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New Women New Church

Spring/Summer 2015 A Voice for Women's Equality in the Catholic Church

Our Strength Comes from Our Stories of Witness and Action

By *Erin Saiz Hanna and Kate McElwee,*
WOC Co-Executive Directors

Last month we celebrated women's history month. The National Women's History project declared the 2015 theme as "weaving the stories of women's lives," a perfect theme as WOC prepares for our 40th anniversary celebration in Philadelphia this September.

Nearly forty years ago, two thousand faithful gathered for the first Women's Ordination Conference in Detroit, Michigan and a movement was born. "Women in Future Priesthood Now," was organized to embolden education and create new strategies for both those women who felt called to ordination in the Roman Catholic Church as well as their supporters. The first conference was inspired by "the power of one woman asking one question," noted conference coordinator Nadine Foley.

One woman, asking one question, learned very quickly that she was not alone. Mary B. Lynch's journey of questioning was pioneering and familiar, amazing, and simple. Mary wanted to be closer to God, and would reflect in her writings that access to God through the priesthood would be the ultimate relationship, a thought that made her feel "most alive." (See Mary Jeremy Daigler, *Incompatible with God's Design: A History of the Women's Ordination Movement in the U.S. Roman Catholic Church* [Lanham, MD: Scarecrow Press, 2012], 39).

While theology has developed and expanded around this issue, undoubtedly Lynch's quest brought her closer to the people of God. It was by her example of creating and nourishing communities that

WOC has thrived as a grass-roots, member-supported organization. This is where we gathered and maintained our strength over the years.

Nearly forty years later, we stand on the shoulders of Mary Lynch and the first attendees of that conference, whose litany of names can be found on pages 12-15.

Our founders could not have predicted the path our movement would take. It has not been an easy one, but throughout it all we have continued to serve as a voice for women's equality in the Roman Catholic Church.

As we prepare to celebrate WOC's 40th anniversary, we will celebrate one woman who questioned an injustice, and the countless women who, throughout history, refuse to allow their equality to be questioned, as well as their deeply held experiences of calls to ordination in our church.

Our anniversary celebration will take place during the Women's Ordination Worldwide (WOW) third international conference, Gender, Gospel & Global Justice in Philadelphia, scheduled just days before Pope Francis arrives in the U.S. This gathering will bring together the people of God: feminists of faith who decry the discrimination of women in church and society today. For more on the upcoming conference see pages 8-9.

The list of speakers continues to grow daily with legendary advocates for women's



WOC members take action at second WOC conference, Baltimore, 1978.

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Save the Date
**Gender, Gospel &
Global Justice**
Philadelphia
Sept. 18-20, 2015

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From the Executive Directors



Erin Saiz Hanna and Kate McElwee

Dear WOC Members,

It has been a long, cold winter for many of you, and we want to be among those who wish you a very happy Spring. As we watch the snow melt with ever-warming sunshine, and nature sprouting green around us, we can celebrate nature's resilience and the newness of each seasonal cycle. At WOC we are ready to bloom in the coming months, as we prepare to celebrate our 40th anniversary this fall, and welcome hundreds of feminists of faith to the Women's Ordination Worldwide (WOW) Conference in Philadelphia in September.

We are especially pleased to share that we are now working as co-directors (see formal announcement on page 5). Co-directorship is a feminist leadership model we are proud to pioneer in our organization. With leadership around the world we are unequivocally rooting our mission in the global Church, and sending the message that women's equality in the church is a global justice issue.

Our cover story in this issue highlights the seeds that were planted at our first conference in Detroit, lifting up the names of those who attended (pp. 12-15), and our founder Mary B. Lynch. Please share the list of names and look for people you may know — if you find your name, tell us about your experience and share your reflections. We hope to honor those who attended the first conference in a special way at WOW 2015.

On page 3 you will find a reflection on Roman Catholic Woman Priest, Georgia Walker, ordained in Kansas City, and communicated through a personal letter from Bishop Robert Finn. We have included a copy of the decree he sent her. We stand with Georgia in her ministry and pray that she finds other support in her community.

It is with some reluctance that page 6 is devoted to Cardinal Raymond Burke's recent comments about the feminization of the

Church, however Louise M. Doire masterfully dismantles his assumptions and conclusions, and she brings both intelligence and humor to an otherwise ridiculous proposition by the cardinal.

An interview follows from a young woman based in Vienna, Austria, Jacqueline Straub. Jacqueline experiences a call to the priesthood and she offers both a freshness and a resolute directness illustrating insights from the next generation of women in our church, confronting injustice in their way. This is a hopeful read.

We are fortunate also to feature the Ministry of Prophetic Obedience of Kathleen Gibbons Schuck, RCWP, who beautifully writes about the messages she modeled for her daughter while compromising herself in a traditional parish, and the awakening that is possible when a community called her to "show up as my deepest, most authentic self" (p. 8).

On page 9, we have a reflection piece from Kate McElwee, on the "Women's Culture's" meetings that took place at the Vatican, which Kate attended. Importantly, Kate also raises up the cultural disassociation between Rome and the U.S., and the struggle of the unpopular stance of hope, over sarcasm.

We have dedicated two full pages (pp. 10-11) to the WOW conference, where you will find all the information you will need on registration, speakers, workshops, and accommodations. Read through our exciting programming and share the information with your communities. This is an incredible time for both WOC and WOW—the women's ordination movement is stronger than ever! We hope many women and men in all walks of church and life will join us in making this conference a success. After the conference's opening ceremony, we will commence with WOC's anniversary—our 40th year—and celebrate with vigor our seeds, roots, and springtime of new life and growth.

We look forward to gathering with everyone this September in Philadelphia. Thank you for supporting WOC and ensuring the growth and development of our vibrant movement.

Warmly,

Erin Saiz Hanna & Kate McElwee
Co-directors

Erin Kate

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In principle and practice WOC values and seeks a diverse membership. There shall be no barriers to full participation in this organization on the basis of gender, race, creed, age, sexual orientation, national origin, or disability.

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Georgia Walker's Journey to New Life

By Janice Sevre-Duszynska (ARCWP)

I just got off the phone with newly ordained ARCWP priest Georgia Walker of Kansas City, Missouri where I'm visiting. She tells me she's in the middle of talks trying to get a \$300,000 building donated for homeless women just out of prison and their children. "Could you write the WOC piece about my journey to priesthood?" she asks.

"It's all your fault," she jests. "Ever since I've gotten to know you, I've been in trouble."

"Hey," I answer. "You hang around with troublemakers."

Georgia has been getting people *out of trouble* for a long time in her native Kansas City. She's been working with prisoners and former prisoners for close to two decades. Her vision of a social services agency for former prisoners is currently being actualized from her numerous grant requests. The agency is now a year-and-a half old, and named "Journey to New Life." They have a staff of counselors who provide one-on-one personal guidance, housing, and employment possibilities for women and men just out of prison. Many suffer from addictions, mental illness, and chronic health conditions. Using what is known as the "housing first" model of treatment, individuals are provided with a safe permanent home and wrap around services to help them chart and follow their own journey to a new life.

During the week leading up to her ordination on January 3rd, I got to be with her on Troost Ave., the historical dividing line in Kansas City between black and white, where the agency is located. I got to see Georgia in action. A client was talking about a difficult situation. You could see from the way he walked up to her and they hugged, that he trusted her, and he perceived her as a real friend. Georgia listened to his entire lengthy story. She asked him questions for clarification and talked with him further. Here was safety and community.

Georgia cares about community. She is on the board of Peaceworks, Kansas City, a group that works for local, national, and international peace. During its *Trifecta Resista* (three days of nonviolent resistance) last spring, Georgia crossed the line at the old Bannister Municipal Complex, what locals call the city's "toxic dump," the site of the former nuclear weapons complex. The contaminants in the soil and air have poisoned the community's nearby Blue River and Indian Creek. Before crossing she wept as she

recalled two aunts who had worked in the IRS building who died in their early sixties. Like other workers, they had died of bizarre cancers people attribute to the toxins produced by the making of parts for nuclear weapons at the complex.

The next day we sat together on the bus to Whiteman AFB, a major drone base. She told me she had been discerning about crossing the line there, as well. "Do you think I could survive prison?" she asked. I nodded, and shared with her my thoughts from my three-month experience. That's when I asked her if she had ever thought about becoming a priest. "Yes, I have," she replied in a snap, looking me straight in the eye.

That afternoon she and Nobel Peace Prize nominee Kathy Kelly walked onto the base. Each carried a loaf of bread for the guards and an indictment of the people involved in drone killings, from the President to the remote control drone operators.

Rochester Inclusive Parish Honors Pastor's 40th Anniversary

By Marilu Aguilar

On October 4, 2014, Fr. Jim Callan, of Spiritus Christi Church in Rochester, New York was celebrated by his parish on the 40th anniversary of his ordination to the priesthood. To honor Fr. Callan on this occasion and for his well known, long time commitment to women's equality in the Roman Catholic Church, WOC presented him with a beautiful chalice. I am pictured here to the right, seen here with Fr. Callan. Fr. Callan was also given an album filled with congratulatory letters and well wishes from some of his heroes, other supporters of women's equality, including Joan Chittister, John Dear, Roy Bourgeois, NCR, Fr. Richard Rohr, Angela Bonavoglia, and others.



Women priests Janice Sevre-Duszynska, left, and Dotty Shugrue, right, bless Georgia Walker at St. Mark Hope and Peace Lutheran Church in Kansas City, Mo. Photo credit Dawn Cherie Araujo, National Catholic Reporter.

During their December 10th trial in federal court, Georgia testified: "We were grieved about the killing of women and children from that base....I've been concerned about the large amount of civilians being killed. I object to extrajudicial killing, outside a court. It's immoral, illegal, and unconscionable."

U.S. Federal Magistrate Judge Matt Whitworth sentenced Kathy Kelly to three months in federal prison but Georgia got just one year of supervised probation.

Georgia was born and raised in Kansas City. She has four degrees in sociology from

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Fr. Jim Callan (left) received WOC chalice from WOC board member Marilu Aguilar (right).

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News & Notes

Georgia Walker's Journey...continued from page 3

the University of Missouri-Columbia, University of Missouri-Kansas City, and University of Kansas where she specialized in medical sociology, gerontology, political economy, and social political analysis. She has taught sociology for many years at all three of these universities and at the Federal Prison in Leavenworth, Kansas at both the undergraduate and graduate levels. During that time she was also on a consulting team for the World Health Organization and traveled to many developing countries to help them plan social policies in preparation for the demographic aging of their populations. She has been active in practicing restorative justice methods and utilizing mediation and conflict resolution. For the past six years she has been active in social justice activities and the parish council of a local RC parish.

In 1985, Georgia Walker experienced a major conversion and became a Roman Catholic. After five years of discernment and living in community, she became a Sister of St. Joseph for seven years (she left the community in 1997). During that time she pursued course work for a Master of Arts in Pastoral Ministry at Aquinas Institute of Theology in St. Louis. She is currently working on a Doctor of Ministry degree.

Georgia plans to minister as a priest with men and women in five Missouri state prisons located in the Kansas City-St. Joseph Diocese.

She still lives in community with five religious sisters. Here's some of what her friend Sr. Rose said about Georgia to Bishop Bridget Mary Meehan and the community gathered for her ordination:

I whole-heartedly recommend Georgia Walker for ordination to the priesthood. There are two words that define Georgia: *courageous* and *leader*. I have known Georgia since 2000. Since that time we have shared community with one another, been co-workers, worshipped together and been friends."

Once Georgia is convinced of the need for something she makes it happen. She has taken an idea and brought it to fruition despite many barriers. An example is the One World Neighborhood Café, a catering business that hired offender women and refugee immi-

grant women at a sustainable wage.

