jump "from the frying pan into the fire" for a woman seeking institutional justice for women, first in the Anglican and now the Catholic Church.

Una invited me to read a passage from her book at the Book Launch in Manchester Cathedral on November 17th 2014. Pat, Olive, Mary L and others from CWO and WATCH gatherings were there too as well as others from different areas of her life. Una asked us to have some CWO prayers and cards there as she was keen to have a CWO presence. She has been a member of CWO for a few years. I chose pp83-85 which begins to explain how she has transformed her past wounds into something positive. I know that in a campaigning group it is easy to get angry and prescriptive. A process which does not mirror the vision of an inclusive church is not healthy or creative; nor does it encourage the vision to happen and Una has found a way, which is helpful to us all. The book is well worth reading by CWO and all those who seek church renewal.

Pippa Bonner

Some reflections from the WATCH AGM

Two of us from CWO and WOW went along to this event last Saturday to what was essentially a celebration of the agreement for the Church of England to be able to ordain women as bishops. We have many friends among WATCH members so it was very good to be with them in solidarity with their cause.

The organisation called GRAS (The Group for Rescinding the Act of Synod) was closed down as they had achieved their goal. WATCH retained 9 further aims though which included monitoring the appointment of women bishops so that it actually happened and keeping a close eye on many other issues concerned with women in the Church of England. For instance, what is going to happen to the flying bishops (those bishops who will only ordain men) was discussed. In general, there was a very upbeat mood after such a long struggle.

Miriam Duignan then spoke to advertise the WOW Conference. In doing so, she quoted some of the horrors our dear Pope Francis had come out with about women. Our Anglican sisters were truly shocked, especially as Pope Francis is now so highly regarded. They could see that we have a very long way to go. Many did express concern and a willingness to support us and one member of the women clergy actually wanted to join an active group of CWO.

It was heartening to feel so supported and be with those who have in many ways achieved their aims. Christina Rees stood on a table and toasted WATCH and its future in champagne and we all participated in consuming the celebratory cake. Let us hope we will be doing that one day, but it is probably going to be those who follow on from us who will be celebrating.

The Eucharistic liturgy used very inclusive language, especially a litany from Nicola Slee's 'Praying Like a Woman' which is always very powerful. For those of us creating our own liturgies, Nicola's book is a wonderful inspiration. May we all feel inspired to go on with the struggle.

Sue W

Chester Theological Society 2014-15

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.

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 multiculturalism of the 21st century; but 'the honour of God and reform of the realm' are still close to the heart of every religious community.

Chester Theological Society 2014-15 (continued)

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)

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

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.