

New Women New Church

A Voice for Women in the Catholic Church



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WOC CELEBRATES THE LIFE OF PIONEER MARY LUKE TOBIN, S.L., PROPHETIC GROUNDBREAKER AND WOC ADVISER

By Ruth McDonough Fitzpatrick

One of the joys of running the *WOC* office was the people I met. As a member of the Loretto Community, I had met Sister Mary Luke Tobin, and was extremely honored when she agreed to become a *WOC* advisor. Luke, or Mary Luke, as some friends called her, died recently in her mid-nineties after a life of opening doors for women in church and society.

In her autobiography, *Hope is an Open Door*, she recounts being on a ship crossing the ocean to attend the Second Vatican Council. She had not been invited. But she was going. While on the ocean, she received a telegram inviting her to be an auditor, one of the few women officially invited to attend the council that would change so much in our church [note: she and the other 22 women were invited to be a "silent observer"]. Upon arriving to the Council, Tobin was told she could decide what committee interested her and attend that one. "I am interested in them all," she replied.

As a *WOC* adviser, Mary Luke demonstrated her trust in me and my leadership. In 1993, after finding Ludmila Javorova and her community, I was invited to be ordained a priest in a secret ceremony in Czechoslovakia. However, this "secret ordination" came with the restrictions of telling no one even until my death, leaving contact with a few feminist Catholic groups, and saying mass alone daily. When I approached Luke about the invitation, she did not tell me what to do, rather she assured me I would know what to do at the proper time. When I answered the invitation, I

declined, feeling strongly that this was merely idolatry of ordination, not the renewed priestly ministry for which *WOC* advocates.

Mary Luke had been a ballet dancer and teacher before entering the Loretto



Mary Luke Tobin, S.L.

Community. Her father owned a gold mine in Colorado. But gold was not her thing—peace and social justice were her callings. They flowed through her veins. Strongly influenced by her friend Thomas Merton, who lived a few miles down the road from the Loretto Motherhouse in Kentucky, Luke became not only the head of Loretto, but also the head of the LCWR. Tobin also helped found the prophetic Sisters Formation Conference and worked tirelessly to include lay women as

equals in the church community as well as society.

Always a leader, she moved to the Motherhouse from Denver to encourage others to do the same—and they did. Even though in her later years Tobin was prescribed to use a walker, she would leave it in the back of the chapel, and dance in front of the altar before or after mass.

Now Tobin dances with God. It would be worth asking your local library to buy her books—we need to learn more about those whose shoulders we are dancing upon!

Ruth Fitzpatrick served as WOC's National Coordinator for over a decade, and her passionate commitment to a renewed priestly ministry continues strongly today.

WOMEN'S ORDINATION CONFERENCE ACTIVITIES AT CTA CONFERENCE!

At this year's Call to Action Conference on November 3-5 in Milwaukee, WI, *WOC* will host two caucuses and a pre-conference event with the National Catholic Ministries Alliance.

Friday, Nov. 3, 9:00 am-2:45 pm:

"Bridging the Gap: Gender Equality,
Sex, and Ordination"

We will present a vibrant new model of partnership and collaboration in ministry with keynote speakers Anthony Padovano, Andrea Johnson, Christine Mayr-Lumetzberger, Mary Ramerman, and more. The day will revolve around an inclusive liturgy in which both a woman priest and married male priest will co-preside in a celebration which models gospel equality and partnership.

Friday, Nov. 3, 5:00 pm-6:00 pm:

Caucus for Women's Ordination
Conference members and supporters

Saturday, Nov. 4, 11:45 am-12:45 pm:

Caucus for Young Feminist Network

Visit us! *WOC's* booth will feature our resources and merchandise. Take care of your Christmas shopping list with *WOC* merchandise, and give gifts that support women's ordination. See the back of this publication for a listing of merchandise, or visit www.womensordination.org under "Merchandise" to order yours today.

Mary Luke Tobin and WOC's Ministries

In this issue, we honor the life of Sr. Mary Luke Tobin, a pioneer for women in the church. In Ruth Fitzpatrick's article, we hear about a woman full of strength, conviction, and spirit who inspired many Catholics to live the life to which they are called. Her joyful spirit will remain with us in our work for a renewed church.

In this issue you will find a new approach to our Three Ministries. Instead of offering articles about the activities of each ministry, we have invited members of one ministry to write about another. For example, *WOC* readers are no doubt familiar with Janice Sevre-Duszynka and her "irritations" at the bishops' conferences. In this issue, she

writes about traveling in the desert in solidarity with immigrants to the United States. Janice steps into the Ministry of Prophetic Obedience and models of the kind of renewed priestly ministry for which *WOC* advocates.

Diana Wear, who is active in both the Irritation and Walking with Women Called ministries, offers a new paradigm and a new name for the Ministry of Prophetic Obedience. She reflects on the myriad ways women act in prophetic power, not only in choosing ordination at this time, but in bringing about a renewed church through various ministries for both women and men.

Amy Scanlon writes about a gathering she hosted for *WOC*

members where attendees made purple stoles for those attending the Pittsburgh ordinations, with the purpose of publicizing the international symbol of women's ordination and calling attention to the priesthood we all share by virtue of our baptism. This served as a sort of Walking-With-Women-Called support for the RC Womenpriests in the Ministry of Prophetic Obedience. One of the beauties of our movement is that our ministries stand alone and mesh together. It is the tapestry we call church.

You will also find a special treat from Karma Lekshe Tsomo, a world-renowned feminist theologian who writes about the Buddhist



Aisha S. Taylor
women's ordination
movement.

I hope you enjoy the variety of articles we offer in this issue. Feel free to send your feedback to ataylor@womensordination.org or call 703.352.1006. I look forward to hearing from you!

In peace and joy,
Aisha S. Taylor
Executive Director

Quotable Quote

"Go out on a limb. That's where the fruit is."

~ Loretto Sr. Mary Luke Tobin, former *WOC* adviser, former president of the Leadership Conference of Women Religious, and one of the few female auditors at the Second Vatican Council, to Maureen Fiedler in a greeting card regarding her radio show, *Interfaith Voices*.

NewWomen, NewChurch

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Scholarship winners announced June 2007.

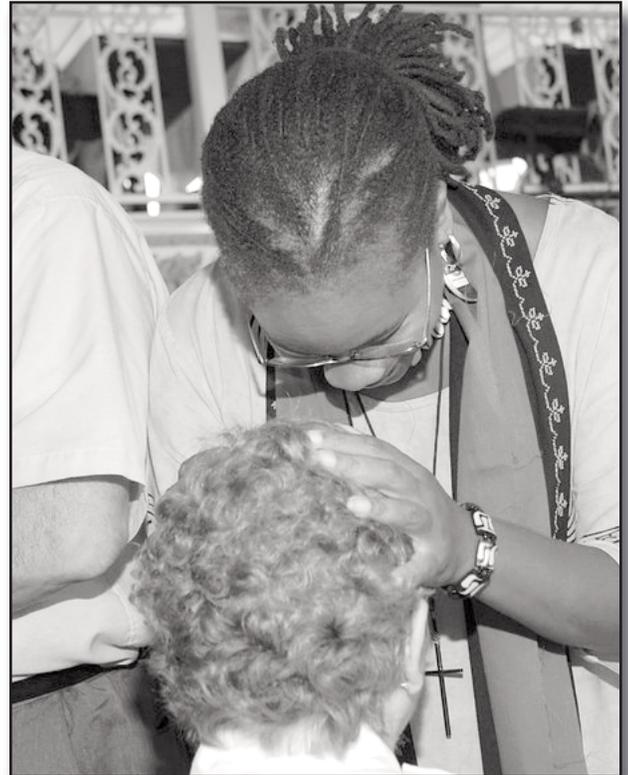
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* Application for *WOC* membership can be included with scholarship materials.