When our parish in Kansas City had a change of pastors that threatened to change the culture of the parish, Georgia remained on the Leadership Team and initiated direct dialogue with the priest to challenge the hierarchical approach. She is well respected within the leadership circle.

When Bishop Finn fired a friend of Georgia's because she is lesbian and married, Georgia did not hesitate to be the one to stand up to the bishop and deliver the petition in support of the woman with 33,000 signatures. She believes it was wrong and felt called to speak out for justice and compassion.

Georgia will give any endeavor she believes in, her time and energy. She is a quick learner and studious. I have seen her reading book after book recommended by the Association of Roman Catholic Women Priests (ARCWP). She not only is pleased with the charism and mission but passionate and excited.

I have no doubt that once ordained, Georgia will continue to pursue practices and worship that are theologically sound. She will be dialogic and provide leadership in a non-hierarchical manner. Kansas City hungers for this.

Georgia plans to minister as a priest with men and women in five Missouri state prisons located in the Kansas City-St. Joseph Diocese. She has begun presiding at Eucharist in Kansas City: An inclusive community is emerging where all are welcome at the table and all will be co-equal in their participation in liturgy, service, and governance.

Georgia chose the Feast of the Epiphany for her ordination because she entered into the Sisters of St. Joseph on that feast day, so it has many special memories for her.



Georgia said, "It feels special to me because of the strong image of light...not just a reflective kind of light marking the incarnation of Jesus as God's love in the world, but a kind of luminosity shining out from us as the embodiment of the Divine in our world. As co-heirs and co-creators, we are compelled to bring hope and dignity to all without exception, especially those who are on the margins of our church and society."

Janice Sevre-Duszynska (ARCWP), is a former WOC board member who led the Ministry of Irritation, witnessing to the USCCB. She serves as an activist priest for peace and justice and celebrates Eucharist at Catholic Worker Houses, the SOAWatch Vigil, and in various communities across the country, including Lexington, KY and Cincinnati. As media representative for ARCWP, in 2013 she represented women priests during the Conclave in Rome and celebrated Eucharist there five hours before Francis was elected Pope.



Kate McElwee Named WOC Co-Executive Director, Stationed in Rome

WOC's Board of Directors is pleased to announce the promotion of Kate McElwee as Co-Executive Director, joining her colleague Erin Saiz Hanna in shared leadership of the organization. Kate, 29, joined WOC in 2011 and served as Membership Director and Associate Director prior to being named to her new title. Stationed in Rome since August 2014, Kate brings an international voice and expertise to the WOC's leadership and to the movement at large.

"As we advocate for renewed leadership models in our Church, we need to pioneer new ways of leadership in our organization," stated Jeannette Mulherin, WOC Board President. "Having Kate in this role is an exciting moment in WOC's story."

"Kate has shown herself to be an exemplary leader, and we are confident she will bring a much needed international perspective and voice to our work. We see this develop-

ment as an opportunity to send the message that WOC is a player in Rome, poised to act and respond on the spot to Vatican initiatives and the media."

Kate has increased public awareness for women's ordination in the U.S., and now in Rome through her work as a member of the Leadership Circle of Women's Ordination Worldwide (WOW), and several lay and women religious movements in Italy. WOC is the first women's ordination organization to have an advocate stationed in Rome.

Based on Kate's innovativeness, organizing skills, and dedication to the mission of WOC, as a board we want to recognize Kate in her tireless work, and affirm this expansion of our mission and our voice.

Kate earned her bachelor's degree in religion from Mount Holyoke College, the oldest women's college in the U.S., as well as a master's degree in International Human Rights Law from the School of Oriental and



Kate McElwee

African Studies (SOAS) in London. She divided her time between Washington, D.C. and Rome for the past year in preparation for this move.

Kate will continue her work on many of WOC's U.S. campaigns and coalition work, in addition to fostering grassroots support throughout Europe. Kate blogs for WOC at www.womensordination.org/blog

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equality including, Sr. Teresa Foracdes, Dr. Elisabeth Schüssler Fiorenza, Sr. Theresa Kane, Dr. Tina Beattie, Dr. Patricia Fresen, Dr. Mary Hunt, Fr. Roy Bourgeois, Jamie Manson, Sr. Mary John Mananzan, Kate Kelly, Asra Nomani, Sr. Maureen Fiedler, Fr. Tony Flannery, Barbara Blaine and many more.

In addition to renowned, energizing speakers, participants will also enjoy social events, engaging workshops, inclusive, welcoming prayer and other liturgies, and opportunities to participate in grassroots action. There is still time to propose a workshop or host an exhibit booth should you feel inspired (find out how on pages 8-9).

If you have not yet registered for the conference, there is still time. Your presence and witness at this historic event is important to us. We hope to see you there!

Rochester Inclusive Parish...continued from page 3

When Fr. Jim said his first Mass in 1974, he called for the ordination of women in his first sermon. Throughout his priestly ministry Fr. Callan has lifted women up by recognizing their gifts and listening to them. At Spiritus Christi there are girl altar servers, women preachers, and a woman priest and woman lay pastor. Fr. Callan has always understood the need for women in the parish to have women

role models of leadership and strength and who give them hope, especially to those women who are in abusive relationships or are made to feel marginalized by the church and men in their lives.

Marilu Aguilar is a member of the WOC Board and Spiritus Christi Church in Rochester, New York.

the
Table

WOC's online community where all are included.
All are welcomed to participate.
And where talking religion is always proper etiquette.

Read WOC's Blog!
www.womensordination.org/blog

Raymond Cardinal Burke on the Problem of Women in the Church

By Louise M. Doire



Louise M. Doire

When I first read Matthew James Christoff's interview of Cardinal Raymond Leo Burke published on the New Emangelization

Project website, I laughed heartily. Cardinal Burke's ridiculous suggestion that men have been turned off by the Church because the sanctuary is "full of women," and "the activities in the parish and even the liturgy have been influenced by women and have become so feminine in many places that men do not want to get involved," seemed too outrageous to take seriously. When asked about "the state of men in the Catholic Church," the recently demoted Cardinal added, "It's due to a number of factors, but the radical feminism which has assaulted the Church and society since the 1960s has left men very marginalized." This sentence really gave me pause. I notice that churchmen like Burke often qualify feminism as "radical." I wonder what kind of feminism would not seem radical to them. I feel it incumbent upon myself to remind the Cardinal that his use of the word radical is more appropriate than even he would realize, for the word's origins point to the foundational roots of a thing; "of, relating to, or proceeding from a root." Dear Cardinal Burke, "radical" feminists, are merely calling *you* [the hierarchical church] back to the roots of our own tradition and of the Gospel imperative. That the Cardinal understands this challenge to equality as an assault on the Church and society is reminiscent of the 2004 *Letter to the Bishops of the Catholic Church on the Collaboration of Men and Women in the Church and in the World*, signed by Pope John Paul II but written by then Joseph Cardinal Ratzinger, "Recent years have seen new approaches to women's issues. A first tendency is to emphasize strongly conditions of subordination in order to give rise to antagonism: women, in order to be themselves, must make themselves the adversaries of men. Faced with the abuse of power, the answer for women is to seek power. This process leads to opposition between men and women, in which the identity and role of one are emphasized to

the disadvantage of the other, leading to harmful confusion regarding the human person, which has its most immediate and lethal effects in the structure of the family." The man who would be Pope Benedict XVI chose his words carefully. The words *antagonism*, *opposition*, *adversaries*, and *lethal* are themselves the tools of a misinterpreted and misrepresented perception of feminism, which bring about images of violence. It is no wonder then, that Cardinal Burke characterized feminism as an "assault."

The Cardinal went on, "Men are often reluctant to become active in the Church. The feminized environment and the lack of the Church's effort to engage men has led many men to simply opt out." Following my brief period of amusement, I stopped laughing. I stopped laughing because I understood these comments to be part of a long history in which women are blamed during turbulent times. Women, via "radical feminism" have ruined everything, even the attendance of men at church. If the numbers of men at worship has declined it must be because women are there. It does not take much analysis to notice that the Cardinal's unsubstantiated conclusions about the motivations of men are actually quite insulting to men. "Aspects of the Church's life that emphasized the man like character of devotion and sacrifice have been deemphasized. Devotions that required time and effort were simply abandoned. Everything became so easy and when things are easy, men don't think it is worth the effort," he said. At another point in the interview he recalled conversations with men in the 1970s, "they were, in a certain way, frightened of marriage because of the radicalizing and self-focused attitudes of women that were emerging at that time. These young men were concerned that entering a marriage would simply not work because of a constant and insistent demanding of rights for women." The Cardinal certainly does not display a very good opinion of men. In one moment of reflection, they are uninterested and retreat into boredom if there is no challenge (rather than create their own). In another, they are frightened away by the challenge of women and their relentless demands for equality. It is difficult to understand what qualifies as "manly character," a phrase that Burke frequently invokes.

Glaringly absent in the Cardinal's rant is the presence of any sociological or ecclesi-

astical research data to support his claims that if men are slacking in church attendance it is because of the presence of women. His conclusions constitute what my friends and I call "M-U-S," or "Made Up Stuff." In fact, his declaration that men are opting out of church because of the presence of too many women is not supported by data. The research actually indicates that what was once a gender gap in church attendance has actually disappeared. "There is emerging evidence that women's longstanding loyalty to the church can no longer be taken for granted," researchers William D'Antonio of Catholic University of America, Michele Dillon of the University of New Hampshire, and Mary Gautier wrote in their 2013 publication *American Catholics in Transition*. Gautier, of the Center for Applied Research in the Apostolate (CARA) at Georgetown University stated, "It's troubling. The difference between men and women is just gone." There you have it. The Cardinal's assertions are simply wrong. There are no more women than men in the Church. The Church has not been "feminized" by the overwhelming disproportionate presence of women. The Cardinal would do well to pay attention to the facts and concern himself with all potential members of the Church, not exclusively men.

So, why would the Cardinal jump to such conclusions? Perhaps it is convenient to scapegoat women. If he simply blames this presumed lack of male interest on the women, he does not have to consider other possibilities. He does not have to look internally to the issues within the Church that might be turning men (and, for that matter, women) away. He does not have to consider that men and women might opt out because of the pedophile scandal or the Church's treatment of its LGBT members, or the Church's inherent sexism, or simply because some might find the Church irrelevant in some key areas of their lives. He does not have to think about complex and diverse possibilities. It is much easier to blame women. This is a time-honored tactic in the Church, of course, dating back to the Patristics, throughout the ages to the Vatican's recent assault on the LCWR and American nuns.

Welcome to the witch hunt, Your Eminence.

Louise M. Doire, M.Div. Department of Religious Studies College of Charleston
Charleston, SC.

Walking With Women Called, an Encounter with Jacqueline Straub

By Kate McElwee

On a rainy February day I had the opportunity to meet with Jacqueline Straub, a young woman visiting Rome with her parish from Vienna. I first learned of Jacqueline, vocal about her call to the priesthood, from a German documentary series called #ForChrist'sSake, which highlights the stories of three people who experience calls to ministry in their faith traditions, but because of their gender, sexuality, or relationships are not able to officially pursue their vocation.

As soon as I saw the video, I wrote to Jacqueline on behalf of WOC to commend her bravery and offer our prayers and support for the prophetic witness she brings our church. While she was in Rome we sat down together with her priest and talked about the women's ordination movement and our hopes for the future. What I loved about meeting Jacqueline was that she says things so few people in the movement say today: "I have time. I can wait. Things will change." Her optimism was a shot in the arm, especially in what can feel like a lost game. While her words and story may seem simple, there is a resolute directness (and perhaps a Millennial confidence) that brings insight to another generation of women called, confronting injustice in their way. It was an honor to share the strides and supportive networks of WOC with Jacqueline, as she is excited to be more connected to the global movement.

Here is some of our conversation and further correspondence, translated from German and edited for clarity.

