



**CWO**

Challenging Institutional Sexism in the Roman Catholic Church

E-news

February, 2016 Issue 87

WELCOME to the January issue of E-news!



**WHAT a tremendous launch for Awakening** we had at St Andrew's on 6th Feb!

**Don't miss the next launch at LEEDS on 12th March - see p 5!**

Thanks to **Anna Hicks-Martin** for great photography, and to our many contributors inside,

Mary Ring, Editor

For previous issues, please visit <http://www.catholic-womens-ordination.org.uk/news.htm> .

Please send items for March e-news by 21 March, 2016.

For further information about anything in this E-news, where contact details are not given:

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



Left Katharine



Above, Myra and Pippa

Left, Myra and Miriam

Below, A packed room



The book launch of **AWAKENING - Catholic Women's Ordination from the Public Square**, by *Myra Poole and Pippa Bonner* was packed out at St Andrew's Church, Short St, on 6th February.

Friends and supporters old and new came to celebrate this history of twenty years of CWO, and to congratulate Myra and Pippa.



Many friends and earliest supporters flocked to St Andrew's, Short St, for this wonderful occasion. With support from Katharine S, and Miriam D, Myra and Pippa spent a fascinating hour taking us through the origins, structure and purpose of this comprehensive slim volume. Starting with a history of CWO's twenty years, reflected in the strapline, 'Catholic Women's Ordination from the Public Square', Myra and Pippa led us through the psychological, spiritual, theological and historical aspects of women's exclusion within the Catholic Church, and into a CWO-inspired vision of the future.



*Many thanks to **Mike Ward**, a member and supporter of CWO for very many years, and a veteran of WOWs Dublin and Canada, for this summary of the afternoon:*

**Launch of: "AWAKENING" Catholic Women's Ordination from the Public Square.**

The event on Saturday 6<sup>th</sup> Feb was held to publicise and introduce a very important little book. It is called "Awakening" with the subtitle - "Catholic Women's Ordination from the public square".

It was held in an Anglican Church, St Andrews, in Short Street, conveniently close to Waterloo Station, three underground lines and loads of bus routes!

The authors, Sister Myra Poole and Mrs. Pippa Bonner have been preparing this book for three years - working individually and together. Myra Poole is a retired Head Teacher who was also an active Roman Catholic nun, and Pippa Bonner is a retired but active wife, daughter, mother and grandmother, a Social Worker with a degree in Theology.

Some twenty-three years ago, Sr. Myra Poole led the way in establishing "Catholic Women's Ordination" or "CWO" for short. The objective of CWO was to publicise the need for women to be

ordained within the Roman Catholic Church. Unlike some of our American, Australian and European sisters, "CWO" did not propose to ordain women prior to the Roman Catholic Church's approving it.

"CWO" sees itself as a campaign for women's ordained ministry within a renewed Roman Catholic Church and priesthood.

There are now around 300 supporters or paid-up members of CWO, spread throughout the British Isles, with a further 100 past supporters, encouragers or journalists on the mailout lists.

A few members of CWO who knew that they had a vocation have since joined the Anglican community. Others are holding back praying and hoping that the RC church will eventually acknowledge their calling.

In the early Christian church, women and men were selected and were ordained as "Presbyters". There are still today, many tombstones around the Mediterranean, with tombstones of Presbyters (priests), many of whom were women priests! Where did it go wrong?

The book looks at the reasons why the Roman Catholic Church will not support the concept of Catholic Women Priests and considers what can be done to change this attitude.

Before the chapters begin, there is a 7 page Introduction -

#### Awakenings towards an Inclusive Feminist Catholic Church

"The Church regularly proclaims that women's ordination is not possible, and in this it is more accurate than it means to be with the current male, clerical hierarchical structures. It is not possible to develop women's ordained ministry within its present exclusive parameters. This seeking for renewal does not exclude men. In fact this theological patriarchal stranglehold is as life denying for them as it is for the many women who suffer deep oppression within this system." (p3)

Following the Introduction, the book has 6 chapters:-

1. Awakening to Public Action:

The origins of the movement, happening around the world, the start of CWO's public activities and the first worldwide conference in Dublin.

2. Awakening from Loss Towards Resilience:

Coping with exclusion.

Ch. 3 Awakening to Spiritual Growth:

Growing in spiritual stature and coping with the church's exclusive stance.