** Candidates related to a *WOC* Board Member cannot use that member for a letter of recommendation, nor will that member be part of the decision-making process.

*** Women who are currently, or have been within the last three years, employed by *WOC*, or currently serve as members of the Board, are not eligible to participate.



During the Pittsburg ordinations on July 31, Rev. Denise R. Mason, Pastor of the Community of Reconciliation in Pittsburg, blessed Kathy Vandenberg while wearing a purple stole that *WOC* passed out to attendees.

"S.O.S." – SAVE OUR STORY

In the early stages of research for writing the history of the movement for the ordination of women in the United States, I am seeking information and anecdotes from *NewWomen*, *NewChurch* readership and friends. I have particular interest in the pre-Vatican II period; in pre-*WOC* activity; in supportive hierarchy; in any persons who thought or acted ahead of their times on this issue.

Please respond to:

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Prophetic Power

Prophetic Power: Broadening Our Vision of the Ministry

BY DIANA WEAR

This past summer I gathered with the women of **RAPPORT** (Renewed and Priestly People Ordination Reconsidered Today), a covenanted community seeking ordination that is a program of **WOC**. This group of women has been together for over twenty years, some are founding members of **WOC**, and others, like myself have joined the group more recently. For the most part, we have experienced calls to priesthood in the Roman Catholic Church and we have covenanted together to support each other. Like many other Roman Catholic women called to priesthood, some have left over the years to be ordained in other Christian churches, and some left the church altogether, but a core group has remained, and we are about twenty in number. We are like other **WOC** members: some work for Catholic parishes and hospitals; some are part of religious communities; we are single, married, have kids, grandkids, and the like. Some have chosen to be ordained in the Roman Catholic Womenpriests movement, others work for the institutional church to change its current practice and ordain women to a renewing priesthood.



Minister of Prophetic Power,
Ida Raming

We came together in Cleveland for our annual summer retreat, and we discussed the *Ministry of Prophetic Obedience*. While most of the attention on this ministry has focused on women who are currently seeking ordination, we sought to widen the conversation and bring to light the many ways that **WOC** members are living their lives in prophetic ways.

The following list is a result of that brainstorming session. This list is not exhaustive, of course. Rather it is meant to stimulate conversation as well as articulate what it means to be prophetic on the issue of women's ordination as well as give recognition to the many women and men who are forging prophetic paths.

Before I get to the list, however, I want to comment on an insight gained at a second gathering this summer, also in Ohio, but this time in Cincinnati at the meeting of Women-Church Convergence (W-CC), a coalition of feminist Catholic organizations who are committed to an ekklesia of women which is participative, egalitarian, and self-governing.

Elisabeth Schüssler Fiorenza had joined the group for this meeting, and in one of our conversations she remarked on the need to think more carefully about some of our descriptions, specifically using the word "obedience" as the name for one of **WOC's** ministries. She talked about how "obedience" has been used to justify violence and all forms of domination over women. She went on to say:

Beginning with the Christian (New) Testament household codes, the command to obedience and submission was used against freeborn and slave wo/men to keep us in our places of subordination. Obedience and subordination is at the heart of kyriarchal power of domination, whereas prophetic power actualizes the enabling, freeing, and strengthening energies and creativities of the Holy Spirit and Divine Wisdom toward the well-being of all creation. The term "obedience" signals submission to hierarchical "power over" and is demanded from subordinates such as freeborn and slave women or those ordained to lower positions of hierarchy. In contrast, "prophetic power" affirms the gifts of the Spirit as the power to bring about change toward the discipleship of equals.

In early Christianity, there was a struggle between the prophetic office, which derived its authority from the Holy Spirit and included wo/men, and the local offices of bishop and presbyters, which became hierarchically structured along the lines of subordination and became exclusive of women. If we are serious about our calling to dismantle the dominating and dehumanizing powers of kyriarchy in society and church, the name for our ministry must reflect this calling. Hence the designation Ministry of Prophetic Obedience must be changed on theological grounds. I suggest as an alternative that we rename this ministry to the Ministry of Prophetic Power.

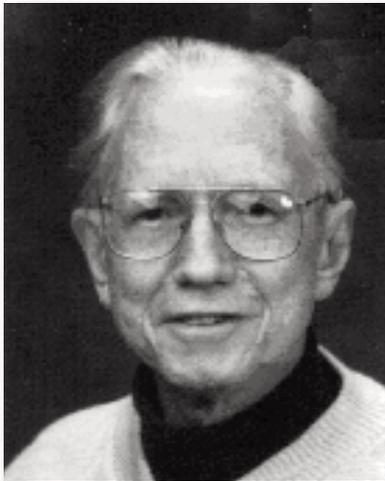
While this change has not yet been made, I will use the *Ministry of "Prophetic Power"* instead of "Prophetic Obedience."

Taking that lead, there are many ways women are claiming their power and living out their priesthoods and



Minister of Prophetic Power,
Deborah Halter

Prophetic Power



Minister of Prophetic Power,
John Wijngaards

ministries right now. The first of these prophetic ministers are those who are working for the institutional church in its current form, whether as paid ministers or those involved in parish ministries. As we have seen from recent issues of this publication, some are chastised and exiled from ministries merely for speaking out on women's ordination. But more to the point, women can be summarily fired from their

jobs by an ordained male priest with little protection or recourse. The risks of this kind of employment are great. Add to that those people who are supporting spouses and children in this state of insecure employment and the risk increases even further. These people are doing the work without overt protest and often without salary, and they are not getting the recognition or respect they deserve.

There are those ministers who are giving people facing the crisis of merging churches the tools to resist the loss of their church. This often requires teaching people how to speak powerfully to those in authority and stand tall in the face of loss and adversity. *This is prophetic power.*

We also have many Catholic ministers who are supporting those people who come forth with allegations of sex abuse by clergy. That scandal is far from being resolved and many Catholic women and men are not letting the issue be swept away with easy measures and spouting spurious statistics that downplay the horror that continues to rock our church's foundation. *This is prophetic power.*

The voices of "irritation," too, take on the mantle of prophetic power when they join in the collective roar of truth telling, not necessarily obnoxiously, but persistently, and promise not to go away when the going gets tough. *This is prophetic power.*

Some people risk their future in the church and spend their livelihoods researching and writing dissertations and books on women's ordination. A few notable examples come to mind: Ida Raming and her book on *Canon 1024, A History of Women and Ordination*, Deborah Halter and her tome on all the Roman Catholic documents on women, *The Papal "No"*, and, Angela Bonavoglia and her book *Good Catholic Girls*. The thorough and relentless research these authors have done are already a part of the historical record on women's struggles in the church. *This is prophetic power.*

In addition, there are some male Catholic priests who have taken enormous risks inside the church: David Stanley, S.J., who served on the Pontifical Biblical Commission which found no Scriptural reason for prohibiting women's ordination, resigned from the Commission when Pope Paul VI published an encyclical denying ordination to women (*Inter Insigniores*). John Wijngaards, another male Catholic priest, looked deeply at all the church's documents on women, left the priesthood over this issue, and has written three books on the topic, including *The Ordination of Women in the Catholic Church: Unmasking a Cuckoo's Egg Tradition*, and henceforth dedicated his life to the cause. A current example, Fr. Gerry Bechard, of Westland, Michigan, who was quoted in a newspaper article supporting women's ordination, was called into his bishop's office and told to recant because of current church teaching. He refused. All these men, and many like them, speak out from within, taking the stand to support women's ordination. *These are acts of prophetic power.*

The *Ministry of Prophetic Power* recognizes that as prophetic ministers, we need to accept people where they are, show patience, and compassion, while also offering ways to speak out and be heard. At the same time, prophetic power may take many forms beyond the public witness of seeking ordination.