When did you recognize your call to priesthood?

I have had this desire, and experienced this call from God, in my heart since I was fifteen years old. As I started my theology studies, I believed that by the time I graduated, I would be able to become a priest.

The problems and challenges of achieving this dream quickly became clear. I knew it would not be easy, as a young woman, to take on the entrenched hierarchy but I also knew God had called me. God gives me great strength and determination, and the certainty that I will achieve something – what that entails will likely become clearer when I look back years from now. I am confident that I am a beloved child of God within the Catholic Church.

How does this affect your spirituality and day-to-day life?

Ever since I carried this calling in my heart, I have lived in hope and trust that my dream of being recognized as a Roman Catholic priest will come true. Only God knows how we will achieve this goal. And so I am trying – with the abilities and possibilities I have to make an impact: I speak publicly on the topic to make people more aware. I am always standing up and speaking out for the equality of women in the Catholic Church. I take small steps with patience, humility, and modesty but they are clearing a path that will cut through the rigidity and fear of the hierarchical arm of the church.

You have mentioned the importance of working within the Church for change, a difficult path. How does this manifest for you?

I am absolutely convinced that the church—where I am most at home—carries forth the message of Jesus Christ, and so it is precisely because of the church's imperfections that I criticize its administration, in the hope that we can all grow and develop as the faithful. I want the church to be a place where future generations will be at home. A place where people feel nourished and accepted, not excluded. In order to bring the lost sheep back within the fold, there will need to be radical changes – changes that are long overdue.

The church is like other areas of life where we need to find new ways to treat each other, and rejuvenate ways to express our faith. Language needs to be updated so that young people can also understand the message of Jesus; the out-dated power structures also need to be broken down; the approach to marginalized groups needs to be compassionate and more like Jesus; problems must be openly discussed and not only among theologians and lay people but within the Curia as well.

There needs to be a radical cleansing of old clichés and repeated gender roles that have long ago been shown no longer useful or correct. It is important to find a collective path toward dialogue.

How is women's equality regarded in your country, including talking about the issue openly?

I live in a country where women have every opportunity in their professional and personal lives. I, too, am free to do almost



Kate McElwee and Jacqueline Straub

anything, except, of course, become a priest. I am taking a class on human rights and want to write my thesis on the exclusion of women from the priesthood as a human rights issue.

The Catholic Church cannot and should not be able to close down the debate about the equality of women in their own ranks. The complete equality of men and women in the church is not an illusion or desire that doesn't feel equal – no, the complete equality of men and women is a fundamental message of Jesus Christ, an essential Christian teaching.

You seem optimistic about the future. It is refreshing to hear, but...

Of course, I will not become a Roman Catholic priest tomorrow—of this I am fully aware. I understand the theological discussions and the official teaching on "authority," and recognize that it is not speedy but it is also not impossible. The pursuit of the truth must go on. All of the faithful in the church can call on the strength of the Holy Spirit in this search. If the church stops seeking the truth, she will stand still, but the faithful simply don't have the luxury to stand still and not serve—as women called to be priests we must advance our discipleship!

The arguments from *Inter Insigniores* have been disproved, and the dogmatic binding order from *Ordinatio Sacerdotalis* are highly questionable. It is a costly present that God has given me, but I would be betraying God and myself if I stay silent. The truth must be sought anew because the exclusion of women from the priesthood is unbearable.

I will continue to stand up for my calling to the priesthood and continue on this path, one that many other women have travelled. I will not give up.

I know my dream of becoming a priest will only be realized in the future, and yet dreams come true when you actually take part in helping them come about. And that is exactly what I will continue to do – stand up and be brave!

Ministry of Prophetic Obedience

What We See and Say Matters

By Kathleen Gibbons Schuck

I hear the chimes. They awaken me from deep and restful sleep. Grateful to begin a new day, I savor the exquisite warmth of being wrapped in the safety of a supportive mattress, comfy sheets and a warm comforter. I roll back the covers and step into the new day.

Can You Hear Me Now?

Our daughter completes her first week of high school theology. That evening, she asks, "Mom, why is it that Monsignor treats Dad so differently than he treats you? You're much more involved in our parish." I respond perhaps it is because Monsignor is older and more comfortable dealing with men than women, to which Annie responds, "Grandpa's older than Monsignor yet he treats you the same as he treats Uncle Brendan and Uncle Jim."

When truth is spoken, it resonates deeply. I look, and in that moment realize, at fifteen, our daughter notices her parents being treated differently by the man who leads our faith community. She questions this apparent inconsistency. In that moment, I see clearly I am complicit in a system I no longer believe in. I see my questions reflected in her question, and realize it is time to face what I have long suppressed: a repeating pattern of accepting inappropriate behavior from clergy.

Flashback to 1979 when a different Monsignor feels he can no longer trust his team and so dismisses the entire staff of the archdiocesan development office. What is implied yet never spoken out loud is, "Someone stole money. We don't know who, so everyone is presumed guilty and must go." Perplexed, I feel I am being treated unjustly. I have done nothing improper. I have no voice and no vote...and now, no job and no car!

When truth is spoken, it resonates deeply. I look, and in that moment realize, at fifteen, our daughter notices her parents being treated differently by the man who leads our faith community. She questions this apparent inconsistency.



Kathleen Gibbons Schuck

It is 1980 when I first tell myself engagement is the key to changing the system. I enthusiastically serve as a lector, Eucharistic Minister, member of the parish council, Chair of the Liturgy Committee, minister of hospitality, script seller; you see me working in the kitchen at the carnival, coordinating pictures with Santa at the Christmas bazaar, planning special liturgies, taking photos at the play, coaching CYO sports, and facilitating fundraisers.

During a training session a year before the rollout of the Latin Missal changes, Monsignor suggests I must be a "radical feminist" due to my response to his musings that some people in the pews change the pronoun "He" to "God" when they respond. When the training ended, six people approached me and apologized for how Monsignor treated me. I saw the pattern clearly: the protocol is not to mention anything to the person doing the abusing. Others who see it will apologize to the people who are judged, or treated unfairly.

I remember our daughter, in seventh and eighth grade, arriving home adamant about the recurring requests heard over the school's public announcement system, "Would you please send four strong boys down to the office?" Stronger than many of the boys in her class, Ann is bothered when she is discounted, effectively erased from the pool of the strong.

I remember the principal telling us the pastor vetoed the idea of parents blessing their children during the eighth grade graduation mass. No conversation. The pastor was clear; he would do any blessing.

When I look in my daughter's eyes, it takes my breath away. The intensity of the message hits me like a ton of bricks. Feels like, "Engage even when you compromise yourself in the process" is the message I model. This is not the legacy I choose to pass on to my daughter.

Which Way Do I Turn?

I wonder, "Where would I find an alternative?" An internet search and due diligence surfaces the community of Saint Mary Magdalene in Drexel Hill, Pennsylvania. The co-pastors are ordained Roman Catholic WomenPriests. Even though it's a forty-minute drive, I decide I owe it to myself to investigate. I park on School Lane, just off Burmont. I notice the sign out front. I walk in the door, up the steps, and open the fire door.

What I see are smiling folks chatting with each other, a circle of chairs, colorful banners, and scaffolding. Looks like they're doing some work on the windows I conclude.

I take two steps into the room when a woman about my age walks over and introduces herself as Eileen. She invites me to make a nametag. Within three minutes, I meet multiple men and women, learn Eileen is one of the pastors, and discover I'm really curious about what happens in this space.

I hear, "We use inclusive language... in the name of the Creator, Redeemer, and Liberating Spirit... our homilies are interactive... we say the words of consecration together...blessed is the One who comes... all are welcome to communion..." Intrigued, this experience feels closer to a twelve-step meeting than a Catholic Mass. We sit in a circle sharing from our hearts. Feels like I belong here.

When Mass ends, Fritz announces there's a community meeting. He facilitates. I stay. This community makes decisions after listening to the voices of the people. Every person is seen. Every voice is heard. Everyone gets a vote. Feels natural. The irony does not escape me: Until a week ago, I didn't even know this community existed.

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What We See and Say Matters...
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The Permission Slip

The following week Mary invites me to serve as Eucharistic Minister. As I pour water and say, "By the mingling of this water and wine, may we come to share in the divinity of Christ, who humbled himself to share in our humanity," I feel a jolt as something releases deep in the center of my body. Now I get it; this is where I belong. As I drive home, the questions begin, "Who signed the permission slip that allowed you to say those words out loud? Who do you think you are?"

"Shame on you" is the graffiti chiseled in the backyard of my soul. Sometimes it dominates when my critical inside voice alternately yells at me, "You're not good enough" and "Who do you think you are?" Here's the amazing thing: The people in the community of Saint Mary Magdalene reflect and call me to show up as my deepest, most authentic self. That energizes me. It is incredibly freeing!

I tell myself animating community is my role. I begin a local community. I wrestle with the idea of pursuing ordination. I come to discover my deepest desire mirrors God's desire for me. Even though I never thought of myself as a priest or in a prophetic role, I give myself permission to apply to be ordained a Roman Catholic WomenPriest. The whole-hearted journey heals my body, mind and soul.

Mother May I

When I initially share my plans with my mother, she responds, "Women priests: not in your life time!" and pleads, "Kathleen, can't you find a way you can live within the system?"

After I am ordained a deacon, my mother observes, "Perhaps it's time for our church to come into the century we live in." To that, I say, "Amen. Alleluia!"

Kathleen Gibbons Schuck is an inter-spiritual coach, officiant, and story-teller at With You in Joy. Ordained a deacon in 2014, Kathy lives in Blue Bell, PA, with her partner, Stan, and their daughter, Ann. Contact Kathy at kschuck55@gmail.com or www.smmcommunity.org.

"Women's Cultures" Meetings at the Vatican Unsurprisingly Come Up Short

By Kate McElwee

The Vatican's Pontifical Council for Culture took on the task of organizing a four-day event in Rome on "Women's Cultures," calling for wider discussions on the place for women in societies, "between equality and difference."

For one, ill-timed twelve-day period (December 23-January 4), the Council asked women to respond to the prompts by submitting one-minute videos or photographs: "At what point are we today, as women? I am sure you have asked yourself many times, who you are, what you do, what you think about your being a woman, your strengths, your difficulties, your body, and your spiritual life. If you want to, you can share your vision."

Italian actress Nancy Brilli was featured in two YouTube videos calling for women to participate (using the social media hashtag, #LifeofWomen), one in Italian and one in English. The English language video was removed within days of release after storms of confusion and disgust over the "coquettish" Brilli. However, the video was well received in Italy: another reminder that "the Vatican often forgets it's a global institution, not an Italian one."¹

Cardinal Ravasi, president of the Council, later admitted that the Council "made a mistake"² with the video and actress, but I suspect he had little to do with it, as an unnamed ad hoc *Consulta Femminile* have been reported instrumental in the production of this effort. Nevertheless, the Council for Culture's members are all ordained men, and while there is a group of "consultors" that include women (as well as Spanish Fr. D'Ors, who has spoken out for women's ordination), it is unclear how engaged any of them are as non-members.³

Mary Hunt described this effort in a recent *Religion Dispatches* article as a "pitiful effort to solicit women's input."⁴ Hunt continues,

What small sliver of the population has the time, energy, technology, and/or inclination to make such a video? Most of the world's women are too busy finding potable water and safe food, too burdened with childrearing and economic



We Are Church Ireland takes action Dublin nunciature, February 17, 2015.

survival to even know about this outreach, much less respond in the week they were given to do so.

Reports showed that 250 videos were received, "a number from women's ordination activists."⁵ In a live-broadcasted public event in Teatro Argentina, the Italian television network RAI debuted their compilation, with Cardinal Ravasi and Nancy Brilli, among about one hundred people in the audience.