Ch. 4 Awakening to the 'Defective' Tradition on Women:

A summary of the dreadful cruelty inflicted on women over the ages.

Ch. 5 Awakening to 'Symbolic Shifts' in Feminist Theology:

Where we are now in the acknowledging stage of women's role worldwide.

Ch. 6 Awakening to New Visions of Church:

Hope for the future?

**AWAKENING: Catholic Women's Ordination from the Public Square.**

Copyright Myra Poole and Pippa Bonner 2015

ISBN 978-1-910406-20-5

Published by Fisher King Publishing, The Studio, Arthington Lane, Pool-in-Wharfedale LS21 1JZ

And many thanks also to **Jane Nelson**, long-term CWO supporter from WATCH, for her views expressed at the Launch, and given here again:

*It was a privilege to attend Myra Poole and Pippa Bonner's launch of **AWAKENING - Catholic Women's Ordination from the Public Square** at St Andrew's, Waterloo on Saturday 3rd February.*

*Their book may well make a valuable contribution to opening hearts, minds and, indeed, allegedly closed doors, in obedience to God's calling of women not to Priesthood alone but a full role acknowledged, affirmed, welcomed, enabled and ordained in and by the Church.*

*The gathering of women and men at St Andrew's brought to mind the gathering at St Paul's Cathedral on 3rd May 2014 celebrating the twentieth anniversary (embarrassingly/shamefully recent?) of the ordination of women to the priesthood in the Church of England. On that occasion, swept up the aisle with heartfelt applause, the first priests to arrive under the dome were in wheelchairs: profoundly moving icons of faithfulness, obedience, and patience.*

*For all those men and women who have hearts to hear the Vocation to women for priestly ministry I give thanks.*

**DON'T WORRY if you missed it -**

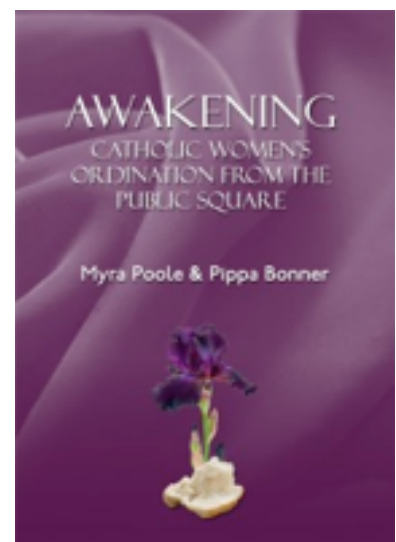
**NEXT LAUNCH coming soon!**

**LEEDS Sat 12th March MEET Myra and Pippa**

at Holy Trinity Church Upper Room, Boar Lane, LS1 6HW.

Close to Leeds railway station. 2.00—4.00pm

Why not stay on and go for a meal afterwards with everyone?



**CWO Annual Noddfa Retreat  
24 - 26 June, 2016**

***BOOKINGS CLOSE 5th March***

***DON'T MISS OUT!***



- Warm welcome!
- Yummy food!
- Beautiful gardens!
- Free sea and mountains!
- Optional study sessions!
- Great company!

We'll be staying in Shalom House,  
which is:

- Self-contained
- Recently refurbished
- Disability-friendly
- Has meals in main house
- Best of both worlds!

All bookings on a first-come, first-served basis.

**[pippabonner@gmail.com](mailto:pippabonner@gmail.com)**

Pippa Bonner



# AGM 2016

Saturday, 1st October, 11am - 5pm

**St Bede's Pastoral Centre**  
21 Blossom St,  
York  
YO24 1AQ  
(5 minutes from York Station)



St. Bede's Centre is right next door to the Bar Convent, which is England's oldest living convent. It has just been refurbished, and has an amazing exhibition about the founder of the Congregation of Jesus, Mary Ward.

Mary, a feisty and determined woman, wrote in 1617, "I hope in God that it will be seen that women in time to come will do much."



Born in a time of much religious conflict, Mary's determination that her nuns should be as active and effective as their male Jesuit counterparts, her travels around Europe on foot and in great poverty founding schools and her work

with the poor, sick and imprisoned, make it no wonder that Benedict XVI set her on the path to sainthood.



We will have time to explore the beautiful chapel and exhibition on her life as part of our Annual Gathering. Save the date now!