The *Ministry of Prophetic Power* needs to practice nonviolence – recognizing that everyone has a piece of the truth as well as a piece of the untruth. We need to listen respectfully and respond appropriately. Prophetic nonviolence, as one *RAPPORT* member quoted an old friend, is being "respectfully persistent for the love of God," and using "benevolent subversion of the institution for its own sake, using its own principles."

Lastly, the *Ministry of Prophetic Power*, like all of *WOC*'s ministries, has Jesus as our model: we must tell the truth and follow through with actions showing love, mercy, kindness, and compassion. *That is prophetic power.*

Diana Wear is a member of RAPPORT and works in various WOC ministries. She experiences a call to priesthood and prefers to live that out with a day job in the secular arena in Northern California.



Minister of Prophetic Power,
Angela Bonavoglia

Prophetic Obedience

Irritation in the Desert: Acting in Prophetic Obedience

BY JANICE SEVRE-DUSZYNSKA

Desert folk say that before one dies in the desert – from extreme heat and dehydration – she becomes delusional. She strips off her clothes and covers herself in the sand, heating herself up even further. As her body gives way, scorpions, spiders, insects, snakes and animals invade as the huge turkey vultures swoop down and begin their meal. Since the passage of NAFTA in 1994, which keeps Mexican farmers from being able to make a living on their own land — over 3,000 bodies of undocumented migrants have been found in the desert on the United States - Mexico border in Arizona/ Sonora. Each year more people have died succumbing to the unbearable temperatures above 100 degrees – 282 migrants died in 2005. Others are never found as they dissolve into that which is part of the desert.

We were 90 together from across the United States, Mexico, and Spain, of varying ages and backgrounds, who came to walk in solidarity with our migrant brothers and sisters from Mexico and Central America...Christ the Refugee. We would take what we learned back to our communities to raise awareness of the plight migrants face. Our journey, the third Migrant Trail Walk, began on Memorial Day: a seven-day, 75-mile trek that started along the United States - Mexico border at Sasabe, Sonora, Mexico and ended in Tucson. I was part of the nine-member Christian Peacemakers Team delegation, one of many affinity groups that participated.

My Mexican students had told me about crossing over. Members of their families and even some of them had to swim through a river, or hike through treacherous mountains, or survive the Sonora Desert to get here. As I taught them English, they traversed my soul with their stories. "I am walking for you," I told them. We hugged and they warned me about the sun and cactus plants, rattlesnakes and scorpions, fierce "dust devil" storms and quick flash floods called "washes" two to ten feet deep in the canyons.

In the desert, perspiration is a sign that you're taking in enough water. We knew that when we were sweating, we were okay. We tasted like the ocean, which flowed drop by drop into our mouths. Often it mixed with the sweat of my brow and flowed into my eyes, burning them. As we wandered, however,

further into the outward desert and the one inside our soul, we were haunted. All around us were signs of our migrant sisters and brothers, Christ the Refugee: bandanas, discarded clothing, shoes and boots, baseball caps and cowboy hats, ski hats for the sometimes cold nights, blankets, paper refuse from fast food places, and more, including empty plastic gallon jugs with ropes tied to them. To keep hydrated, we were to drink two to three gallons of water each day. A migrant, we were told, would need around eight gallons of water to barely survive the desert and cross over.



Janice Sevre-Duszynska leads the group holding the cross from the Christian Peacemaker Team (CPT) delegation

The white-painted wood cross I carried on the walk said simply "Unknown/Desconocida" —an unknown woman who died in the desert heat sometime during the year 2004-2005. Other crosses had a name and date of death. The man from Iowa next to me held up his cross: "August 2nd is also my daughter's birthday," he cried. Each of us knew that what we held in our hands represented the life and death of another human being.

The number of Mexicans making it across the border successfully and who acquire a job in the United States averages a half million per year. In the last 10 years this figure has gone up 300%. Twelve million people have migrated over the Mexican border. Over 700,000 people cross the border in Arizona alone.

More migrants are dying as they try to cross over because our government has transformed the border into a military zone. Now migrants cross in more remote areas of

the desert. This has increased the number of migrant deaths. Meanwhile, our government is increasing the militarization of the border: more Border Patrol agents, more surveillance and a wall. Have we so soon forgotten the Berlin Wall?

The nine-year-old Border Wall along the Border town of Douglas, Arizona is now 13-miles long. Soon it will be 54-miles long and the largest Border Patrol Station in the world. 100,000 members of the National Guard per year (that's 6,000 each week) will build it. And here's the irony: The Border Wall between the U.S. and Mexico is being constructed of leftover steel landing pads from the Vietnam War.

Prophetic Obedience

In our wandering in the wilderness, we came upon a migrant not much older than my students. He had seen us leave Sasabe and enter the wilderness. Our leaders offered him water and the food we had in our backpacks. He had no medical needs and wanted to go to Portland, Oregon, but later changed his mind and wanted to return to his family in Mexico. We learned from a Chiapan economist, a Presbyterian minister who runs a community center on the Border, and a member of a coffee cooperative that Mexicans do not want to leave their land. "To leave one's land is to suffer," say Mexican farmers. However, since 1994, under the North American Free Trade Agreement, passed by the United States Congress, Mexican farmers no longer receive subsidies for growing their crops. Yet, United States and Canadian farmers still do. Cheap, highly subsidized crops from the United States and Canada are allowed into the Mexican market. Mexican farmers cannot sell their crops and make a profit – or compete with the open market. This is what drives Mexican peasants from their farms. Then a Mexican family must develop survival strategies, so they send a family member – son, brother, husband or wife – from the land into the cities. If a job is not available in the cities, they continue on to the United States. Before the border became tightened and militarized, Mexican migrant workers were able to work in the United States seasonally as needed and then return to their families in Mexico. Now the migratory pattern has ended. It is too expensive to return because of coyotes and the militarization of the border. What is needed, these grassroots people say, is the opening of the Border to allow the movement of people for labor – in addition to eliminating the barriers of goods and capital. "Why does one person have to die responding to the natural supply and demand of labor?" asked the economist.

During the week of our walk, six bodies of migrants were found in the desert. On the Sunday morning after we trekked our last 6.7 miles in Tucson, some of us participated in a "die-in" on the sidewalks in front of the Border Patrol office in



The group of 90 justice workers on their seven-day, 75-mile trek that began along the U.S.-Mexico border at Sonora, Sasabe, Mexico and ended in Tucson, Arizona.

