

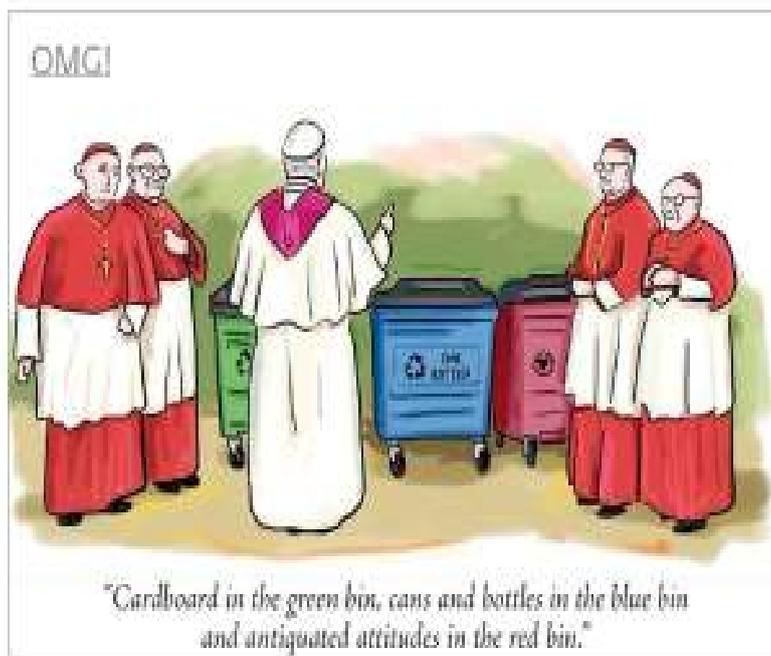
CWO
Challenging Institutional Sexism in the Roman Catholic Church
E-news February 2015 issue 77

Welcome to the edited February issue of the e-news. Editor Pat Brown. Please visit <http://www.catholic-womens-ordination.org.uk/News> and previous issues can be seen there. Please send items for March e-news by 20 March. info@catholic-womens-ordination.org.uk for further information about anything in this e-news where contact details are not given. Many thanks to Ruth Wood for proof reading the e-news.

The next National Coordinating Group meeting is on 7 March at St Andrew's Church, Short Street, Waterloo. We would like to invite all members to join us at 1.30pm for lunch followed at 2.00pm by a discussion about the CWO mission statement. If you are not a member of CWO, you can join here. <http://www.catholic-womens-ordination.org.uk/contact.htm>

It would be useful if you could let me know whether you plan to attend this afternoon meeting info@catholic-womens-ordination.org.uk

After the meeting, we will go for a drink and/or a meal at a local cafe



Accompanying this e-news is a questionnaire from [Catholic Women Speak](#) About Catholic Women's Reflections on the [2015 Synod](#) on "The Vocation and Mission of the Family in the Church and Contemporary World"

Feel free to share this on networks and other links, but please encourage respondents to exercise discretion in their responses to avoid a flood of irrelevant or trivial comments.

Vocations Sunday 26 April 2015

As discussed at our last Annual Gathering, we will hold 3 vigils on Vocation Sunday. These will be at the cathedrals at Westminster, Birmingham and Liverpool.

Jillian D is the contact for the London vigil info@catholic-womens-ordination.org.uk This will be held at the Saturday vigil mass on 25th as there is a major event in London on the Sunday which will cause transport disruption. The mass is at 6pm so people would probably need to get there by 5pm to set up and get organised.

Cathy W is the contact for the Birmingham vigil at St Chad's cathedral in Birmingham info@catholic-womens-ordination.org.uk Their vigil will be on Sunday 26th April. The midlands CWO group are meeting to discuss this. The consensus so far is for a prayerful engagement which also highlights the exclusion of women, with a gathering in Birmingham on the Sunday morning, handing out prayer cards. The mass is at 11.00am but it might be possible to meet by 9.30 to catch people coming out of the 9.00am mass as well as those going in to 11am. A meeting is to be held locally to plan for the event and members will be notified when a date is fixed. Please contact Cathy if you would like to help or to have any more information.