**Democracy in the Christian Church?**  
**Dr. Luca Badini**  
*Wales & South West group, 30<sup>th</sup> January 2016*



On Saturday 30<sup>th</sup> January, as a new member, I went to my first CWO meeting in the beautiful surroundings of Llansor Mill in Wales, outside Caerleon, to join a group of about 20 members and invited guests listening to a talk entitled Democracy in the Catholic (sic) Church. I was certainly intrigued by the linking together in one title of strangely disparate ideas, or so I thought before the meeting.



Dr. Luca Badini-Confalonieri, the Director of the Wijngaards Institute for Catholic Research, attended the meeting and gave the talk, despite the fact that he had just moved and left his new home in London deep in cardboard boxes, awaiting his wife and baby. This demonstrated perfectly his enthusiasm and powerful belief in his research and the theology surrounding the whole topic of democracy in the church.

His talk began by taking us back to the Early Church, to the way it was structured and organised, and especially the discernment and prayer that would take place in the House Churches before leadership, teaching, healing and prophetic roles were given out by group consensus. Paul states in 1 Corinthians 12 that the gifts of the Spirit are not all given to one person, but are shared among us by the Spirit. The idea that the priest in a parish today is expected to hold all these roles within the community was contrasted powerfully by Luca with the sharing through the Spirit and in reality within the Early Church.

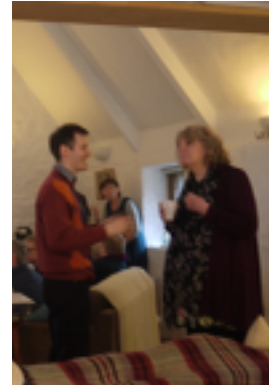
He also demonstrated that the roles of bishop and elder were administrative, rather than spiritual in the Early Church, and that priests and the idea of ordination did not arise until the time of Constantine. The sacred meal, celebrated in the House Church, was an actual meal and the breaking of the bread and offering of wine could be undertaken by whoever held the leadership role, either male or female.





We know from the writing of Paul that women, mentioned by name by him, did hold these leadership roles.

Luca then moved to the Church today, where the hierarchical model contrasts so strongly with the shared model of the Church, living and powerfully present after the Resurrection. The terrible passivity of the laity today he put down to disempowerment, linking back to the lack of awareness of any sharing within the hierarchy of the Church of any of the gifts of the Spirit, especially in its shocking absence of generosity towards women. This situation is being reflected on the ground in the lack of vocations, the alienation and disappearance from the pews of huge numbers of Catholics and the rise of evangelical Pentecostalism throughout the Christian world.



Having set up the history, the problem and the outcome of the enforced hierarchical model of the Church, he asked how to effect change.

Interestingly he based this firstly around money. As reform can only come from the grassroots, knowing that those with power will never



willingly concede it, his argument was that the idea 'no taxation without representation' should be seriously considered. If you have no say in how money is spent in the Church, he stated, it is immoral in itself to donate more. Luca suggested that the money a person would have donated to the parish should be given to Catholic charities instead. Once the money starts to dry up, he suggested, change will come very quickly!

He also thought that lay Catholics should join reform groups to push for change, such as 'We Are Church' and to open House Churches in their

own parishes. These are lay led and they pray, study and take on social challenges within their own communities. There is no need for 'permission' from anyone for this all to happen; to effect change people need to take action in their own hands. We get the Church we deserve, we are all sharers in the priestly role of Christ on earth and part of the Body of Christ, and the existence of the Church on earth is the responsibility of us all.

Luca's lucid and powerful talk, the clear theological structures of his arguments and his own charisma and belief were strong and fascinating. It gave us all much to pray and think about, and along with the discussions afterwards, the food, the company, and the confirmation that one was not alone in feelings of alienation in the Church that one loves, made it an excellent and stimulating first meeting.

I shall go again!

*By Sue Oxley*

## El Orden Sacerdotal, by Anselm Grün



Some years ago, my eyes caught this little book in Spanish by German Benedictine monk Anselm Grün in a bookshop in Latin America entitled 'The sacerdotal order' (*El Orden Sacerdotal*, 2002, Madrid, San Pablo, German original 'Die Weihe'). It is a beautiful and honest short meditation (55 pages) on priesthood on the basis of the author's own experience. It is the fruit of many years of questioning and prayer about the meaning of his ordination. It also takes an inclusive perspective! I have not been able to find a translation in English (although there is a book by Grün *The Seven Sacraments* available in English and published by Continuum). When asked by CWO-news editor to contribute to the newsletter, I proposed to make a summary each month of some sections. This month is pp. 5-15.