Tucson. About 15 of us mourned the "dead" as if they were our migrant mothers, fathers, children....I was a mourner. Beneath me the "dead migrant" was Danielle of our Christian Peacemakers Team (CPT) group. Next to me was her "sister," Renee, also from the CPT delegation. It was not difficult for me to feel the loss of a child. I had gotten to know Danielle, the precious human God-filled being she is – so mature and wise for her young age. Other CPTers had told me, "Wail, Janice." I guess they knew. It did not take much to go from the death of my younger son at 18 in a car accident many years ago to the horrendous loss of a child in the Sonora Desert. Death is death. Loss is loss. I didn't know if I still had it within me. My soul did, however. As the trekkers passed by they saw and heard us, so did the people who worked for the Border Patrol. We were told the experience touched them and made the living and dying of the migrants real. We wail.

Janice Sevre Duszynska serves on WOC's board of directors and she chairs the Ministry of Irritation. She lives in Kentucky.

Celebrating Catholic Feminist Ministries: A Women-Church Forum

August 17-19, 2007

Hyatt Regency O'Hare in Chicago

On the eve of our 25th Anniversary, Women-Church is gathering to celebrate our unique contribution: Feminist Ministries. With input from influential women like Elisabeth Schussler Fiorenza, Mary Hunt, Patricia Fresen, and more, we will explore the diversity of feminist ministries and how we live out the call to empowerment in our lives in the world.

The weekend-long forum will be an interactive gathering sponsored by the Women-Church Convergence, a coalition of more than 30 Catholic-rooted feminist groups. Women of all faith traditions are welcomed to attend this inclusive, joyful celebration. The weekend will include panel discussions, topical working groups, feminist liturgies, and a Eucharistic banquet on Saturday night.

For more information and registration, visit www.women-churchconvergence.org contact **WOC** at 703.352.1006.

Women's Rites And Rights: The Ordination Of Buddhist Women

BY KARMA LEKSHE TSOMO

The ordination of Buddhist nuns began during the Buddha's lifetime, over twenty-five hundred years ago. When his aunt and stepmother Mahaprajapati requested permission to join the monastic order, the Buddha is said to have hesitated at first, given the patriarchal social climate of the time. But when questioned about women's ability to achieve the fruits of Buddhist practice, he agreed that women had equal potential to purify their minds and achieve liberation (nirvana). This affirmation marked the beginning of the order of Buddhist nuns (Bhikshuni Sangha) that flourished under Mahaprajapati's leadership and continued to exist in India for some fifteen hundred years.

From India, King Ashoka's daughter Sanghamitra took the bhikshuni lineage to Sri Lanka in the fourth century BCE. In the fifth century CE, the Sri Lankan nun Devasara took the lineage to China and from there it spread to Korea, Vietnam, and Taiwan. Tens of thousands of fully ordained bhikshunis continue to practice in these countries even today.

As Buddhism spread throughout Asia, communities of fully ordained monks (bhikshus) were established and thrived, but communities of nuns were not always established alongside them. There is no conclusive evidence that the lineage of full ordination for women was established in Burma, Cambodia, Laos, Mongolia, Thailand, or Tibet, for example. The Bhikshuni Sangha died out in India, Nepal, and Sri Lanka around the eleventh century CE, but has been reintroduced in the last twenty years with the help of bhikshunis from Korea and Taiwan. A vibrant international movement to institute full ordination for women in all Buddhist societies is now underway.¹

THE MEANING OF ORDINATION

The English terms "ordination" and "nun" are used for the sake of convenience, but require explanation, since they do not parse exactly with their Buddhist counterparts. A Buddhist nun or monk does not preside over sacraments and does not necessarily perform any ritual function. The first step in becoming a Buddhist nun (or monk) is the "going forth" (pravrajya) or "leaving the household life." According to tradition, she subsequently receives the ten precepts of a novice (shramanerika),² the precepts of a probationary nun

(shiksamana), and eventually the more than three hundred precepts of a fully ordained nun (bhikshuni).

In the early years, bhikshunis lived a wandering lifestyle. Even today, the ordination rite begins with the formula of the four reliances: relying on alms for food, relying on rags for clothing, relying on trees for shelter, and relying on cow dung and urine for medicine. Gradually, the Buddha agreed that the nuns and monks could accept invitations to meals, donations of robes, more permanent shelter, and additional medicines. Due to instances of sexual assault against nuns, the Buddha concluded that it was not safe for them to live in the forest and directed them to take shelter in viharas (monastic dwellings) or with families. Over time, Buddhist monastics began to settle into monastic communities, usually located near a town or village where they could go for their daily alms round. Today, most Buddhist nuns in the world live in monasteries, while some live in solitary retreat, either alone or in small retreat communities.



Karma Lekshe Tsomo

THE ORDINATION RITE

The rules and procedures that govern the lives of Buddhist monastics are contained in the Vinaya, the texts of monastic discipline. The official acts of the Sangha include three rites that are

essential for Buddhist monastic life: (1) full ordination (upasampada); (2) the bi-monthly recitation of the Pratimoksa Sutra that contains the monastic precepts (uposadha); and (3) the assembly held at the end of the three-month rainy season retreat (pavarana). The rite of full ordination for monks requires the presence of ten bhikshu precept masters (five in a remote area), whereas the rite of full ordination for nuns requires the presence of both ten bhikshu and ten bhikshuni precept masters.³

The dual ordination procedure for nuns seems to derive from the eight special rules (gurudharmas) that Mahaprajapati purportedly accepted in exchange for her admission to the Sangha. These eight special rules vary in the different Vinaya schools and their historicity is anything but clear.⁴ These rules stipulate the nuns' dependence upon the order of monks in such important matters as ordination, instruction, and reinstatement, despite the fact that nuns' communities generally function independently of monks' communities. The first gurudharma, which requires even the most senior

bhikshuni to bow to a brand-new bhikshu is particularly grating to the sensibilities of women raised with ideals of gender equity. Even if it could be established that Mahaprajapati agreed to abide by these rules, it is still far from clear why all bhikshunis up to the present day should be obligated to follow them.

The rule that nuns must receive full ordination from both bhikshunis and bhikshus means that, in countries where there are no bhikshunis, women are not able to receive the precepts in their own tradition. In the present era of improved communications and transportation, however, it is theoretically possible for nuns to receive ordination from bhikshunis of another tradition.

THE RIGHT TO ORDINATION

Today Buddhist nuns live in different countries throughout the world, attempting to abide by codes of monastic discipline formulated in ancient India, while simultaneously adapting to local etiquette and contemporary cultural mores. Even in the most traditional Buddhist setting, it is difficult for nuns today to live on alms food and adhere strictly to all the precepts. In modern times, especially for western women, the most glaring cultural discrepancy is the lack of full ordination for women in certain Buddhist traditions. Although today women's equal potentialities are recognized in virtually every field of endeavor, male domination persists in Buddhist societies and is inscribed in monastic law. Age-old patriarchal patterns have been replicated in the Sangha, despite the fact that there is no philosophical justification for male dominance either in the Buddhist monastic community or other social institutions. With a new global ethic of respect for human rights, the legislation of subordinate status for any group of individuals must be seriously questioned.