Pat Brown is the contact for the Liverpool vigil info@catholic-womens-ordination.org.uk If we can gather at about 10.15am we can catch people coming out of the 10am mass and going in to 11am mass.

Please get in touch with the appropriate contact if you would like to take part in one of these prayerful vigils.

Dead for 48 minutes, Catholic Priest claims God is female

This has gone viral on Facebook <http://starrfmonline.com/1.2002887>

The last sentence is ominous!

Ulla Gudmundson on Catholic Women Speak

Dear friends,

Tina Beattie has asked me to write something for *Catholic Women Speak* about the Pontifical Council for Culture's recent plenary on "women's cultures", where I was one of the speakers.

That Cardinal Ravasi and his team had taken a big step out of the comfort zone was obvious already from the controversy before the meeting – around the promotional video [#lifeofwomen](#) featuring a blonde Italian actress and the *Instrumentum Laboris* (which did indeed contain some pretty sweeping statements, such as differences between women and men dating from "the dawn of time"). Cardinal Ravasi made it clear that the document was primarily intended to fuel discussion.

I was asked to speak under the heading "*Uguaglianza e differenza – alla ricerca di un equilibrio*". Language is tricky. It is easy (as was done in the English version of the programme) to translate the first word as "equality". But that only conveys the sense of equal worth of men and women, a notion that is perfectly compatible with keeping women in separate enclosures ("separate but equal"). A better translation in this context would have been "likeness" or "sameness" (according to my dictionary, this is part of the meaning of the Italian word). For this is, it seems to me, where the heart of the controversy lies. Are women and men more alike than different? What do we share as human beings?

Anyone familiar with the Vatican will agree that there you often hear talk *about* women, but hardly ever any female voices. Here, the speakers were all women, and the audience were 95 percent men. (There are about half a dozen highly qualified women among the PCC's consultants).

That women are not an amorphous mass (and still less an abstraction, Woman) must have become very clear to all participants. Cultural differences between Northern Europeans and Mediterraneans became obvious, with some warning against "*uguaglianza*" going too far, making us all neuters and others (me included) arguing that if women and men have the freedom to develop their full human potential, we will still be women and men, but in new ways, and have empiric evidence as to what extent we are alike or different.

But there was consensus among all speakers that the Church must begin a march towards full and equal participation of women at all levels, also as decision makers. One moment of truth will be the family synod in October. Lucetta Scaraffia, historian and editor of *L'Osservatore Romano's* monthly insert *donna chiesa mondo*, reminded the audience that Catherine of Siena could speak at a synod in the 14th century – "so why can't we, today?".

Ulla Gudmundson on Catholic Women Speak (continued)

What were the reactions? I found the discussion surprisingly open. There was preparedness to listen and debate, even if it was clear that the notion of an "ontological difference" between women and men remains strong. But I think the Pontifical Council for Culture deserves credit for having made a small breach in the Leonine Wall. In his [speech to the participants](#), Pope Francis did not once use the word "complementarity".

Ulla Gudmundson

Ulla Gudmundson, former Swedish Ambassador to the Holy See, was one of the speakers at the Pontifical Council for Culture's recent Assembly on "Women's Cultures".

Catholic Women Speak

Tina Beattie writes: This group is intended to serve as a forum where Catholic women can share their visions, hopes, struggles and stories in anticipation of the Pontifical Council for Culture's Assembly on 'Women's Cultures' in February 2015, and the Synod on the Family in October 2015. It is important that this page remains a genuinely open forum for those across the Catholic spectrum, so I hope that we will express ourselves and engage with one another in rigorous but also respectful and dignified conversation, even in areas where there might be profound differences and disagreements. For the time being group membership is restricted to those who self-identify as Catholic women.

If you're on Facebook and would like to be part of the group, please contact info@catholic-womens-ordination.org.uk and we can invite you to be a member.

"Man Prayer"
words by Eve Ensler
film by Tony Stroebel

<https://www.youtube.com/watch?v=nj7Zw4P8LPo&feature=share&app=desktop>

**Gay and Lesbian Catholics Given
VIP Seating at Pope Francis'
Weekly Audience**

<http://bluenationreview.com/gay-lesbian-catholics-given-vip-seating-pope-francis-weekly-audience/>

Wales and South West CWO group sent a report on their recent meeting

We met on January 31st in Bristol at the church of St Nicholas with kind permission of Fr Richard. It was lovely to welcome a new member and we really hope that other people in the area might be able to join us next time – we are hoping to decamp to Glastonbury in the summer!