'What is a priest? What is the essence of the ordained person?' Grün asks himself. Is it about being a community leader, an administrator of sacraments, a director of souls? He argues that seeing the ordained as a sacrament dispenser – which the ordained person has become in many places – constitutes a great reductionism. He sees his ordained priesthood as a 'quality of being' (p. 5), with a sending to mission by a bishop as one of its essential aspects. He writes, 'We are not ordained to be better or someone special. The priest is sent to people' (p. 6). This is why a major focus of the book's meditation on priesthood will be from the perspective of calling and mission – a great deal of the book offers indeed a powerful meditation on the symbols involved ritual of ordination.

Grün starts his reflection on priesthood by discussing the archetype images of priesthood in pre-Christian religions. These are some of the key features he singles out:

- The one who expulses demons: 'The priests are technicians of rituals; the correct practice of rituals protects the community from demonic forces which can harm people' (p. 8)
- Master and interpreter of dream (transmission of knowledge)
- Doctor and healer: 'It was the proper office of the priest to perform ritual baths to purify people from their fault' and 'cleanse them from what obscures their essence' (p. 10).
- Intermediary between God and humans: 'As intermediary, the priest unites and reconciles simultaneously'; 'the priest has a unitive function' (p. 11).
- Guardian of the sacred.

Next month (March CWO-news), I shall summarize pp. 16-24 on 'The priest in the Bible and ecclesial tradition'.

Our sincere thanks to *Séverine Deneulin (Bath)*, for this initial contribution. She notes that *I am writing in a personal and not professional capacity.*



*Anselm Grün, author of over 300 spiritual books*

## Why Not?

Many thanks to Luca Badini and Séverine Deneulin for drawing the Editor's attention to this piece by **Robert J Egan, SJ**, published online in *Commonweal Magazine*, April 2008.

Space precludes the inclusion of the greater part of his article here, but we intend to reproduce more from this - sadly - still pertinent exposition of exclusion in our next issue.

<https://www.commonwealmagazine.org/why-not-0>

Why are women excluded from being deacons, presbyters, and bishops in the Catholic Church? Are the reasons given reasonable and convincing? What can be learned from the testimony of Scripture and tradition? And what can be learned from the experience of Christians in contemporary societies? These questions provide us with an illuminating example of the crisis of contemporary Catholicism.



“The meaning of Vatican II,” Bernard Lonergan once remarked, “was the acknowledgment of history.” Sometimes I think it was just this acknowledgment of history that so soon afterward provoked a screeching of the brakes in the church and a determined effort to go backward. For acknowledging history can be painful and confusing. It teaches us about the fictions of memory, the prevalence of legend, and the truth about diversity, conflict, change, and discontinuity. We have to learn how to live with the whole truth about our history, to face it and accept responsibility for it. Even making changes is not enough if we're still unable to acknowledge failings and experience repentance.

An issue like the exclusion of women from ordained ministry reminds us that the sense we make of anything—an event, a policy, an institutional arrangement—will be affected by our cultural context, by the shared meanings and values of the communities to which we belong. Many factors will shape the norms, implicit and explicit, for what seems plausible to us.

The possibility of ordaining women has not been much discussed in the church's history: briefly in the early centuries, and briefly again in the High Middle Ages, but not much at all in the past five hundred years. Nor was it raised or discussed at the Second Vatican Council. It was mostly just taken for granted that only men were suited for these important offices. But the second wave of the international women's movement, beginning in the early 1960s, brought this question to our attention in a new and more urgent way.

This movement initiated a compelling analysis of women's oppression by entrenched cultural systems. The response of most of the other



Christian churches in the West was to acknowledge their own past bias and to welcome women into positions of public leadership and decision making. Many Catholics, once the issue had been raised, likewise became persuaded that including women in these offices today would be appropriate, desirable, and just. Theologians and Scripture scholars of stature, including Karl Rahner, had agreed.