Since 1987, Sakyadhita International Association of Buddhist Women has campaigned continuously for gender equity, especially with respect to education and ordination. Inspired by Sakyadhita's bal international conferences and grassroots social activism, Buddhist women have begun to work toward making full ordination available in all Buddhist traditions. The first breakthrough came in 1988 when the Nepalese nun Dhammavati and two of her disciples received full bhikshuni ordination in a ceremony conducted at Hsi Lai Temple in Los Angeles.⁵ The second breakthrough came in 1996 when Kusuma Devendra and nine nuns from Sri Lanka became bhikshunis at a ceremony conducted in Sarnath, India.⁶ Another twenty Sri Lankan nuns received full ordination in 1996 at a ceremony conducted in Bodhgaya, India. Since then, Sri Lankan bhikshus have presided over numerous full ordination ceremonies for hundreds of Sri Lankan nuns. Nuns from Burma, Indonesia, Thailand, and other countries have also been ordained in these ceremonies.

There has also been some progress toward achieving full ordination for women in the Tibetan tradition. His Holiness

the 14th Dalai Lama has repeatedly expressed his support for the full ordination for women, but states that such a decision must be made by a council of senior bhikshus and cannot be taken by him alone. Senior Western bhikshunis practicing in the Tibetan tradition have formed a Committee of Western Nuns to research ways to institute the bhikshuni lineage and to answer the objections of those who oppose it. These nuns have traveled to Hong Kong, Korea, and Taiwan to receive full ordination, but are concerned to open up opportunities for nuns of the Tibetan tradition, who may find it difficult to travel to foreign countries.

The reluctance to institute bhikshuni ordination in the Tibetan tradition revolves primarily around two issues. The first issue concerns the origins of the bhikshuni lineage practiced in China, Korea, Taiwan, and Vietnam, and whether the lineage has been transmitted uninterrupted since the time of Mahaprajapati. This objection has now been resolved by producing a text that documents the unbroken continuity of the Chinese bhikshuni lineage. The second issue concerns the method of conducting the full ordination in traditions that have no living bhikshuni lineage. The Theravada and Tibetan Buddhist traditions have preserved the Bhikshuni Vinaya texts, but do not have living bhikshunis in their own traditions to conduct ordinations. Therefore, the question is which method of conducting the bhikshuni ordination is preferable and most likely to be considered valid: (1) by bhiksus alone; (2) by bhiksus and bhikshunis who all belong to the Chinese, Korean, or Vietnamese traditions; or (3) by bhiksus and bhikshunis who belong to different Vinaya traditions (e.g., Tibetan bhikshus together with bhikshunis ordained in the Chinese, Korean, or Vietnamese traditions). The third procedure was used to restore the Bhikshuni Sangha in Sri Lanka, with subsequent ordinations conducted by Sri Lanka bhikshus and bhikshunis.

Both Buddhists and feminists around the world have taken an active interest in finding an equitable solution to this dilemma. Buddhists often claim that women and men have equal opportunities to achieve liberation, but the lack of equal opportunities for women to receive full ordination contradicts this claim. As long as women in some Buddhist traditions lack access to full ordination, they lack the optimal conditions for fulfilling their ultimate potential. And as long as Buddhist women anywhere are deprived, then all Buddhist women are deprived. To be consistent, then, Buddhists have no choice but to work for women's religious rights and gender equality – beginning with their own tradition.

Karma Lekshe Tsomo is a full-ordained Buddhist nun and feminist theologian who teaches Buddhism and World Religions at the University of San Diego. She is president Sakyadhita International Association of Buddhist Women and director of Jamyang Foundation, an initiative to provide educational opportunities for women in developing countries. She holds a PhD in Philosophy from the University of Hawai'i and is the author or editor of numerous books on women in Buddhism.

For notes, see page 15

How far we've come! How far to go!

Two sisters share thoughts on the church they love

BY JACLYN AND MARY GEN DAVIES

Mary: Praising the feminine in the church – it's getting more and more press these days. From Newsweek and Smithsonian magazines carrying lengthy articles on Mary Madelene to the *Da Vinci Code*. Mary and the sacred feminine are at the height of many people's attentions. Granted, most of the press has been piqued by this fictional novel. Still, I find a lot of comfort in the fact that church goers are considering the possibility that Mary Magdelene and other women in the church have held a much larger role than traditionally acknowledged.

Jaclyn: Finally it is topical to talk about women in the church who are seeking more than what's been acceptable in the past. It's not a public conversation and not whispered talk among a small group of like-minded individuals.

Mary: I found myself struck at church the other day as I watched a woman as the only altar server at Mass. Proudly holding the book as the priest read the prayers, assisting him with the water and the washing of the hands, I thought of my church back home in Wyoming. I remember clearly the shock when women were first allowed to be altar servers. Ripples of both excitement and discontent spread throughout the church as various people praised and admonished the move. Since that time, I have seen other churches around the world continue to forbid the women as servers...and I have seen women move on to preach the homily.

Jaclyn: But why the silence until now? Why the silence in the local churches? Why the silence from the women in the church? The women in my church when I was growing up seemed to be the reason the church ran at all. It was the women who cleaned the church every week. It was the women who organized in the church office as administrative assistants. It was the women who decorated and ordered supplies and organized the closets and stocked all the shelves. It was the women who cooked the meals in the hall. It was the women who brought the children every week to Mass; sure, some families had dad there with them every week, but most of the time it was mother's initiative and steadfast commitment. Women are such a big part of the church.

Mary: Indeed, this small step of female ministers is far from being ordained into the priesthood, but I find much encouragement in the fact that in my own lifetime (a mere 27 years) I have seen such progress with women in the church. As we lay these small stepping-stones, I am proud to stand on them as we forge the river of priestly justice.

Jaclyn: This church is alive! It is the people's church, our faith, and our participation that creates a living, breathing community. We must bend in order not to break; we must continue to flex when we thought we could push no harder. We must adapt to a new world with new understanding and new

decisions about how we practice our faith. Embracing the feminine in the church demonstrates the church's love for its daughters, the same daughters who have always shown their devotion to the church.

Mary: Inclusive. One day when I think of the Catholic Church, I'd like to think of it as an inclusive organization – one that embraces all of its faithful equally. One that judges actions, but not exclude people because of their gender, as we all journey together in faith. I want a church that loves us as we should love, and leads by example. I want a church that allows us to move past the conflict into the peace we are able to live in together.

Mary Gen and Jaclyn Davies are sisters who live in Philadelphia. Mary Gen is a former Jesuit Volunteer and has just recently become involved with WOC. Jaclyn is a legal assistant and trainer working for an Intellectual Property Law firm in Philadelphia. She is excited to find new ways to express her faith through WOC.

Walking With Women Called: A Purple Stole Party

BY AMY SCANLON

This past July, I invited *WOC* members in the Washington, D.C. area to celebrate women's leadership in the church with a "purple stole party." Inspired by the recent ordinations in Switzerland, and the ordinations that were to happen the following week in Pittsburgh, we came together to share food, drink, and company – and to make purple stoles, the symbol for women's ordination.

The gathering was diverse and lively – people from all ages came together to share in the excitement of the ordinations. John and Pat Perito exclaimed that they were happy to see so many young adults involved in this movement; Tom Yager and Jessica Jenkins had worked together but were unaware the other was involved in *WOC*; and sweet baby Helen – the youngest member of our *WOC* group – entertained us all with her dancing.