We discussed the CWO's Mission Statement and came up with some ideas of our own which we will share at the London March meeting and we also talked about the Diaconate.

Our views are now veering towards an inclusive model of Diaconate and we would not want a 'compromised' model.

Some of us would like to join in the London evening Mass for Vocation Sunday and we also aim to show a local presence at either Vocation Sunday or possibly at the Chrism Mass but this will take a little planning and we hope to be able to do this next year.

Amanda Ryan



See also

<http://www.irishtimes.com/opinion/vatican-choice-of-female-image-endorses-male-fantasy-of-power-over-women-1.2106236>

Re the image – Facebook comment – “Just how the Church likes its women. No voice, thought, say or actions and bound.”

WAC Ireland organised a Prayer Vigil outside the Papal Nunciature on St Valentine's Day to object to the refusal of the Vatican's Pontifical Council for Culture to remove the image of a naked female torso in bondage from their website. We delivered a letter to the Papal Nuncio for Cardinal Ravasi. There was no reply when we rang the bell at the papal Nunciature, though we knew that the Nuncio Charles Brown was inside as he passed our posters as he returned from a jog in his orange top - but he refused to engage in conversation and strode quickly up the avenue to the gated Nunciature.

Third WOW Conference 2015

Gender, The Gospel, and Global Justice.

18 – 20 September 2015

Marriott Hotel

Philadelphia PA



Will you be there?

Women's Ordination Worldwide (WOW) invites you to submit a workshop proposal for the 2015 WOW International Conference: "**Gender, Gospel, and Global Justice**" to be held in Philadelphia, PA from September 18-20, 2015 at the Philadelphia Downtown Marriott. We encourage workshops that address the theme of the conference through multicultural, international, feminist, and intersectional lenses.

To submit a workshop proposal

<https://docs.google.com/forms/d/1Dj3Ikhhk1xGPIIcBkS9ViNWce6FEvfi8mfD1CwTPpTGM/viewform>

Deadline for submissions is April 15th! Please share widely!

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

New editions to the list since last month: Shannon Dee Williams, Maeve O'Rourke, Mari Steed, Jamie Manson, Theresa Kane RSM, Asra Normani, Kate Kelly, Sr Maureen Fiedler, Patricia Fresen

Priest panel includes Tony Flannery, 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. Here's an article by Jamie Manson <http://ncronline.org/blogs/grace-margins/womens-ordination-movement-about-much-more-women-priests>

Register for the conference at

<https://www.signup4.net/public/ap.aspx?EID=WOMA18E&TID=So5TRn5clhKVIuNt nsPU1g%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 here: -

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

Or you can send me a cheque made out to WOW. My address is on the merchandise form at the end of this enews. If you know anyone who might be worth approaching for a donation please let me know about that too. We desperately need financial backers for this event. info@catholic-womens-ordination.org.uk

Whose Hands are Tainted?

Coming back from York, after the joyous consecration of our new female bishop, I couldn't help but reflect on attitudes held towards women regarding the notion of "Taint" and the so-called breaking of the "line of apostolic succession". Apart from the deep offence both of these views hold for women, particularly relating to taint, serious questions need to be asked. I pondered, "Who was it Christ actually laid hands upon?" It certainly wasn't to ordain men as priests or bishops was it? No! He laid his hands on lepers to heal them. He was touched by the woman with the issue of blood and, aware of her touch, turned and cured her. He touched and raised the dying and the dead, girls, boys, and adults. He spoke to the woman at the well, asking her for water - an act that would have involved her in touching the bowl from which he would have taken a drink. He accepted the touch of the woman who bathed his feet and anointed him with oil. Did he draw back from being touched by this woman? Did he wonder if she was menstruating at the time? No! He commended her, blessed her and rebuked his disciples for disapproving of her act of generosity and love. He told them, "I tell you the truth, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her." (Mat 26 v13).