In 1976, however, in the document *Inter insigniores*, the Congregation for the Doctrine of the Faith (CDF), with the approval of Pope Paul VI, said that women could not be ordained—that this exclusion of women was, in effect, out of our hands—part of the unchangeable core of Catholic faith and practice. It was determined as such by Jesus himself, confirmed by an uninterrupted and universal tradition, taught by the worldwide episcopacy, and clarified and made more understandable by a theological reflection focused on the masculinity of Jesus, the nuptial relationship between Jesus and the church, and the need for anyone who represents Jesus in an ecclesial act—as presbyter or bishop is said to do when presiding at liturgies—to be male, to have a “natural resemblance” to Jesus, so as to be an image of Jesus more effectively and to symbolize more clearly “Jesus the Bridegroom.”

Obviously there are many assumptions packed into this argument that require reflection and analysis. But setting aside considerations about natural resemblances and nuptial relationships, the key reason given for the exclusion of women from these offices was then, and has remained, Jesus’ exclusive choice of men as members of “the Twelve.”

The arguments of *Inter insigniores* were found unpersuasive by many theologians, church historians, Scripture scholars, and other Catholic intellectuals, as well as by many laymen and laywomen involved in the church’s ministries. Finding its arguments unconvincing, many Catholics suspected that the reasons given for the practice were, consciously or unconsciously, rationalisations for maintaining the status quo. Ten years after the election of John Paul II, there were further developments. In August 1988, the pope issued the apostolic letter *Mulieris dignitatem* (On the Dignity and Vocation of Women); in December of that year, the apostolic exhortation *Christifideles laici* (On the Vocation and Mission of the Lay Faithful in the Church and in the World); and in March 1992, the apostolic exhortation *Pastores dabo vobis* (On the Formation of Priests in the Circumstances of the Present Day). These complex documents set forth a detailed understanding of the differences between men and women and between clergy and laity from the pope’s point of view.

Finally, in May 1994, John Paul II issued his brief apostolic letter *Ordinatio sacerdotalis* (On Reserving Priestly Ordination to Men Alone). His argument followed closely the reasoning of *Inter insigniores*. But many Catholics remained unconvinced, even though John Paul had said further that this teaching was “definitive” and that he did not want Catholics discussing it publicly. Cardinal Joseph Ratzinger—now Benedict XVI, but then prefect at the CDF—in the much remarked-on *Responsum ad dubium*, characterized this teaching as “infallible.” Several other prominent theologians soon pointed out, however, that the *responsum* was the cardinal’s own learned and important but fallible judgment.

Meanwhile the percentage of Catholics who favored the ordination of women was growing steadily. By 1998, in an extensive survey reported by Andrew Greeley, 65 percent of American Catholics believed that the pope should allow women to be ordained; compared, for example, with only 18 percent of Filipino Catholics, and 24 percent of Polish Catholics, but 58 percent of Italian Catholics, 67 percent of Irish Catholics, and 71 percent of both Spanish and German Catholics.

There has been no evidence of a reversal in this trend. People on both sides of the issue probably feel that what needs to be said has already been said. Increasingly, in my experience, most Catholic undergraduate students find the exclusion of women strange and embarrassing.

And there, uneasily, the matter stands.

*To be continued in next issue.*



# BRITAIN AND IRELAND SCHOOL OF FEMINIST THEOLOGY

## SUMMER SCHOOL 2016

Tuesday 26th July to Friday 29th 2016

At University of Winchester, Sparkford Road, Winchester SO22 4NR

## Towards Abundant Life in the 21<sup>ST</sup> Century: Feminist Reflections

Speakers to include: Dr Mary Condren (Eire), Sr Patricia Santos (India), Rabbi Eli Sarah [UK] and Dr Anne-Clare Mulder (Netherland)

Cost : £370 inclusive of B&B, evening meal, teas and coffees throughout the day and conference fee.

Daily Rates: Full days £65 including lunch; Half Days £40

**Early Bird Booking before 1<sup>st</sup> May £350**

*If you offer a seminar paper there is a £50 fee discount for full board participants and £10 fee discount for daily participants. All papers will be considered for publication in the international journal 'Feminist Theology'.*

For further information contact: Professor Lisa Isherwood  
<mailto:lisa.isherwood@winchester.ac.uk>

BISFT will be followed on 29<sup>th</sup> July-31<sup>st</sup> July by a University Conference 'Is Heaven for Real?' which examines the significance of near death experiences. The speakers are drawn from science, medicine and theology.

For further information please go to [www.winchester.ac.uk/ITP](http://www.winchester.ac.uk/ITP)

## News and Views

ALARM spread through concerned communities earlier this month, when it APPEARED that Msgr. Tony Anatrelo, adviser to two different Pontifical Councils, told new bishops that it was not their responsibility, but that of victims and their families, to report allegations of abuse to the police.