I had the opportunity to attend the event in Rome and offer my observations.

Low points:

- While men played music on a stage, men read quotes from other men: John Dunne; Joseph Conrad; Vittorio Zucconi. A young married couple came to the stage and only the husband spoke. In discussing how women are treated in the workplace, an article and photos of Italian politician Marco Buselli were used. These insensitivities to the loss of women's narratives is not only jarring, but inexcusable.
- Stock images of women of color in colorful clothes without context, without a voice, without their stories (and I am assuming without their consent), flashed on a screen to uppity jazz music. Displaying images of women in war-torn countries, with children, praying, crying: who are these women?

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Women's Ordination Worldwide Third International Conference



WOW's third international conference will take place in Philadelphia, 18-20 September 2015. Advocates for women's equality in the Roman Catholic Church from around the world will gather to celebrate, be inspired, and join together as we grow our movement. The theme of the conference is Gender, Gospel, and Global Justice. In addition, we will celebrate WOC's 40th anniversary!

Over three days, you will have the opportunity to:

- Network with individuals and groups working for women's equality in the Catholic Church
- Participate in women-centered, feminist theology, liturgies, and leadership in prayerful interfaith action
- Learn more about the impacts of the Catholic Church on women and girls around the world
- Take a stand against misogyny and sexism in religion

Register, propose a workshop, or obtain exhibitor information can be found at www.womensordinationworldwide.org

Registration

Registration includes all conference workshops, academic seminars with renowned theologians, special events and receptions, and opportunities to take action.

- \$275 Early Bird Registration (available until April 15, 2015)
- \$300 Registration (April 16, 2015 to July 31, 2015)
- \$350 Late Registration (After August 1, 2015)

In order to be reimbursed for conference costs, cancellations must be received in writing by July 31, 2015.



Hotel Information

The WOW Conference will be held at the Philadelphia Marriott Downtown, 1201 Market Street, Philadelphia, Penn. Hotel room reservations for the conference will be accepted by until Wednesday, August 12, 2015, 4:00 pm CST. Sleeping room reservations made after this date may not be eligible for the group rate and the hotel may be full.

Please book your room via the WOW booking form operated by NIX — they need a credit card to reserve and secure a room but no money will be taken from that card until the conference. The reservation serves to guarantee the booking. Rooms will be paid at the hotel at checkout.

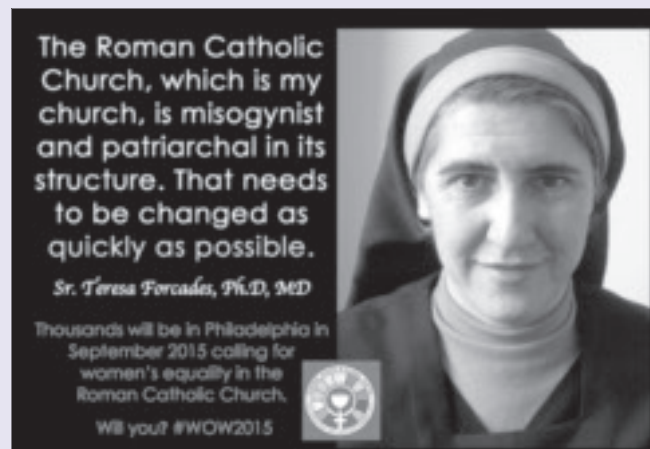
Do not book your room directly through Marriott. WOW has negotiated the conference rate of \$159 per room per night, plus tax. The current rate offered by the Marriott on-line is \$259 so if you book via WOW it is a big saving.

Submit a workshop proposal on the theme of Gender, Gospel or Global Justice

We encourage workshops that address the theme of the conference through multicultural, international, feminist, and intersectional lenses. Deadline is April 15, 2015.

Exhibit

Would you or your organization like to exhibit at our conference? One booth includes one conference registration. Exhibit space applications will be accepted through Wednesday, 26 August 2015.



Speakers

Teresa Forcades, nicknamed "Europe's most radical nun" is a Catalan physician, a Benedictine sister and social activist. Her international reputation includes her politics on Catalan independence, her criticism of the pharmaceutical industry, and her writings on misogyny in the Roman Catholic Church.

Elisabeth Schüssler Fiorenza, feminist theologian, writer, and Stendahl Professor of Divinity at Harvard Divinity School. She is credited for coining the word "kyriarchy" in her book *But She Said: Feminist Practices of Biblical Interpretation*.

Theresa Kane, Mercy sister, professor, and former president of the LCWR who issued a public plea to Pope John Paul II calling on him to include women in all ministries of the church.

Tina Beattie, British theologian, writer, and broadcaster. She is the Professor of Catholic Studies at the University of Roehampton in London and Director of the Digby Stuart Research Centre for Religion, Society and Human Flourishing.

Patricia Fresen, South African writer and Roman Catholic theologian. Dr. Fresen was excommunicated and expelled from her Dominican order following her ordination with Roman Catholic Womenpriests.

Mary Hunt, feminist theologian, writer, co-founder and co-director of the Women's Alliance for Theology, Ethics and Ritual (WATER) in Silver Spring, Maryland.

Shannen Dee Williams, historian of the United States and the black Catholic diaspora. She teaches courses in U.S., African-American, women's, religious, and civil rights histories.

Roy Bourgeois, social justice advocate, Noble Peace Prize nominee and founder of the School of the Americas (SOA) Watch. He served as a Roman Catholic priest for forty years as a member of the Maryknoll community until he was expelled for refusing to recant his support for women's ordination

Jamie Manson, writer and nationally recognized media commentator on issues related to LGBT Catholics, young adult Catholics, and women in the church.

Kate Kelly, Mormon feminist, human rights lawyer, and former member of The Church of Jesus Christ of Latter-day Saints (LDS Church) who was excommunicated for starting the LDS Ordain Women Movement.

Asra Nomani, feminist activist and former reporter for the *Wall Street Journal* for fifteen years, is the author of *Standing Alone: An American Woman's Struggle for the Soul of Islam*. Nomani's story is surveyed in the documentary, *The Mosque in Morgantown*.

Maureen Fiedler, Ph.D, Sister of Loretto and host of Interfaith Voices, a public radio show. She has been involved in interfaith activities for more than three decades as an active participant in coalitions working for social justice, racial and gender equality, and peace.

Barbara Blaine, founder and president of Survivors Network of those Abused by Priests (SNAP), a national advocacy group for survivors of clerical sexual abuse.

Kristina Keneally, liberation theologian, Catholic feminist, and former Australian politician who was the 42nd Premier of New South Wales.

Tony Flannery, Irish Redemptorist priest and writer threatened by the Vatican with excommunication for his support discussion on women's ordination.

Mari Steed's life story is similar to the subject of the movie "Philomena." Her Irish birth mother was sent to live and work in one of the Magdalene Laundries where she was forced to give up her 18-month-old daughter, Mari. Mari was adopted by a suburban Philadelphia couple and when she became an adult she launched a search to find her birth mother.

Maeve O'Rourke, lawyer and advocate with the Justice for Magdalenes campaign.

Ursula King, internationally renowned scholar on spirituality, interfaith dialogue, women, and religion.

Genny Dumay, Filippino Good Shepherd Sister and grassroots activist, who advocates for indigenous people and marginalized women.

Christine Fernando, Sri Lankan sister and tireless advocate working to end violence against women.

Christina Rees, well-known writer, broadcaster, and public speaker. She is a member of the General Synod of the Church of England and chair of Women and the Church (WATCH), which recently won their campaign women bishops.

Paul Collins, Australian historian, broadcaster, and religious writer. In March 2001 he resigned from his role as a Catholic priest due to a dispute with the Vatican's Congregation for the Doctrine of the Faith over his book, *Papal Power*.

Litany of Names • First Women's Ordination Conference

ALABAMA

Sara Butler MSBT,

ALASKA

Andrea Nenzel,

ARIZONA

Marie Reitenbeck OP,

Ann Marie Holand,

ARKANSAS

Rosalie Rutenwald OSB,

AUSTRALIA

Papua, New Guinea
Wendy Flannery,

BELGIUM

Odette d'Ursel,

CALIFORNIA

Annie Heiges OP,
Catherine Beavada,
Dianna Dale SFCC,
M. Katherine Hammett,
Mary O'Neill,
Margaret Rose Welch,
Christine Tachibana,
Patricia Bruno OP,
Cecilia M. Williams CSI,
Sally M. Brandt,
Rose Cecilia Harrington,
Joan Henahan CSI,
Mary Rimmer,
Linda Lutz,
Dorothy Donnelly CSI,
Elizabeth Thomas CHM,

Patrick L. LaBelle OP,

Patricia Haire CSI,

CANADA

Theresa Carmel Slavik,

Albie Marie McDonald,

Mary Ann Hinzdale IHM,

Rosann M. Catalano,

Jeanne Evans,

Mary E. Hines SND,
Patricia Smith RSM,

Sheila Hammond,

Mary T. Malone,
Chloë Elliott,
Rev. Mother Dominica,
Gaida Iwaszko,

Ellen Leonard,
Judy Atherton,
Pauline Turner,
Michael Doyle CSSP,
Joan Leonard,
Madeleine Hart,
Elliot B. Allen CSB,

Nina Glantz LND,
Nancy Huron,
Carmel McEnery,
B. Murphy,
Martin Heiderfer,

Anne Johnson,
Michael LaPere,
Cecilia Cosgrove GNSH,

Benedetta O'Neill,
Margaret McCarthy,
Mary M. Schaefer,
Dorothy Kosyba,
Margo Zounich,
Maia Clarke Wempenny,

Linda Spear,
Katherine McKough,

J. Gregory Heenan,
Hans W. Daigler,

Nuala Kenny M.D.,

Anne Fahry,
Elizabeth Bellefontain,

Marion Brennan CSH,
Therese LeBlanc CSH,

COLORADO

Helen Sanders SL,
Edren Mackin SL,
Pauline Baumgartner,
Theresa Antista,
Helen Flaherty SC,

Sallie Watkins SFCC,
Mary Camilla Huber,
Marie Catherine Pohndorf,
Susan M. Lamb,
Rene Weeks OP,
Patricia Kennedy,
Gabe Huck,
Susan Sheeran SC,
Marian McAvoy SL,

Mary Catherine Rabbitt SL,

Rose Ann Harmann OSB,
Barbara Huber SC,
Rose Colley SL,
Maureen McCormack SL,
Dianae Fassel SL,

Evelyn Houshan,

CONNECTICUT

Gilmary Bauer RSH,

Janet Labrecque,
Nancy Nutting,
Nancy Roach CND,
Marcella Marie Tucker OP,
Claire Bonneau SSND,
Patricia Hussey,
Maria Edward RSM,
GeorgeAnn Yumbaco,
Patricia Cook RSM,

Roberta McGrath RSM,
Mary Anne Foley CND,
Eleanor Rae,
Lynn L. Labrecque,
Gail V. Riina,
Anne Foley,
Margaret Farley RSM,

ENGLAND

Christina O'Neill

Joan Morris

FLORIDA

Mary Angela Gholston,

GEORGIA

Lynne Nash,
Mary Ann Luby GNSH,
Sheila Kelly GNSH,
Janet Valente GNSH,
Marcella Donahue,

GERMANY (Federal Republic)

Gudrun Dietel,

IDAHO

Helen Mason SP,

ILLINOIS

Barbara L. Wysocki,
Barbara Nelson IHM,
Janet Francis DuCharme IBVM,
Mary Lou Weis IBVM,
Mary Liguori Brophy BVM,

Francis F. Brown,
Margaret Heinz OP,
Mary Carey OP,
Therese Ragen RSM,
Marion Cypser RSM,
Mary Kanabay,
Janet E. Gerard CSJ,
Marie W. Flood,