Between bites of cheese and sips of lemonade, the guests made stoles to hand out to guests at the Pittsburgh ordinations. We had a big job, because we had been told that they were expecting hundreds to those attending. With that in mind, we decided to forego elaborate sewing and chose instead to simply cut lovely strips of richly colored purple fabric. We hoped that the stoles would carry our prayers and support for the wearers.

Continued on page 11, bottom

WOC Across the Atlantic

BY EVELYN HUNT

In the sleek new Zurich airport, traversed by Versace-clad business-women, *WOC* Board member Gerry Rauch and I caught sight of each other by the baggage claim. She had found a Sister of Mercy of the Holy Cross in a simple grey habit and short black veil, posted from the Kloster Ingenbohl, and checking the in-flight board for our arrivals. One of our party coming from Wisconsin, *WOC* Board member Sr. Celine Goessl, was stuck in Iceland due to storms over Chicago. After some consternation and phone calling, the three of us, minus Sr. Celine, set off with the energetic sister driver for their International Generalate at Ingenbohl, Switzerland.

Sr. Celine planned our visits with her convent friends in Ingenbohl, Switzerland, Gemunden and Mengkofen in Bavaria, and Hall in Tirol, Austria, and our attendance at a *WOC* board member's priestly ordination on the Bodensee. In a trip for the record books (overnights in five places and six train rides in ten days), gratitude is in order for gracious hospitality and chauffeuring.

We found the sisters at Ingenbohl had housed us in the "Priesterhaus" (was this pre-ordained so-to-speak or merely providential...), and loaded our rooms with alpine flowers, chocolates, fresh fruit, and welcome notes. Not only is Celine's friend Sr. Carol an English-speaker from Cincinnati, but she is also on the Order's leadership team. Thus she navigated us through the long, shiny halls and gave us a lovely place to call home for three days. Authentic Swiss meals, enjoying a local festival with all the townsfolk celebrating the nuns 150 years in Ingenbohl, and praying the Office in German was all part of our immersion.

Sr. Celine arrived the next day by walking herself up from the train station and appearing at our 'Priesterhaus' door! After two days, we trained to Rohrschach, Switzerland for the ordination ceremony. What a grand day, floating along the Bodensee like time was standing still for our bold celebration of four brave women!



Evelyn Hunt and Sr. Celine Goessl in Switzerland

The next day, Eurail passes got us to the train station at Gemunden am Main. A Mexican woman, somewhat harried as she missed her plane, wished a ride back to the school where her daughter was staying, and so joined as we all jammed into the sisters' station wagon for the short ride to the convent and school to be welcomed by yet another group of cheerful and industrious Holy Cross nuns.

A last visit to Sr. Celine's friend, Sr. Theresa at the Kloster in Hall in Tirol was equally as welcoming. Throughout our visits, Sr. Celine, when asked, would elaborate in German about her involvement in *WOC* to the curious and serious looks of the nuns. Many a laugh was shared by all as the English and German communications were amusingly supplemented by various gestures! We also had a chance to meet with Bishop Christine Mayr-Lumetzberger while at Hall, Austria where we discussed the vital movement of Roman Catholic women moving toward priesthood.

For me, it was a pilgrimage of service, celebration, and solidarity with our sisters and friends of our Roman Catholic heritage. The chance to experience differences in culture among four countries gave weight and international standing to our loving and dedicated sisterhood held in common.

Evelyn Hunt served as president of the WOC Board for four years. To view more photographs of this trip, see www.womensordination.org under photo gallery.

Continued from page 10

By the end of the party, we had a pile of stoles, people had made new acquaintances, and we had also taken up a collection for *WOC*'s continuing outreach, education, and "irritation." But equally so, we "walked" (read "*WOC*-ed") together in support of women about to be ordained, women who are called to be ordained, and all those in support of the movement.

Amy Scanlon is the treasurer for WOC's board of directors, and she lives in the Washington, D.C. area.

RENEW Your *WOC* Membership Today!

Three easy ways:

- ▶ Online! Visit www.womensordination.org under "Membership" (You can also join *WOC* this way!)
- ▶ Respond to the recent membership renewal letter.
- ▶ Call the *WOC* office today, 703 352-2006

Parents for a Just Priesthood: Momentum for the Movement

BY JOHN PERITO

In his recent book, *The Tipping Point*, Malcolm Gladwell describes how movements and even epidemics get started from very small beginnings. It is similar to the way compound interest works, once referred to as another wonder of the world. If you have a few pennies and double them on a daily basis, within a fairly short time, you have over a million dollars, which, when doubled gives you two million.

I would like to see this same kind of momentum happen in the Parents for a Just Priesthood (PJP). We already know the *sensus fidelium* supports a just priesthood but we also know that we need a very large number of the faithful who will both get their voices heard as well as make the demand for women priests. *WOC* supports that movement, too, of course. It can be accomplished very simply, but it demands people first of all being convinced that justice demands that women have a right to ordination, as well as a willingness to pass this on in their families.

This process requires three steps:

First, Parents need to be clear about where they stand with their children. To their daughter they must say that if she wants to be a priest, they would support her decision. However since such an opportunity is not available to her at the present time, they will speak out for change. To their son they would say that they could respect his freedom and right to choose whatever vocation he feels called to, but if he chose to become a priest that he would be honest enough to

recognize the injustice in the system that exists and would be willing to work for a change as well.

Second, parents would declare their intent by signing on with *WOC* (a link on our web site might be set up) that they wished to be part of the movement for this vital change. This could be accomplished by simply sending their names and address to *WOC's* web site at www.womensordination.org.

Third, and this is the important one for the multiplication factor, parents would get their family and friends to do likewise by speaking out about women's ordination and that this can be done with enough momentum and that is it not something to take care of the priest shortage, but that is part of the extremely necessary process of continuing the equal rights movement for women.

Now we need to hear from you, *WOC* members. If we create this place for you to sign up, will you join us in this venture? Will you get other people – parents, grandparents, interested relatives, and other faithful Catholics to let your voices be heard on this issue? Let us know what you think and if we feel the momentum

from you, we'll get the process rolling.

John Perito, M.D. lives in the Washington, D.C. area and has written a book, Contemporary Catholic Sexuality: What is Taught and What is Practiced (he includes a chapter in the book specifically supporting women's ordination). He co-chairs Parents for a Just Priesthood with Diana Wear.



Support *WOC's* Ministries! How Can I Help?

MONTHLY DONATIONS!

Send monthly checks: We can provide twelve envelopes for you to mail your monthly check.

Credit Card donations: Saving you postage costs and time, you can send us your Visa or MC information, and we will charge your donation each month

Automatic Bank Withdrawal: Saving *WOC* the most in expenses, you can send us a voided check and we will debit your bank account each month.

WORKPLACE CHARITABLE GIVING!

We have recently received donations through America's Charities, the United Way, and employer matching grants. *WOC* may not be listed in the campaign brochures, but you can make arrangements to donate through such organizations. Contact our office for our tax identification number, if you would like to do this.

STOCK, MUTUAL FUNDS AND BEQUESTS!

WOC can also accept donations of stock or mutual funds, which may give you a tax advantage. Your attorney can include a donation to *WOC* among the bequests in your estate.