Jesus understood about generosity. He was rebuked for picking wheat on the Sabbath and not washing his hands. He had much to say to the Pharisees in response to their criticism; much that they didn't want to hear. We need to ask, "Who is the tainted one in all these stories? Whose hands (and therefore very Being) would have been thought unclean? Jesus, by his actions, in accordance with the religious, social and cultural customs of his time, would have been regarded as contaminated, tainted, unclean, breaking the mould, and yet, he repeatedly touched and healed those who needed him, male and female. I wonder, then, "What he is saying to us today". "What is he trying to get us to understand?" "What are we meant to learn from this man who tried to turn upside down constructs we have created throughout time that seek to exclude those who are regarded as outside the Ecclesiastical and Social norms?" But then my train drew into Kings Cross and I ceased to wonder - just for the time being.

Sally Barnes

CWO issued a press release on the argument of "taint"

We are members of Catholic Women's Ordination which campaigns and prays for women's ordained ministry in a renewed Roman Catholic Church.

We were delighted to see a woman become Bishop this week at last, and are saddened that discussion of women's ordained ministry in our Church has been forbidden for 21 years. We understand that Archbishop Sentamu is accommodating traditional Anglicans by not 'laying his hands' on Philip North.

We are concerned that the arguments of "taint" and apostolic succession are still being made by traditional Anglicans. We believe women and men equally image God and that the exclusion of women from leadership roles in the Catholic Church has an impact on women and girls around the world.

From a woman who believes she has a priestly vocation

There was a conference at the Vatican last week about women's cultures. Where does it leave us women? The sessions took place behind closed doors and the only action point that emerged from it was Pope Francis saying vaguely that women need more "incisive" roles.

For many years I have believed I have had a (necessarily officially untested) calling to women's ordained ministry in a renewed Catholic Church, and I am a member of Catholic Women's Ordination. I am a wife, mother and grandmother; I am a retired social worker, have a theology degree, and willingly carry out many different tasks in my parish, where I attend Mass most days. I am part of our hospital ministry team, visit bereaved people, co-ordinate spiritual talks, write in the Catholic press, and am involved with spiritual initiatives for older people. I mention this not to seek praise or power, but wish to give service and skills in my Church.

My parish priest is instinctively collaborative and is known for working effectively with lay people. This blog has to be anonymous because I have discussed my calling with him. He does not break the rules, but, because I occasionally discuss it with him, it puts him in line for censure, because since 1994 and St John Paul II's apostolic letter *Ordinatio Sacerdotalis*, Catholics are not permitted even to discuss women's ordination. There is a climate of fear about women's ordained ministry in the Catholic Church.

I offer my service knowing that if my priest is moved on, I may be prevented from continuing much of what I offer, because my next priest (if there is one) could stop me. The church hierarchy is having its cake and eating it: lay people do parish work voluntarily, yet with no official structure, role, governance or church-wide acceptance. It suits the organisation to leave it like this and depend on lay people serving piecemeal and at the discretion of the priest or bishop. Priests and bishops move. People in parishes stay.

We approach sacramental famine in the UK because of a shortage of male celibate priests. Although I am willing to do what is needed, I believe I could help so much more as parishes close and amalgamate. Married men may become priests soon, but if so there will still (obviously) be a massive male imbalance.

While our centralised, clerical, hierarchical Church clings to the status quo, despite the work of Pope Francis and others, priests and bishops are becoming demoralised and worn out by rigid structures and heavy workloads. There is no serious will or funding to educate lay people for some of the roles traditionally in the priest's domain – and certainly none to widen access to priestly training.

From a woman who believes she has a priestly vocation (continued)

I wish to remain in the Catholic Church because it is my Church and I love its sacramental vision. But if we were to have team ministry of ordained and lay women and men with a mix of skills working in smaller communities, how much more sacramental work and pastoral care could be offered?

The Church cannot develop its pastoral and sacramental service without looking seriously at women's ministry. Collegiality and collaborative ministry may return, as Pope Francis seeks, but how soon? And what about us women now that the delegates at last week's conference have gone home?