Eugene A. Mainelli OP,
Ann Gillen,
Maggie Fisher,
Kathleen Keating,
Jacqueline Wetherholt,
Georgene Wilson OSP,
Kathleen Aube OP,
Mark Stannell OP,
JoAnn Brucke OSF,

Lois McGovern OP,
Rosemary Abramovich OP,
Susan Weeks,
Rosemary Bears RSCI,
Joan O'Shea,
Lucy Edelbeck,
Marina Hernandez,
Margaret M. Kopish ASC,

Therese Anne Kiefer ASC,

Dolores Annalment ASC,
Mary M. McMahon,
Constance Campbell,
Cosmie Hahn,
Edne Kennedy,
Carlotta Oberzat RSM,
William G. Guindon SJ,
Patricia Crowley OSB,
William G. Thompson SJ,

ILLINOIS - Continued

Loretta Kosiek,
Kathleen Reid,
Mary Ellen McAleese CSJ,
Judy Herrmann,
Deanna M. Carr,
Virginia Donnelly RSCU,
Betty Boyler RSCI,
Anne E. Patrick SNJM,
Avis Clendenen RSM,
Marylin Quinlan BVM,
Anna Marie Kane BVM,
Julie Neal,
Mary Ann Seiler,
Charles Dahm OP,
Carol Crepeau,
Wendy Flannery,
A. M. McGrath,
Anne Metzler,
Elizabeth Rose,
M. Evangeline McStoy,
Nora O'Brien OP,
Eleanor Stech OP,
Marguerite Cleary,

Monica Stuhlfreyer,
Patty Crowley,
Mary Cecile Quirk,

Fenny Dollard,
Mary Sharon Riley,
Georgianne Imberl,
Teresa Duch OP,
Margaret Dewey OP,
Susan M. Van Baalen OP,
Mary Henry,

Clair Bassar,

Peg Dunn,

Jane McKinley,

Aunice Callahan RSCI,
Marilyn King,
Mary Ruth Broz,
Mary Ann Zestutko,

Paula M. Fitzmaurice,
Marjorie Tuile,
Sam Fidler,
Dorothy Beck SSSF,
Lenora Maier,
Eleanor Dudge,
Kathy Bougeois,
Pat Moran,
Brenda McCarthy,
Wayne L. Fehr,
Bernice McNeela,

Jeanne Heidemann CSJ,

Judy Maher,
Carolyn Palmer,
Patricia F. Walter,
Helm Moshak,
Barbara Powers,
Gilbert Ostiek OFM,

Marilyn Saw,
Mary Elizabeth Agnew,

Mary Ellen Reynolds,
Terese Nalby RSM,
Donna Quinn OP,
Carolyn Nelson OP,
Janet Hrubec,
Dorothy Kramer,
Kathryn Lawlor,
Kathryn McHugh,
Kathleen Sullivan,
Irish Scula,
Gerry & Donald Brown,
Therese Guslin Sullivan SP,
Dorothy Garland,
Marjorie Delaplaine,
Ann Heilman SFCC,
Gloria A. Phillips,
Theresa Gienson BVM,
Gabriel Herberta RGS,
Judith Marie Vaughan,
Mary Lou Halter,
Josephine Sissak,
Clare Kloeckner SSND,
Reif C. Mayo NFPC,
Nicole Goetz,
Carol Stuhlmueler OP,

Anne Carr BVM,
Patricia Hughes,
Anne Kelley SND,
Rosette Maschal-Reinhardt,

Tom Callahan,
Anne Marie Tract,
Rose Kelly,
Rachael Bergschneider,

INDIANA

Josephine M. Peplinski SSJ,

Rosita Witniwaki SSJ,
Francis T. Zlotkowski,
Susan Kintzle CSC,
Barbara Balboni,

Douglas Denbow OFM,

J. Matyngberde Ford,

Janet Elyse Russell,
Joy O'Grady CSC,

Judith Anne Beattie CSC,

Mary Jo Nelson OLYM,
Annetta Donohy,

Ken Miller,
Michael McCaffery,

Susan Fournbach,
Dorothy Feehan BVM,
Janet Pitt CSI,
Margaret M. Healy,
Edna Stearns,
John Scorsoni,
Lit Butgen,
Pat McLaugh OSB,
Charles F. Caldwell,
Pat Kane,
Mary Kane,
Nataka Vonnegut,
John J. Egan,
Elizabeth Schuster Fiorenza,

Kathleen Hughes RSCI,
Anne Marie Tract,
Sharon Stanton OSF,

IOWA

Therese Lawlor, McDonald SFCC,

Marlene Habin OP,
Cecilia Wenzel OP,

Rosemary Hennessey,
Louise Weisbach,
Joanne Gehrig,
Mary Ann Schmiding,
Virginia Beattie,
Ann Knight,
Mervil J. Meltz OP,
Greg Och OP,
Ron Kneal OP,
Dolores Becker,
Mary Kay Nealen OP,
Mary Ann Foy,
John F. Taylor OP,
Joan Doyle BVM,
M. Adelle Hensberry BVM,

Joanne Lucio BVM,
Mary Francis Rom BVM,
Mary Nolan BVM,
Katherine Gray,
Ann Freiburg,

KANSAS

Bette Jean Goebel,
Rosemary Kott,
Barbara Overman OSF,
Julia Grier OP,
Karen J. Smith,
Shirley Kononik SCL,
Diane Licking OSU,
Marie dePaul Combe,
Edee L. Burns,
Mary Collins OSB,
Louise Hageman OP,
Michaela Zahner CSI,

KENTUCKY

Ann Margaret Cahill,
Jan Zella Runda,
Jae M. Richardson SL,
Lori Williams,
Pat Clark SCS,
Dorothy Standford SCR,
Joan Maria McGuire OP,

Mary Swale, Nerinx,
Adrian M. Hoffstetter,
Sarah M. Conannon,
Mary Brigis Gregory OP,
Renee Rust FSB,
Susan Powers,

Carole Kaudic SCR,
Maryline King SCR,
Joan Tilton OSB,
Nancy Fineman SL,
Mary Frances Loiter SL,
Dawn Dorsey SL,
Rose Annette Liddell,
Helmi K. Dabell,
M. Catherine Hunt,
Joan Marie Boberg,
Madonna Fitzgibbon,
Joan Campbell SL,

LOUISIANA

Mary Anne Heine SSND,
Theresa Drago O.CARM.,

Albina Guilroy HSC,
Fara Impastato OP,
Mary J. Richardson,
Jacqueline Toppino OSU,

MAINE

Camelle Poutre FCSCI,

Litany of Names • First Women's Ordination Conference

MARYLAND

M. Charlene Walsh RSM,
Jeanine Gramick,
Doris Gettemoller RSM,
Caroline Lazo,
Rosemarie B. Chasr,
Philip S. Kease SS.

Sarah T. Neale SSND,
Carol A. Gallagher RSM,
Mary Elaine Walsh MHSN,
Denise Murphy MHSN,
Clare Walsh,
Ann Martin Gallagher,
Elizabeth Haley,
Carol E. Smith,
Dolly Pomeleau,
Irene Marshland OSF,
Eileen Quinn OSF,
William Callahan SJ,
Julia A. Heaps.

MASSACHUSETTS

Clare E. Lowery RSCJ,
Edward Fother,.
Margaret McDonnell RSCJ,
Terri Monroe,
Madeline T. Webster,
Joan Ford RSCJ,
Nancy Kehoe RSCJ,
Bessie Chambers,
Cassile Noel,
Anne Waste RSCJ,
Maureen Mulcrone RSM,
Diane Scare,
Suzanne Hiatt,
Bernadette Furin CSJ,
Nancy M. Malone OSU.

Annette Kafferty SSJ,
Barbara Ann Thomas,
Loretta Mulvey RSM,
Hondra McHugh RSM,
Barbara Harrington,
Georgianna Landrigan SC,
Joseph Laughlin,
Barbara Zanotti,
Mariann Ronan,
Maureen Kemens,
Clare McGowan OP,
Susan L. Costa,
Kathryn Picard,
Kathleen Daly SND,
Maureen Young,
Newton Centre
Virginia Ryan.

FRANCE BELMONT OP.

Julianne Bouquet,
Julie Kelly SND,
Laura Maslin,
Heera Wright,
Roberta Marie CSJ,
Kevin G. O'Connell SJ.

Barbara Ferraro SND,
Kathy Riley SND,
Marlene DeNardo SND,

Lorna Jordan,
Nancy Simonda,
Catherine Mooney,
Carol Caton,
Leonora C. Desbond,
Maeva McDermott,
Eileen Reilly SND,
Theresa Aherm MSBT,
Mary Matthew,
Rita Rice,
Thomas Calderola SJ
Richard Howard SJ,
Janet Cronin SND,

Peggy Confrey,
Brian McDermott SJ,
Margaret Hutaff,
Jeanne Anderson Allen,
Michael McElhinny SM,
Irene Doyle CSM,
Marie Doyle,
Kenneth Swan SM,
Eliane C. Huber OP,
Thomas McCrown,
Jane Redmont,
Evelyn McKenna,
Evelyn Glade,
Dolores Brooks OP,
Richard McBrien,
Education, Gamom
Marie Augusta Neal SND,

Emily C. Hewitt,
John T. Finneygan,
Jacqueline Calnan,

MICHIGAN

Mary H. Smolbrook OP,
Eather Kennedy OP,
Mary Lou Petrow OP,

Margaret Andrezik OP,
Nadine Foley OP,
Nancy Bauer SSJ,
Bohdan Kouckii,
William G. Petron,

MICHIGAN - Continued

Mary Alberta Bodde SC,

Noreen Ellison SC,
Helen Urbain RSM,
Annie Purcell RSM,
Jane Bayette OP,
Fat O'Donnell,
Margaret Conlin SSJ,
Donna Hansen RSM,
Dorothy Krolkowski SSJ,
Joan Kiloran SSJ,
Maureen Malane RSM,
Ramona Gerard RSM,
Dennis Reno,
Anne Karen Heath,
Linda Marie Werthman RSM,

Sean Therese Halpin OP,
Emily George RSM,

Mary Kay Sweeney RSM,
Joyce DeShand SSJ,
T. V. Breitenbeck,
Theresa Blaquiere RSM,
Pauline Bauger OSU,
Margaret Bosch SDS,
Madeline Reno,
Janet DeWysse OP,
Dixie A. McCleary,
Josephine Gaugier OP,
William J. Rademacher,

Carol Jutten

Frances Mlocek IHM,
Helen Marie Burns RSM,

John W. Toester,
Mary Ann Przybylski RSM,
Vigianne SSJ,
Carol Campbell RSM,

Mary Ellen Bennett OP,
Anne Maureen Ronan OP,
Imogene Weyer SC,
Margaret Betz,
Janet Thill,
Pat Heaney,
Patricia Cooney,

Rachelle Harper RSM,
Margaret Weber RSM,
Mary Tardiff OP,
Mary Kay Nolan OP,

Joan Delaplane, SS.

ANNELISE SIMMOTT OP.