The Music of Hope

BY SR. CELINE GOESSL, SCSC

Overflowing with joy
I continue to sing
Even when my heart is in pain
And the music grows faint.
A melody planted in my heart
As I formed in my mother's womb.
Pushing through the wall of her body
I heard the songs of my ancestral home
Melodies sung freely, line by line,
With which I could dance through life.

Childhood memories linger of songs
taking shape
At home, in school, in parish church—
But from the inside out
A melody shaped by God's grace
Broke from the roots of my being
Overflowing as gift to give away.

In time Rome muffled the song,
Enclosed it in a box,
So that the music began to fade,
Overpowered by the sound of
ecclesiastical drums
Beating a rhythm of no, no, no!
You are woman—empty your heart—
The song of priestly ministry
Is not for you!

The melody grew faint
Pushed aside by Vatican notes of fear
By those afraid of the song
That rang in my heart from birth.
Only now what has been held within
Through years of pained denial
Pushes to find expression,
Giving the church and the world
Permission to dance.

I, your musician, am called to sing
The song in my heart
For all who have ears to hear
And hearts to vibrate with the melody
Dancing to the rhythm of a new drum.

It bursts forth
Orchestrated by God,
As I sing the concert of life;
As I dance the melody
That moves through my heart.

Come, you who are not afraid
To sing a song of freedom!
Come, you who are ready
To dance with me to a renewed drum!
Ready to dance to a renewed drum.

*Sr. Celine Goessl, SCSC, is a former
WOC Board member who works in the
Ministry of Walking with Women Called.*

WOC BOARD OF DIRECTORS ♦ Pre-Nomination Form

Board pre-nominations must be postmarked by January 10, 2007

Nominators Name: _____

Phone: _____

E-mail Address: _____

I am a member of the Women's Ordination Conference, and I am proud to nominate
the following candidate to serve on the National Board of Directors for Women's Ordination Conference:

Pre-Nominee's Name: _____

Address: _____

City, State, Zip: _____

Home Phone: _____ Work Phone: _____

Fax: _____ E-mail: _____

- I have informed the pre-nominee of my selection,
and she or he has indicated willingness to serve on the board if elected.
- Please contact the pre-nominee on my behalf to determine if she or he is interested in serving on the board.

On a separate sheet, please
include reasons for nominating
this person.

You may nominate yourself,
and/or more than one candidate.

Book Review

Eucharist with a Small "e"

By Miriam Therese Winter

New York, Orbis Press, 2005, 158 Pages

Reviewed By Diana Wear

For long-time fans of M.T. Winter's works – her music and her books – she continues to serve our appetite for fresh worship ideas in this latest publication. Don't be misled by the size of this small book, just as we should not minimize the importance of the celebrations she outlines, notably referred to as "eucharist with a small e." These small group gatherings provide enough food to inspire a revolution.

The book's premise is "whatever nurtures and nourishes faith, or the ever resilient wellsprings of hope, or gives rise to the manifold facets of love is potentially eucharist" (p. 1). She goes on to explain that this is not about the Sacrament of Eucharist, rather, she delineates a "parallel tradition" (p. 17). Her book is grounded in our tradition and liturgy holding together that which is so precious about being Catholic, yet she offers a multitude of examples for how Jesus, in his parables, meals in his life, and celebrations following his resurrection, can have new life when we come together. And, as always, Winter provides new ways of looking at old texts, even some slight revisions of her exegesis from her wonderful *WomenWord* series (these three volumes tell the stories of women from the Hebrew and Christian Scriptures, including Bible studies, responsorial psalms, and great questions for group discussion), and *The Gospel According to Mary*.

Although I don't imagine this was Winter's intent, I could not help seeing how this little book so beautifully encapsulates the



Miriam Therese Winter

best of *WOC*'s three ministries. Winter does not profess a call to priesthood in this book, but she clearly *Walks With Women Called*. Winter lovingly holds together traditional Catholicism, always holding dear the Sacrament of Eucharist with a both/and proposition. She doesn't advocate replacing the traditional form of worship, she merely adds to it. And for those women who experience a call and want to lead others in prayerful, Catholic ways, this book is a handy resource. For those *WOC* women who are *Ministers of Prophetic Obedience*, this book, too, holds excellent ways to serve as spiritual leaders—being servant leaders as the model of Jesus reigns supreme. And last, but not least, the *Ministry of Irritation* is treated to a host of ideas. Winter reminds us over and over how the Spirit keeps calling us, regardless of institutional barriers, and that we must keep moving in that light and energy both where it is comfortable and where it is not so easy.

In the final chapter of the book (pp. 155 and 158), Winter tells us "Spirit is always calling to us....Eucharist with a small 'e' is an initiative of the Spirit that offers us opportunity to speak a liberating word and to practice what we proclaim. It nurtures a spirituality of access and accessibility, for the spirit of small 'e' eucharist is the living spirit of Jesus, who is one with all whose spirits are longing to be whole. Spirit and ritual overlap in the word "spirituality," just as they overlap and intertwine in the living out of our lives. Rituals of life that embody spirit define our life in the Spirit. Therefore, eucharist with a small 'e' is rooted in rituals of Spirit that celebrate life."

Spend some time with this delightful book. Then get a group of friends together to pray and celebrate as Winter's suggests. Watch the Spirit grow in your midst.

Diana Wear is the newly elected President of WOC. She writes for us from Northern California.

On Our Bookshelf

Book Review Editor's Note: The following books have arrived but we have not had time to review them. We thought you would like to see what is coming – at least two of these books will be reviewed in our upcoming issue. Stay tuned!

Marie Evans Bouclin. *Seeking Wholeness: Women Dealing with Abuse of Power in the Catholic Church*. Collegeville MN, Liturgical Press, 2006. 136 pp.

Beatrice Bruteau. *The Holy Thursday Revolution*. New York: Orbis Books, 2005. 338 pp.

Hee an Choi. *Korean Women and God: Experiencing God in a Multi-religious Colonial Context*. New York: Orbis Books, 2005. 190 pp.

Barbara J. MacHaffie. *Her Story: Women in Christian Tradition*. Second edition. Minneapolis: Fortress Press, 2006. 384 pp.

Peter Manseau. *Vows: The Story of a Priest, a Nun, and Their Son*. New York: Free Press, 2005. 383 pp.

Gloria Ulterino. *Walking with Wisdom's Daughters: Twelve Celebrations and Stories of Women of Passion and Faith*. Notre Dame: Ave Maria Press, 2006. 220 pp.



UPCOMING EVENTS

November 3: Bridging the Gap: Gender Equality, Sex and Ordination, Milwaukee, WI. As a member of the National Catholic Ministerial Alliance, *WOC* is helping plan a daylong pre-CTA Conference event. For more information, see page13.

November 12: Demonstration for Women's Ordination at the United States Conference of Catholic Bishops meeting in Baltimore, MD. Join us at 4:00 to 6:00 pm at the Basilica of the Assumption in downtown Baltimore, MD. Contact Nidza Vázquez at 703.352.1006 or email nvazquez@womensordination.org

March 25: World Day of Prayer for Women's Ordination, Nationwide! Contact Nidza Vázquez at 703.352.1006 or email: nvazquez@womensordination.org for resources to plan your own celebration!

To have your event listed here, contact email nvazquez@womensordination.org or 703.352.1006 or 888.476.9196.