Obituary Rev. Canon Pam Skelton 1938- 2014

Pam was born on 20th April 1938 in Sheffield. She left school at age fifteen and worked as a clerk and a receptionist while studying at college for her O Levels. She trained as a teacher in Hull and, while there, she met her husband Arthur. She taught in primary and secondary schools in Hull, Sheffield and Weaverham in Cheshire. In Weaverham she was very active in the Anglican Church and founded the "People Next Door," an ecumenical group, which enabled understanding and co-operation between all the local denominations. Various other projects in the diocese developed out of this and her work in the diocese increased.

After Pam and Arthur, and their family, moved to Falkirk in 1973, Pam worked as a volunteer with the Samaritans and Women's Aid and became increasingly active in the Episcopal Church in Falkirk. Pam was the first woman to do the Edinburgh Diocese training course for non-stipendiary ministry and, because women could not be ordained to priesthood at that time, Bishop Alastair Haggart ordained Pam as a deaconess on 23rd June 1978 in St Mary's Cathedral, Edinburgh. She was the first woman to be ordained as a deaconess in the Scottish Episcopal Church. The cathedral was packed for her ordination and the press waited outside, as also did the Protestant fundamentalist, Pastor Jack Glass, who was protesting against the ordination of a woman. Pam was appointed to be the first deaconess in charge of a parish, St Barnabas in Moredon, Edinburgh, and worked there for eight years.

In 1978 Pam helped to found the Group for the Ministry of Women, which later became the Movement for Whole Ministry (MWM), which campaigned for the ordination of women to the priesthood in the Scottish Episcopal Church and for the Church to become more inclusive and holistic in its attitudes and practices. In 1986 Pam was one of the first seven women to be ordained deacons in the Diocese of Edinburgh. Then on 17th December 1994 Pam was one of the first fourteen women to be ordained as priests in the Scottish Episcopal Church at a ceremony in St Mary's Cathedral, Edinburgh.

Obituary Rev. Canon Pam Skelton 1938- 2014 (continued)

By this time Pam was already working as a member of the team ministry at Christ Church, Edinburgh and continued to work there until she retired in 2005. From 1992 until 2005 she was also the Episcopalian Chaplain at The Royal Edinburgh Hospital and in co-operation with The Eric Liddell Centre she helped to set up “The Corner,” which was a drop in centre for people with mental health problems.

Pam joined CWO when the Edinburgh Group was founded in 1994 and always gave us wonderful support and encouragement. When the Annual Gathering was held in Edinburgh, she celebrated a special Eucharist for us, and on various occasions she blessed new homes for CWO members. She was a lovely lady, very kind, and had a great sense of humour.

In 2000 Bishop Richard Holloway made Pam an honorary Canon of the Cathedral. In August 2004 Pam was the celebrant at the Eucharist in St Mary’s Cathedral, Edinburgh, to celebrate the 10th anniversary of the ordination of women to the priesthood in the Scottish Episcopal Church and the preacher was Dr Alison Elliot, the first woman Moderator of the General Assembly of the Church of Scotland.

Sadly, Pam’s health declined after her retirement, but Arthur took her in her wheelchair to London to participate in the walk from Westminster Abbey to St Paul’s Cathedral for the special celebratory Eucharist there for the 20th anniversary of the ordination of women to the priesthood in the Church of England.

Pam had endless energy, an indefatigable spirit and an unwavering devotion to her work for her Church and for equality for women in all Churches. She will always be remembered and honoured as one of the leaders of the women’s ordination movement in the Scottish Episcopal Church.

Morag L

Tribute to Robert Kaggwa who died last month

<https://www.youtube.com/watch?v=gFdiKLSUNpl&feature=share&app=desktop>



The Last Supper painting

The “Last Supper” painting includes 6 women and 2 children at the Passover celebration in Jerusalem. It is historically more accurate than Leonardo Da Vinci’s famous “Last Supper” which is great art but terrible history. It was painted in 1998 by Bohdan Piasecki.

Copies of this inclusive “Last Supper” are available from [WAC Ireland’s website](#) where you can order online and delivery is worldwide.

The 3 different sizes of the “Last Supper” now available are:

Large print	38” x 19”	(97cm x 48cm)
Medium print	16.5” x 8”	(42cm x 20cm)
Postcards	8” x 4”	(21cm x 10cm)

We Are Church Ireland is a Not For Profit organisation working for reform of the RC Church and especially for the full equality of women, including all ordained ministries. And of course we are members of WOW.