Wanda Manos,
Gloia Kiefer OP,
Jackie Cullen IHM,
Gretchen Elliott RSM,

Diane Kelly OP,
Maureen Coleman OP,
Margaret O'Neill OP,
Roberta Kolasa,
Marie Altesleben OP,
Mary Lou Watkins,
Linda Vahl,
Mary Hemmen OP,
Kay Shekalis,
Barbara Rood OP,
Maryella Churches,
Richard Peters, 3500
Sheila Gaine IHM,
Mary Agnes Ryan,
M. Clare Nicolai,
Marcella Clancy,

Luanne Yocke,
Sheila Flynn,
Marie Oudette,
Deleene Swiderski,
Louis Anderson,
Eileen Gaston OP,
Irene Waldmann SSJ,
Jean Marie Untor,
Bernice Nofs OP,
Marie Decker,
Susan Kelly,
Helen McAllister,
Gerry Selman,
Katherine R. Wachocka,
Cecilia Johnson RSM,
Peggy Albert,
Edward J. Farrell,
Mary Jo Walsh,
Cecilia Birgit RSM,
Fran Selzer,
Molly Giller OP,
Mary Frances Roberts,
Julia A. McDonnell,
Patricia Connors RSM,
Marcia Stroko,
Tom Zrinski,
Mary Genevieve Kubesh RSM,

William Hoynes,
Blanche M. Cushing,
Ann C. Joseph,
Kay Tardiff,
Ruth Van Oeffelen,
Maureen Aggeler RSCJ,
McNichols, Detm
Mary Jo Maher,

MICHIGAN - Continued

Barbara Sigillito,
Catherine Wagner,

Stephen Krupa,
Patricia Branson OP,
Mary Pat Farnand OP,
Mary Ellen Lesiejewski,
Judy Apple OP,
Joan Marie Weithman OP,
Jean Small OP,
John E. Smith,
Marcella Rogan IHM,
Joanne Witucki IHM,
Helen LaValley,
Margaret Babcock IHM,
Mary Kinney IHM,
Jeanne Burns OP,
Margaret Huber OP,
Leo P. Broderick,

Faulette LeDuc IHM,
Theresa Koonke IHM,
Beth Hemminger,
Betty Kammerer, CPFS,
Betty Foster OP,
Marie Cybil Delisi,
Patricia McCarthy OP,
Pat Siemen,
Grace Janowski OP,
Anne Cenci OP,
Kathy Morrison OP,
Elizabeth Hill,
Anne Wojcicki,
Bill Hickey,
Loretta M. Weber RSM,
Julienne Howell RSM,
Janice Brown,
Janet Peryak,
Alice Claver,
Pat McCarthy,
Mary Alice MacDonaia,
Helen Louise Slattery,
Sandra LoPorto,
Gerardine McCullagh SMR,
Celeste Schopp,
Carmen Dominguez OP,
Pat Mullen SSJ,
Elsine Surhar,
Jan Solera IHM,

Joyce Campbell IHM,

Dorothy Bijn,
Marguerite Kowalecki,
Ann Walters OP,
Pat Riley OP,
Miriam Mullins OP,
Rosemarie Kieffer OP,

BONNIE MOTT OP.

Jeanette Jabour,
Anne Guinan OP,
Grace Flowers OP,
Mary Nasare,
Elizabeth Mary Burns,
Anne M. LaHain,
Olga M. Bonfiglio,
Ann Chester IHM,
Pat Nagle,
Joyce Bauman,
Patricia Smith,
Elsie Manko RSM,
Jeannette LaCasse,
Harriet A. Leaton,

Roni Cadaret SSJ,
Pat Alterman,
Adrienne R. Schaffer OP,
Frank J. Brey,
Rita Marie Velade RSM,
Christine Dobrowski IHM,
Barbara Schlaud SSJ,
Rita T. Scharfer OP,
Trish Langdon,
Steve Clark,
Joann DiMaccario,
Anne C. Garrison,
Bianca R. Maraglio,

Mary Margaret Mannard OP,
Janet Schaeffer OP,
E. M. Brennan,
Anne M. Zimmerman,
Robert E. Majler SJ,

Kathleen McMill OP,
Veronica Koperski,
Patricia Olson,
Judy Coyle,
Marie Lacke OSF,
Alice Miller,
Donna Hart,
Karin Shirila,
Kitty Joachim IHM,
Delores Kincaide SL,
Wanda Ezop OP,
Carol Denise Koenig OP,
Sheila Powers OP,
Sandra H. Boyd,
Vivian Hock,
Alison Giese OP,

Ann Carr IHM,
Barbara Robsch,
Frances Buschell,
Chia Gellings IHM,
Janet Ryan,
Mary Ann Feathers,

MICHIGAN - Continued

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Lynn Marie Kinton RSM,
Dorothy Anne Lengerich OLVN,
Ron Modras,
Jacinta IHM,
Mary Therese Mackey,
Anne Criminina,
Lois Morgan,
Mary James Rau OP,
Jeannette Walter IHM,
Marian Gumbleton,
Glenn Riser,
Catherine Olds OP,
Barbara J. Walkley OP,
Sarah Cavanaugh OP,
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Noreen Burns RSM,
Barbara Spanich RSM,
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Agnes Sheehan CSJ,
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Mary Margo Fitzpatrick,
Patricia Kulwicki RSM.

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Ginny King,
Cate Waynick,

Margaret B. Von Steeg,
Mary Martens,
Mary Lou Owczarski,
Mary Teresa Soper

Nancy Von Steeg,
Margaret Basso IHM,
Marie Babo IHM,
Carol Crowley,
Sherry Dickerson,
Jeanette Clark,
Sarah James Byrne SCL,
Mimi Lynch OP,
Joan Hastroiter SSJ,
Clare Men SSND,
Carmela Whiston,
Edward J. Posselius,
Maria Goretti Beckman,

Melanie Chateau OP,
Margaret Brennan IHM,
Lee Farkas,
Delphine Polkowski,
Joanne Walton,
David J. Fusk,
Kathleen Walsh,
Fran Knechtges,
Margaret Hahn,
JoAnn Blando IHM,

Gerardine Cuddy IHM,
Patricia McCluskey IHM,
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Magdalena Enoc OP,

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Michael Herman,
Eileen MacNeil IHM,
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Janice Kornacki,
Eden Karrer IHM,
Helen Galbraith CSA,
Gony Kellina IHM,
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Kathleen Jackson IHM,
Peggy Schmidt IHM,
Joan Michalik IHM,
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Mary Ann Dixon,
Mary Ellen McClanaghan,
Dorcas Kostouch OP,
Barbara Fries,
JoAnn Lucas OP,
Donna Markham OP,
Mary Van Gelder,
Paul Larry Siroty,
Norb Primo,
Louis Escobar,
Orchard Lake
Chris Santoro,
Bob Santoro,
Donna Wesley,
Stella Marie Dolan,
Rosemary Ferguson OP,

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Marilyn A. Winter OP,
Jean Breitenbacher,
Marietta Conroy,
Linda Kulzer,
Rita Lefevre,
Constance Hickok,
Mary Ann Munnighoff

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Elsine Fraker,
Iva Lang,
Regina Griffin,
Ken Irving,
Mary Anthony Wagner,



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Loretta Kluckhammer OSF,
Margaret O'Keefe,
Marquita Finley,
Michelle Meyers,
Kay O'Neil,
Mary Gearis,

M. Paula Young SSND,
M. Eunice Sukky SSND,
Mary Wagner,
Monika Brown OP,

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Clara Grochowaka,

MISSOURI

Carolyn Ozick RSCJ,

Martha Robbins RSCJ,

Genevieve Cassani SSND,
Frances Padberg SSND,
Eileen Donovan SSND,
Sharon Karam RSCJ,
Mary Cele Breen SCL

Mary F. Rives,
Judith Reed,
Kathleen Keane MMB,
David R. Bishop SJ,

Dolores Brand,
Mary McGlone CSI,
Agnese Huorman RSCJ,
Gerald Rehagen,
Marionne Domesleik,
Richard E. Garcia,
Luanne Schinzel,
Marie Schimelfening,
Mary Ann McGivern SL,
Claudia Adamson SFCC,
Marilyn Canning RSM,
Patricia Quinn CSI,
Nancy A. Lafferty FSPA,
Anne Kelly,
Roberta Ann Walsh,
Marie Francis Kenoyer SL,
Ann White SJ,
Irene Skeehan,

MONTANA

Edla Billing PBVM,
Ann Paula Lorenzof SC,
M. Catherine Dougherty SC,
Susan Secker OP,

NEBRASKA

Mary Ellen Quinn RSM,
Maesa Clark RSM,
Mary Dineman,
Mary Hogan GSM,

NETHERLANDS

Dennis van Lier SJ,

NEW JERSEY

Marzaret Maureen Healy MSBT,

Kathleen Mary Henderson,

Patricia Aidan Lynch CSI,

Suzanne Golaz CSI,
Marianne Joyce SC,
Eileen Kelly PBVM,

Ruth Whitney,
JoAnn Reynolds,
Kathleen Flanagan,
Mary McGuinness OP,
Maera Campbell OP,
Maera Nighland,
Althea L. Tassler,
Frank J. McNulty,

Francis A. DeDomenico,

Carol Watchler,
Ann Baker,
Julie Scanlan,
Margaret Ann McGurn CSTB,

Mary Lee Fitzgerald,
Carol Muschal Grubb,

NEW HAMPSHIRE

Pat Fitzpatrick SSND,

NEW MEXICO

Catharine Stewart Roache,

Kathryn A. Larsen,
Elizabeth Bungarner,

Dorothy Newell,

NEW YORK

Regina Bechtle SC,
Jean Flannelly SC,
Sharon Crist,
Isabel M. Passero,
Charlotte Raftery,
Barbara Fox SSI,
Amadeus McKevitt,
Evelyn A. Lamdureux,
M. Helene Mailey,
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Linda Jones,
Mary Jane Mitchell,
Lizula Joyce OP,
Adrie Myers OP,
Susanne E. Elzeater,
Patricia Harrigan,
Ann Patrick Ware SL,
Jeanne Clark OP,
Dorothy Kane OP,

Kathleen McKiernan OP,

Kathleen Waters OP,

Patricia Wolf RSM,
M. Theresa Kane RSM,

Kathleen Marie Faughnan RSM,

Leticia Brennan OSU,
Helen Hofmann,
Patricia Jerly,
Kristen Wenzel OSU,
Camille D'Arienza RSM,
Eleanor Dobson RSM,
Mary Boys SNJM,
Elizabeth Gorvin,

Katie Vaeth,
Annmarie Proff,
Virginia Lee OP,

Peter R. Rian,
Marian Delaga,
Rhea Louise Bean RSM,

Doris Dannelly,
Maureen McCullough OP,
Mary Luke Tobin SL,

Veronica Greeley OP,
Regina Fuhrmann,
Patricia O'Neill,
Margaret Dempsey,
Janet Wahl RSM,
Joan Sobala,
Marlene J. Vigna RSM,
Barbara A. Moore,
Marcella Hesel HM,
Marie Kerwin SSI,
Michelle Beiter SSI,
James Mang,
Frances Flanagan,
Catherine Walsh,
Agnese Boyle,
Hilene Lutz,
Jeanne Andre Brendel,
Barbara Powers,
Ellen Burke SC,
Mary Elizabeth Earley,

Patricia Noone SC,

Mary Anne Daly SC,

Patricia Connors,
Regina Murphy,
Mary Donaghy,
Mary Louise Drink SC,

Susan Sholinsky SC,
Margaret Collins CSI,
Cecilia Moloughney,
Marie-Celine Miranda OSU,

Cerry McGinn OP,
Rita Catherine Young,

Valerie Lordi OP,
Maryann Ventrelli OP,
Anne Marie Fitzsimmons RSM,
Ceresia Moran RSM,
Patricia Povlak RSM,

Rosemary Mahoney RSM,
Jacelyn Hanrahan CNO,
Francine Bauser CSI,
Janet Furman CSI,
Maureen O'Leary,
Paul Bersier,
Louise Cutler,
John W. Coppinger,

Joseph M. Jankowiak,
Anne Mary Dooley SSI,
Ellen Zatycki,
Carla DeSola,
Nicholas Connolly SJ,
Lorraine Cappellano,
Denise W. Mack,

NEW YORK - Continued

Mary M. Angelida,
Janet Wahl RSM,

Barbara Moore RSM,

Marguerite Walsh,

Chris Parker,

Elizabeth Ann LeValley,
Lyn Sooner,
Kathy Kircher,
Jo Carol Vedock,
Cynthia Jo Dostinger,
Eleanor Christant,
Ada Maria Best-Diaz,
Mary Jo Langie,

NORTH CAROLINA

Evelyn Mattern,
Faith Engel MHSB,

NORTH DAKOTA

Mary Elizabeth Mason OSB,

OHIO

Beth Hindler,
Mary Lou Knapke SC,
Annina Morgan SC,
Gen McCloskey,
Elizabeth Kerrigan,

Laura Caldwell,
Gerald Kramer OP,
Mary Aesonia Stang SC,
Catharine Harmer,
Mary E. Middelendorf,
Carol English SSI,
Felicia Petrusillo,
Joan Wyanbeck,
Joan Brown,
Mary Ann Andrews CSA,
Michelle Teff,
Helen Cecilia Swift SND,

Margaret Teicher SND,
Mr. & Mrs. Michael & Margot McT.