Notes - continued from page 9

¹ The history and development of this movement are described from a variety of perspectives in Karma Lekshe Tsomo, *Buddhist Women and Social Justice: Ideals, Challenges, and Achievements* (Albany, N.Y.: State University of New York Press, 2004).

² The ten precepts of a novice Buddhist nun or monk are to abstain from: (1) taking life; (2) taking what is not given; (3) sexual intercourse; (4) lying; (5) taking intoxicants; (6) wearing ornaments or cosmetics; (7) singing or dancing; (8) sitting on high or luxurious seats or beds; (9) accepting gold or silver; and (10) taking untimely food.

³ Twelve *bhikkhuni* precepts masters are required in the Mulasarvastivadin tradition practiced by Tibetans.

⁴ Bhikkhuni Kusuma discusses the inconsistencies inherent in these rules in her article, "Inaccuracies in Buddhist Women's History," *Innovative Buddhist Women: Swimming Against the Stream*, ed. Karma Lekshe Tsomo (Surrey, England: Curzon Press, 2000), pp. 5-12. Her research demonstrates that the eight *gurudharmas* are almost certainly later interpolations.

⁵ Dhammavati's story is told in Sarah LeVine and David N. Gellner, *Rebuilding Buddhism: The Theravada Movement in Twentieth-Century Nepal* (Cambridge: Harvard University Press, 2005), pp. 76-85.

⁶ These ordinations are described in Ranjani De Silva, "Reclaiming the Robe: Reviving the Bhikkhuni Order in Sri Lanka," in Karma Lekshe Tsomo, *Buddhist Women and Social Justice* (Albany, NY: SUNY Press, 2004), pp. 119-35; and Yuchen Li, "Ordination, Legitimacy, and Sisterhood: The International Full Ordination Ceremony in Bodhgaya," in *Innovative Buddhism*.

MEMBERSHIP APPLICATION

Please print and send to:
Women's Ordination Conference
P.O. Box 2693, Fairfax, VA 22031

or you can fax to 703.352.5181 if using a credit card

Name: _____

Address: _____

City _____ State _____ Zip: _____

Day Phone: _____ Evening Phone: _____

Email: _____

I am enclosing my membership fee for an:

Individual Organization

Individual: \$45 Regular \$50 International (US\$)

\$25 Student/Low Income Organization: \$100

In addition, I am enclosing a gift of:

\$25 \$35 \$50 \$100 Other \$ _____

I am paying by: Check (payable to *WOC*)

Credit Card U.S. Money Order

I am using the following Credit Card: Visa Master Card

Credit Card #: _____ Expiration Date: _____

Name as it appears on card (print): _____

Signature: _____

I am called to ordination. Yes No Maybe

I have included names and addresses of friends who might be interested in *WOC*.

I am in my 20's or 30's and would like information about Young Feminist Network.

Can we trade your name with other church reform organizations for use in direct mail campaigns? Yes No

Can we give your name and contact information to *WOC* members in your area who are trying to do grassroots organizing?*

Yes No

* NOTE: Only requests from *WOC* members are honored. In addition, the data shared will be limited to a reasonable geographic region solely for the purpose of local organizing.

Promote women's ordination by giving *WOC* gifts this Christmas. Special sale prices below.

WOC MERCHANDISE

WOC GIFT MEMBERSHIP

Gift membership includes a year subscription to *NewWomen*, *NewChurch* and a special gift card informing your recipient of the gift. (Item Cr5, \$40 ea.)

BOOKS

Deborah Halter. *The Papal "No": A Comprehensive Guide to the Vatican's Rejection of Women's Ordination*, 2004 (Item Bk7, ~~\$19~~ holiday sale price \$17)

Miriam Therese Winter. *Out of the Depths: The Story of Ludmila Javorova, Ordained Roman Catholic Priest*, 2001 (Item Bk3, ~~\$12~~ sale price \$10)

William Cleary, *Prayers to She Who Is*, 1997 (Item Bk4, ~~\$9~~ sale price \$7)

WOC. *Liberating Liturgies*, 1989 (Item Bk2, \$8)

Angela Bonavoglia. *Good Catholic Girls: How Women are Leading the Fight to Change the Church*, 2005. Hardcover signed by author. (Bk1, \$25)

BUMPER STICKERS

(~~\$2~~ ea. or 3/~~\$5~~, 20/~~\$20~~ sale price \$1 each, 6/~~\$5~~, 20/~~\$15~~)

Ordain Catholic Women or Stop Baptizing Them (Item Bs1)

Ordain Women or Stop Dressing Like Them (Item Bs3)

Priestly People Come in Both Sexes (Item Bs4)

BUTTONS

Ordain Women (Item Bt1) \$2

Equal Rites - Ordain Women (Item Bt2) \$2 the "infamous buttons!"*

Priestly People Come in Both Sexes (Item Bt3) \$2

Ordain Women or Stop Baptizing Them (Item Bt4) \$2

Poped Out (Item Bt5) \$1

Women's Ordination, Yes (Item Bt6) \$1

CARDS

Women's Work Note cards: A ten pack of cards featuring 12 historical women throughout history presiding at the Eucharistic table (Item Cr1, \$12/pack)

Equal Justice Reserve Note: WOC's unique "funny money" is great for your parish collection basket, or simply for sharing with friends. The bill calls for the equality of women and men as "common currency" in the life of the Church. (Item Cr3, \$5/10 bills)

POSTERS

Ordain Women — This colorful international sign features five languages calling for the ordination of women in the church. (Item Pt2, 1/\$10, 3/\$21, 10/\$50)

Solve the church's man power problem ... Ordain Roman Catholic women now (Item Pt3, 1/\$5, 3/\$10, 10/\$25)

T-SHIRTS

T-Shirts sale price \$8 unless otherwise noted, previous price \$10 each,

Billboard, "You're waiting for a sign from God" on one side, International ordain women on back (Item Ts1, L, XXL)

Small WOC Logo on front, and billboard on back (Item Ts6, White, L)

"Solve the church's man power problem ... Ordain Roman Catholic women now" (Item Ts8, Cream, M, XXL)

Women's Work — A scene of 12 historical women celebrating the Last Supper. (Item Ts7a, Short-sleeve, White, L, XL, XXL, \$18) (Item Ts7b, Long-sleeve, White, XL, XXL, \$15)

STOLES

Purple Stole — Adopted as the international symbol for women's ordination at the WOW conference in 2001, this silk essence stole can be worn as a sign of support for women's ordination. (Item St1, \$10 ea.)

NEW! Mexican Purple Stole — These handwoven stoles are a brilliant purple with touches of all colors of the rainbow (\$25)

Merchandise Order Form

Name: _____

Address: _____

City/State/ZIP: _____

Phone: _____

Visa or Mastercard: _____

Card # _____

Exp. ____ / ____

Signature: _____

Quantity	Item	Description	Unit	Total

Subtotal: \$ _____

Standard postage and handling _____ \$3.00

Priority shipping, additional \$3.85: _____

International shipping, add \$5.00: _____

TOTAL: \$ _____

Payment must accompany order. Please allow up to 3 weeks for delivery.
Mail order form and check or money order to WOC, P.O. Box 2693,
Fairfax, VA 22031-0693, or call 703.352.1006.

Women's Ordination Conference
P.O. Box 2693
Fairfax, VA 22031-0693
USA

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