Turkish Men in Miniskirts Defend Women's Rights after Murder of Student Ozgecan Aslan

http://www.huffingtonpost.co.uk/2015/02/23/turkish-men-in-miniskirts-defend-womens-rights-murder-student-ozgecan-aslan_n_6734300.html

Angelina Jolie opens UK centre to fight warzone violence against women

http://www.theguardian.com/uk-news/2015/feb/10/angelina-jolie-opens-london-centre-to-combat-warzone-violence-against-women?CMP=share_btn_tw

Catholic Church Reform International

You are invited to respond to a questionnaire about your experiences in the Catholic Church

<https://www.surveymonkey.com/s/SynodSurveyResponses>

Parishioners Support Swiss Priest Asked to Resign for Blessing Lesbian Couple

https://newwaysministryblog.wordpress.com/2015/02/13/parishioners-support-swiss-priest-asked-to-resign-for-blessing-lesbian-couple/?utm_content=buffer7e02b&utm_medium=social&utm_source=facebook.com&utm_campaign=buffer

The Art of Silence

Silence is where we must go when we want to be truly spiritual people. Only there does God speak to the heart. But learning how to keep silent and when to keep silent—and when not to—is a great spiritual art.

Hard and bitter silence refuses to allow another person the chance to change the position that has hurt me. It refuses, as well, to allow me to understand the needs of those around me. Soft and pliant silence makes it possible for the other to speak. More than that, it enables me to see the world from someone else's point of view.

Calm and receptive silence invites the ideas of those around me. It gives them dignity and value. It gives me another side to my personality.

Silence that is cowardly appears to agree with everyone but in the end contributes more to division than to unity. It questions nothing, understands nothing, advances nothing in a group. It is more about safety than it is about growth. "Sometimes," the graffiti artist wrote, "silence is not golden—just yellow."

Silence requires us to attend to the turmoil within us. It refuses to allow us to ignore our own greatest questions in life. The silence that seeks to bury our secrets from ourselves only eats away at our own souls.

There is no virtue in keeping silence in the face of injustice. That kind of silence only makes us either the accomplice or the thrall of those who refuse to allow another truth to be spoken. The silence we keep in the company of evil is evil. Truth spoken out of the hot center of the cave of silence is always a gift.

—from *Aspects of the Heart* by Joan Chittister (Twenty-Third Publications)

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.



Please think about booking soon. The dates are:-

Friday 31 July to Sunday 2 August 2015.

Cost will be £100 per person

Please send £50 deposit to Noddfa to reserve your place. (Cheques to Noddfa) Bookings will close on 31 May 2015

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

Harrogate School of Theology and Mission

St Peter's Church Harrogate HG1 1RW

Forthcoming events

Saturday 14 th March	Dr Graham Tomlin <i>The Death of Christ</i> <i>Faithtrack seminar</i> (DVD & facilitated discussion)	Mowbray Community Church, Westmorland Street, Harrogate 9.30 am – 12.00 noon
Saturday 18 th April	Professor Richard Bauckham <i>The Gospels and the Eyewitnesses</i> (live lecture)	St. Mark's Church, Leeds Road, Harrogate 9.30 am – 12.00 noon
Saturday 16 th May	Mark Roques <i>Celebrity, theology & Mission</i> (live lecture)	St. Mark's Church, Leeds Road, Harrogate 9.30 am – 12.00 noon

More information <http://www.hstm.org/>

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)

[More information here](#)

Chester Theological Society 2015

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.

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.

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

More information <http://www.chester.ac.uk/departments/trs/chester-theological-society>

CWO Saints

Mary MacKillop
Ruth Norton
John Hatfield
Celia Greenwood
Michael O’Gara
Sheila Houlihan
Mary Daly
Estelle White
Pat McCarron
Marcella Althaus-Reid
Astrid Klemz
Jean Palmer
Elizabeth Rendall
Maureen Brown
Tissa Balasuriya
Jack Sutcliffe
Pat Regini
Mary Ann Schoettly
Pam Skelton
Robert Kaggwa

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://lgcm.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.