However, Cardinal Sean P O'Malley, Head of the Pontifical Commission for the Protection of Minors, moved swiftly to DENY this, pointing out that their own training programmes for new bishops specifically included the bishops' "MORAL AND ETHICAL RESPONSIBILITY" to report sexual abuse.

<http://ncronline.org/news/vatican/cardinal-omalley-we-have-moral-and-ethical-responsibility-report-abuse>



Cardinal O'Malley, with UK Commission member Baroness Sheila Hollins

Superb headline from Catholic Women Speak blog:

"Catholic woman silenced by bishop from giving speech honouring Catholic woman silenced by bishop."

<https://newwaysministryblog.wordpress.com/2016/02/17/archbishop-bans-pro-equality-politician-from-addressing-catholic-social-workers/>



### Natasa Govekar

is the Pope's new Director of the Vatican Secretariat for Communications. She specialises in the communication of faith through images:



<http://www.news.va/en/news/pope-new-appointments-to-vatican-communications-se>

<https://www.facebook.com/RCwomenpriests/?fref=photo>



## and moreover....

Apologies for giving a faulty link to **WOW's Video Library** last month. It should be:

<https://vimeo.com/ondemand/wow2015>



### ENCOURAGEMENT!

*"Has the time not come to open the door to [women] for a closer collaboration at all the levels of ecclesial life?"*

Archbishop Paul-Andre Durocher, President Canadian Conference of Catholic Bishops, L'Osservatore Romano, February 1, 2016

<http://www.osservatoreromano.va/en/news/speaking-advising-and-deciding>

### VISION OF FAITHFUL PEOPLE

Click on these links below to read & sign the Pact urging us to act on the 50th anniversary of Vatican 2. CWO has signed as a body.

[http://www.council50.org/pdf/rome2015/council50declaration-nov2015\\_en.pdf](http://www.council50.org/pdf/rome2015/council50declaration-nov2015_en.pdf)

<http://www.jhn-23.info/>



### Revd Dr Derek Tidball

Former Principal of London Bible College

#### The Crown and the Cross

The relationship between the Kingdom of God and the Cross of Christ

**ALL WELCOME**

Saturday

5th March

St Mark's Church, Harrogate 10.00 am-12.00 Noon

Continental Breakfast from 9.30 £8 (Students £5) includes Breakfast.

For those who enjoy learning through seminars and facilitated discussion, the final **Faithtrack seminar** is on Saturday 23<sup>th</sup> April 9.30- 12.00 at Mowbray Community Church when the subject is "**Fulfilment**" and the DVD teaching is given by Dr Michael Lloyd, Principal of Wycliffe College, Oxford. The cost is £5 (Students £3) including continental breakfast.

Details of both events are on our website [www.hstm.org](http://www.hstm.org)

## Websites (apologies for smaller print – that's to fit them in!)

<http://womensordinationworldwide.org/>

Women's ordination worldwide CWO is member

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

US organisation supporting women's ordination

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

All previous housetop websites can be reached via this address

<http://82.70.116.125/index.html>

Women Word Spirit

<http://womenandthechurch.org/>

Campaign for women's equality in Church of England

<http://wearechurchireland.ie/>

Concerned Irish Catholics committed to the renewal of the Roman Catholic Church on the basis of Vatican II and the theological spirit developed from it. Affiliated to International Movement We are Church (IMWAC)

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

A global network seeking renewal of the Church

<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

<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://christianfeministnetwork.com/>

Christian Feminist Network - exploring faith and feminism

<http://www.spirituschristi.org>

A truly inclusive Catholic Church

<http://www.stcuthbertshouse.co.uk/Easter2015/>

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



## 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 Bendall  
Maureen Brown  
Tissa Balasuriya  
Jack Sutcliffe  
Pat Regini  
Mary Ann Schoattly  
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



## 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!

Biro - CWO logo, website and phone no	Purple with silver lettering Black ink		0.80	
CWO rectangular badge	Purple with white lettering <b>Renewed</b> <b>Ordained</b> <b>Ministry for</b> <b>Everyone</b>		Free (except please add postage £2)	
<b>NEW!!!</b> 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 completed form to: [info@catholic-womens-ordination.org.uk](mailto:info@catholic-womens-ordination.org.uk) for how to pay.

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