Elizabeth M. Bowyer,
Mary Ann Barnhart,
Libby Schaefer,
Mary Rose Burns SL,
Dorothy Sedowski,
Marie Fillo,

Dolores Lintner,
Joan Pfeiffer,
Mary Ann Flanagan,
Barbara Westrick,
Theresa Tauer,
Eileen Hagaman,
Deacon Thomas Grillet,
Deb Amatsli,
Marie Giesch,
Linda Krasinski,
Kathleen Singer,
Mary Jane Treichel,
Christa Burke SC,
Virginia Quinn SSI,
Jane Park HM,
Mr. & Mrs. John G. Lucic.(Peg),
Eleanor Walker,
Marian Roman,
John E. Lovelle,
Helen Walsh OP,
Virginia A. Froehle,
Mary Karen Powers,
Kathleen A. Blank,

Judith Girard OP,
Elizabeth Lovella CSI,
Donald E. Heinstachl,
Bernadine Baltrinic,
Rosemary Kuhns CSI,
Brene Derik,
Kathryn Cullen OSU,
Frances Cahoon,
Judy Barnhill OSO,
Katharine Andrews CSA,
Maletta Starin,
Pat Koslowski,
Rita C. English,
Susan Shepard SNJM,

Margaret A. Gahrn,
Julia Ann Shestaler,
Janet Rosson,
Molly A. Nicholson OP,
Sharon Lee SSI,
Deborah A. McCadley,
Mary Reynolds SC,
Catharine Finkerton,
Jane Covanough,
Madeline Laliberte RSM,
Judith Ann Houch RSM,
Felipe de Jesus Ortega OFM,
Margaret B. Morris,
Dionna Marie Rego,
Mary Gallagher SC,
Lynda Maxwell,
Cynthia Heinrich OSU,
Nancy Henderson CSA,
Catherine Walsh CSA,
Mary Grace Bretler CSA,
M. Elaine Becker,

OHIO - Continued

Bener Kriko CSI,
Mary Kubisan OSF,
Mary Ann Hemenway SSI
Pgpt. St. Anthony
Myrtle Bailey,
Mercedes Malloy OP,
Diana Colbertson OP,
Eileen Kazmierowicz OSF,
Maryanna Coyle SC,
Lynn Haney,

Juanita Shepley CSI,

Kim White,
George Taranj AA,
Eleanor Kahle,
Tris Thompson,

Barbara Philippert SC,
Francis Therese SSI,
Mary Benedict Budaik OSU,

Sheila Marie Tobbe OSU,

OKLAHOMA

Sylvia Schmidt SFCC,
Bridget Damwick OP,
Jane Marie Luerke OSB,
Judith Tate,
Betty Daughterty,

OREGON

Elizabeth Poelzer CSI,
Mary Ann Gialer OSB,
Jeanette Benson SF,

PENNSYLVANIA

Mary Ann Dillon RSM,

Rose Delle Torre RSM,
Rita Panciera,
Winifred Goddard SC,

Maureen McCann,
Margaret Berry CSI,
Betty Sundry,
Susan Stockman,

Linda Gaupin,
Arlene Ferguson RSM,
Marie Immaculate Dana,

William Brown FSC,
Helen Easeltyn,
Debra A. Stumpf,

Fran Stein RSM,
Marie Green RSM,
Kathi Souly,
Grace O'Donnell RSM,

Bernadine Vesi CSI,
Wilma Palumbo CSI,
Anna Marie Gaglie CSI,
Lillie Pang,
Kathleen Ryan OP,
Kate Schell,
Susan Immy,
Majorie Kelly CSI,
Valerie Leonak CSI,
Judith Kubish CSI,
Irene Scaramatta CSI,
Arlene Fabian,
Loretta Jean Schorr CDF,
Wilma Kramer OSF,
Mary Edward,
Elizabeth Herron RSM,
Pat Mogan,
Eleanor Desaulniers IHM,
Anne Fairwiler IHM,
Molly Ruah,
Arlene Swidler,
Leonard Swidler,
Judy Heffernan,

FUERTO RICO

Carmen Rosado IHM,

RHODE ISLAND

Mary Brilly RSM,
Elizabeth Morancy RSM,
Claire Dugan SSI,
Madonna Crawford RSM,
Kieran Flynn RSM,
Prudence Crooke RSM

Jeannette Hayward,
Rat B. Condon,

SOUTH DAKOTA

Sheila Schwell,
Carol Grant PBVM,
Joan Marie Brandner,

TENNESSEE

Helen Morrison OP,
Leslie Hartway OP,
Mary Anne Guthrie OP,
Pat Givis,
Ann McKeen,
Jane Edward Schuts,



Litany of Names • First Women's Ordination Conference

TEXAS

Cecelia M. Bennett,
Laura Gillett,
Frances L. Lange,
Lora A. Quinonez,
Martha Lindsey,
Martha Ann Kirk,
Mary Elva Reyes,
Jacqueline Marie Merz,
M. Pauline Thames,
Linda Hajek,
Patricia Riogiem SSM,
Mary Walden,
Elizabeth L. Sharon OSS,
Marian Strohmeyer RSM,
Juline Lamb,
Diane E. Gubling,
Frances Pieters,
Francis Klingler CDP,
Renée Eiling CCVI,
Alice Lacey OSU,
Sylvia Sedillo SL.

VERMONT

Sylvia Blaine RSM,

VIRGINIA

Dorothy Canary SCMM,
Mary Chaplain SFCC,
Maureen Fiedler RSM,
Clare Guzzo,
Anne Marie Gardiner SSND,
Clare McNeil SCN,
Jennie Steele,

WASHINGTON

Maureen McGlone,
Catherine M. LaCugna,

Joyce Stewart,
Diana Bader OP,
Louise DuMont,
Margaret Acosta SP,
Katherine E. Zappone,
Mary Lyn Hikel,

WASHINGTON, D.C.

Catherine O'Connor CSI,
Robert W. Hood,
Jennette Normandin SSA,
Ruth McGoldrick SP,

Clell Vian,
Catherine C. DeClercq,
Ann V. Bowling IHM,
Mary Kay Litton CSI,
Penny Adkins,
Bailey Walker OP,
Sandra Theonick,
Susan Rakoczy IHM,
Jean Ann Goad SNJM,
Mary Beth Reisman SSND,
David Hollenbach SJ,

John C. Haughey SJ,
Edith Asaifi,
Catherine Lafferty,
Carroll Ann Kemp,
M. Gertrude Anne Oria CSC,

Mary Margaret Weber,
William M. Shea,
Alice M. Talone CBS,
Mary O'Neill,

Marion Carr,
Elizabeth Carroll RSM,

Rosemary R. Kuerter,
Mary Gaudel Turner SNDdEn,

Mary O'Callaghan,
Sonya A. Quitslund,

Brian McDermott SJ,
Donald P. Skwor SDS,
Nancy L. Kearney,

WEST VIRGINIA

Gretchen Shaffer,
John Eudes Duffy,

WISCONSIN

Terry McGlannin,
Elaine Smurawa SSJ,
Francis Borgia Rothblat,
Kate Raterink,
Margaret Michaud,
Mary Irene Deget,
Diane Schmidt,
Hope Koski,
Thomas Allen,
Pat Elliott,
Claire Marie Wick OSF,
Agnes Marie Henkel,
Marian Schreiner,

WISCONSIN - Continued

Joanne Meyer,
Fran Fender FSPA,
Celine Guesel,
Judith Smith,
Charlotte Smith,
Rose Marie Duchler,
Mary Ann IHM, SSJF,
Norren McManara,
Patricia Gallagher,
Mary Fayster,
Judith Jon Zimmerman,
Linda Kaminski,
Edna Redder FSPA,
Eileen Brown,
Mary Innocenti,
Deb Koslos,
Nancy McCabe,
Michelle O'By,
Barbara Kukla,
Ruth Bena FSPA,
Mary Ann Petrus OSF,
Ann Sipko OP,
Carol Stilwell,
Jane Eachus,
Sandra Setterlund,
Marilyn Sieg SFCC,
M. Eileen Matthews,
Kathy Power,
Marie Therese Brown,

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James L. Tabaner,

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Melvyn Waters OP,

Joseph A. Tello SJ,

Judith Ann Hoffmann,
Carol Fleming OP,
Jan Kappas CSI,

William J. Davis SJ,

Sylvia Blaine RSM,
Paul Brumsoner SJ,

Leah Henke,
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Janet Kabwa,
Barbara Ann Foss,



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Sister Mary Assunta Stang SC
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Sister Lenora Maier, Provincial
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Book Review

Theresa A. Yugar, *Sor Juana Ines de la Cruz: Feminist Reconstruction of Biography and Text*. Eugene, OR: Wipf & Stock, 2014. 160 pages. ISBN 162564440X, \$16.00

Reviewed by Sheila Peiffer

Sor Juana Ines de la Cruz has finally begun to achieve the recognition she deserves as an accomplished poet, philosopher, theologian, advocate for women's rights and first published feminist of the New World. Living in the last half of the 17th century, Sor Juana navigated the complex waters of a class-dominated society where women were not considered worth educating, let alone being published or engaged in academic pursuits and where the citizens of "New Spain" (contemporary Mexico) vied for a voice in a traditional culture constructed by strict secular and Church hierarchies that excluded most people of mixed race backgrounds. As a woman who was the illegitimate daughter of a Spaniard absent father and a respectable, landed Creole mother, Sor Juana was automatically assigned a certain social role. Nonetheless, she managed not only to bridge those different cultures and worldviews, but also to make lasting contributions to the literary and theological disciplines of her time and beyond.

Yugar's new book, *Sor Juana Ines de la Cruz: Feminist Reconstruction of Biography and Text* provides an insightful entry into the many influences on Sor Juana and the place that she occupied in her particular historical and social milieu. Yugar's book provides opposite biographical and sociological analysis for us to appreciate the weighty challenges that faced Sor Juana and the impact that her wit, literary fluency, wide-ranging knowledge, and accomplished writing had on both her contemporaries and present day search for models of feminist accomplishments. Sor Juana not only operated in a system that maintained male superiority over women, but also in one that favored a white, privileged ruling class. Her restless intelligence and relentless pursuit of the intellectual discussions of her time, combined with her intimate experience of Nahua Mesoamerican beliefs enabled her to forge a liberative Latina ecclesiological paradigm based on a holistic understanding of "a God who is not only all-knowing but who also accompanies God's people daily, *divinamente*." (p. 23)

Yugar evinces a thorough familiarity with burgeoning *sorjuanista* scholarship. Her own particular emphases are stated at the outset: to demonstrate that "Sor Juana is not only a precursor feminist but also an

ecofeminist and theologian." (p. 22) Yugar draws on the methodologies of two prominent Catholic feminist theologians in this endeavor, Elizabeth Schussler Fiorenza and Rosemary Radford Ruether. Fiorenza's "feminist historical reconstruction" and Ruether's "feminist liberationist and ecological approach" provide the heuristic lens through which Yugar examines "the intersection of Sor Juana's life and texts with her subsequent censure of patriarchally-based inequalities in 17th-century New Spain." (p. 95)

In the biographical section, Yugar emphasizes the importance of three different communities of women who played in her formation: being raised in a household predominantly composed of sisters, aunts, grandmother, and single mother; serving as one of a bevy of ladies-in-waiting in the Vicereina's court as a teen; and, finally, entering the convent in young adulthood, where she remained until her death in her late forties. Her Meso-American mother managed a large hacienda, the politically savvy Virreina encouraged her literary voice, and the strong religious women at St. Paula's who lived behind convent walls, all supported and nurtured a spirit that was, from all accounts, independent, passionate, curious, inventive, and determined from early childhood.

Given all these characteristics of Sor Juana's "her-story" it seems inevitable that she ran into trouble with the Church hierarchy. The nuances of the controversy are complex and interwoven with both ecclesial and political intrigue. All agree that she was "treated like a pawn in a quarrel between two powerful princes of the Roman Catholic Church." (p. 67) The Spanish Inquisition was a contemporary reality of which Sor Juana was all too familiar. Nonetheless, she dared to write *La Respuesta* (The Response), which not only publicly refuted accusations about herself, but also repudiated the "misogynistic and patriarchal assumptions that women are incapable of reason and are subordinate in status to men." (p. 70) Yugar points out Sor Juana's advocacy for different sources of wisdom beyond Scripture and even beyond books, to include "the intricate structures of this world" and all of God's creation (p. 73), demonstrating one aspect of Sor Juana's emerging holistic, ecofeminist approach to her 17th-century New Spain world.



Yugar also analyzes another major work of Sor Juana, *El Sueño* (The Dream). Here, Yugar concentrates on one major metaphor in the poem, that of noise and silence, in order to explore what it means to be human and to ponder "the tensions that co-existed in her land while at the same time envisioning a renewed society where all relationships between humans, earth, and the divine are equal." (p. 93) Yugar argues that Sor Juana's *sueno* is panentheistic, where "[G]od permeated all of creation" and she presciently call for the "interrelatedness of all people with the cosmos." (pp. 93-94)

Yugar's slim work on Sor Juana Ines de la Cruz will give those unfamiliar with this "first feminist" of the New World a good basic introduction to her life, work, and times, but also will pique the interest of those more knowledgeable about Sor Juana with some astute insights into her place in feminist herstory. Sor Juana deserves the attention of scholars like Yugar, for, as Rosemary Radford Ruether states in the introduction, "Sor Juana challenged the Church to affirm a fuller vision of what the mission of the church is all about, for both equality and justice for women with men and care for God's creation." (p. xii) Reading this account of a 17th-century search for justice and equality reminds us how much of Sor Juana's *sueno* remains unfulfilled.

Sheila Peiffer is currently on the WOC board and lives in Connecticut with her husband.



Women's Cultures...continued from page 11

- The event concluded with screenshots from social media, highlighting those who used the hashtag #LifeofWomen: a very selective sampling, void of the overwhelming numbers of those from Women's Ordination Conference members and for those in favor of women's ordination. Again, this political editing undermines the Council's very "attempt" to amplify the voices of women; women have been anonymous voices and instrumental players erased and silenced throughout history, and this was no different. As a colleague recently said, "There are good intentions. But the barriers are up against women."⁶

High points:

- This happened. Yes, it is a crumb. But fighting the forces of Italian, Vatican, and patriarchal norms, a public forum where women were discussed, with women in the room is significant.
- Some of the work that women religious do to fight sex trafficking, domestic violence, poverty, and inequality was highlighted, although in a strange, "Vagina Monologue" starkness—three women religious were able to hold a microphone and talk about their life's work, with Cardinals and ambassadors in the same room.
- Clips from public policy expert Anne Marie Slaughter's TED talk on why women "still can't have it all," where she discusses "real equality" as not valuing women on male terms. This excerpt expanded on the issue of childcare, maternity and paternity leave, "a culture of care," socializing men and women to embrace roles within the family and the workplace, and generally how women (and family life) are treated in the workplace.
- Theologian Marinella Perroni's #LifeofWomen video was included in the final screening. Perroni was president of the Italian Women's Theologian collective, and is a strong advocate for women in the Church and society.⁷

Overall, this exercise shows us how clumsy the Vatican can be with anything to do with women.

And the uniqueness of this event and its intentions are undermined by two other factors: the Preliminary Report on Women's

Cultures, submitted by the Italian *Consulta Femminile* and the accompanying image Man Ray image, *Venere Restaurata* (1936.)

When this image was first noticed by Women's Ordination Worldwide organizers, we thought perhaps it was someone subversively acknowledging the role of women in the Church, or even giving more credit than is due, perhaps meant to depict the struggles of women in the Church and society. However, We Are Church Ireland organizer, Solime Humbert added some context:

Like many other male Surrealist artists, Man Ray tended to objectify women and define them as subordinates...there is a recurrent sadistic streak in his artwork, as well as in his relationships with women, characterized by domination and aggression.⁸

Mary Hunt agrees: "Unless the document writers are willing to concede (which they do not) that the Roman Catholic Church's theology and policies on sex and reproduction tie women in knots (except for their Fallopian tubes), I respectfully suggest that this image, like the YouTube video, be retired before it causes more scandal...For too many people such imagery is not fifty shades of anything but violence and oppression."⁹

The report, which bears no "official" teaching or endorsement is divided into four disjointed categories, essentially acknowledging that women are different; generativity, explained only in terms of a woman's womb; the pressure of "culture" on women's bodies; and roles women might take on in the life of the church, if they haven't already fled.

While the report acknowledged some gender-specific violence against women, it was fraught with socially-constructed stereotypes and attempts to say they are "natural," with corresponding gender-defined roles and an extraordinary focus on a woman's womb. This thinking and language have been challenged and rejected in scholarship for decades, and are wildly culturally and spiritually unacceptable.

The report also categorically rejected the idea of women's ordination, stating that "statistically it is not something that women want,"¹⁰ despite the reports that said "a number" of the submission for the #LifeofWomen Campaign were from ordination advocates... and no statistics are cited.

I must admit that watching the event in Rome, and the subsequent responses from feminists in the U.S., I developed a sort of



Man Ray, *Venere Restaurata* (1936).
Source: www.cultura.va

protective stance toward the whole "Women's Cultures" experience. While I overwhelmingly agree with the outrage, when it comes to women, the Vatican is a walking target: a huge, easy target. The immediate disdain and sarcasm, followed by familiar canned responses removes any light from gray areas, which I believe exist. Perhaps the human attached to the voice gets lost from Rome to Washington, but when we lose sight of the human element, we lose sight of nuance and the possibility for change.

I had the experience recently of asking in a social media forum for self-identified Catholic women if any had received a response from the Pontifical Council for Culture from their videos or photos. The response was immediate sarcasm, snark, and *did you really think you would?* Of course not. I know the internet is cruel, but when seasoned or older feminists shut down a woman who is still asking questions, who is still willing to entertain hope, perhaps this calls for some self-reflection and openness.

I recognize that it can be unpopular to say, "it's complicated," even just as an observation and not as a justification, but that is my sense of the efforts from the Pontifical Council for Culture. It is complicated. I believe they are receiving bad advice and playing a safe (and frankly insulting) game, but in some sense are doing something new. Not enough, yes, and patriarchy is a slow beast. But as feminists we must continue our refrains against the beast, and at least for now, this feminist wants to shed a little light and remain hopeful for the movement.

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Recent Events

Recent Events

Interfaith Feminists Joined Together to Challenge Gender Discrimination in Religion on International Women's Day

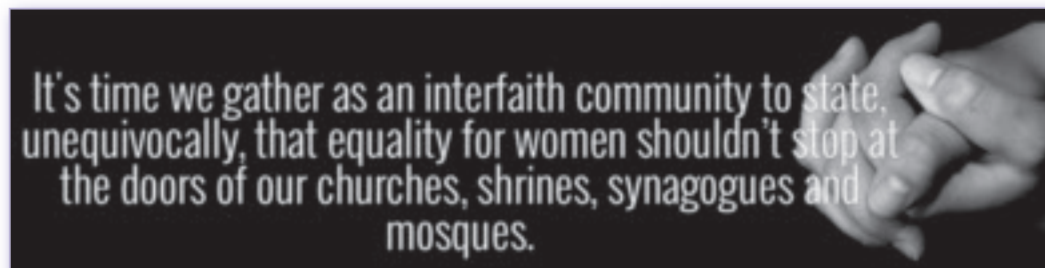
Women of faith marked International Women's Day on Sunday March 8, 2015 by joining together in a global, interfaith fast and social media campaign (#EqualinFaith) for gender justice and the equality of women in their faith communities. The day-long fast and social media campaign culminated in interfaith prayer services and regional gatherings more than 20 cities across 4 continents. Local groups debuted a video compilation of photographs from dozens of advocates around the world holding "I am Equal in Faith" signs and banners.

Equal in Faith organizers embraced the official theme of International Women's Day 2015, "Make it Happen," as a call for all people of faith to stand with women everywhere in the struggle for equality.

"When women are denied equitable leadership positions in their faith, it is part of a larger culture of sexism that not only silences women's vocations and voices, but implicitly gives permission to the rest of the world to discriminate against women," stated Kate McElwee.

"Equality shouldn't stop at the doors of our churches, synagogues or mosques," asserted Lorie Winder. "We refuse to tolerate discrimination against women in our secular institutions. Why, then, do we accept it in our religious institutions? Since religion significantly impacts the broader culture, the marginalization of women in our faith communities affects all of us."

Equal in Faith organizers include representatives from Ordain Women (Mormon), the Women's Ordination Conference (Roman Catholic), and Ordain Women Now (Lutheran Church Missouri Synod). Launched on U.S. National Women's Equality Day in 2013, we call attention to the marginalization of women in faith communities and foster solidarity across faith traditions in the struggle for gender justice in religion. For more information see www.equalinfaith.org.



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Kate McElwee is WOC Co-Executive Director, based in Rome. Follow Kate at WOC's Blog, The Table: www.womensordination.org/blog

Notes

¹ Vatican hits sour note with women, but progress may come, AP http://hosted.ap.org/dynamic/stories/E/EU_REL_VATICAN_WOMEN?SITE=AP&SECTION=HOME&TEMPLATE=DEFAULT

² Vatican's smartest kid in the class keeps making waves, Crux <http://www.cruxnow.com/church/2015/01/08/catholic-cardinal-vaticans-smartest-kid-in-the-class-keeps-making-waves/>

³ Vatican consultant 'absolutely' in favour of women priests, Irish Times <http://www.irish-times.com/news/world/europe/vatican-consultant-absolutely-in-favour-of-women-priests-1.1989855>

⁴ Vatican Council on Women would be Funny were it not so Insulting, Religion Dispatches <http://religiondispatches.org/vatican-council-on-women-would-be-funny-were-it-not-so-insulting/>

⁵ Daily Mail UK <http://www.dailymail.co.uk/news/article-2934415/New-Vatican-women-s-initiative-runs-immediate-storm-criticism-video-starring-sexy-blonde.html>

⁶ "The Progressive Pope Has a Blind Spot," <http://www.thedailybeast.com/articles/2015/02/03/the-progressive-pope-has-a-blind-spot.html>

⁷ See Marinella Perroni's YouTube <https://www.youtube.com/watch?v=Sh0luitdrwM>

⁸ We are Church Ireland, "Outrage at Vatican's choice of image" <http://wearechurchireland.ie/outrage-at-vaticans-choice-of-image/>

⁹ Vatican Council on Women (ref. 4).

¹⁰ Outline Document <http://www.cultura.va/content/cultura/en/plenarie/2015-women/outline.html>

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