



Board Ballot inside
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New Women New Church

A Voice for Women in the Church



Vol. 29, No.2/ \$2.00

Summer 2006

WOC DEMONSTRATES WITH PRAYER AT L.A. BISHOPS' MEETING

By Janice Sevre-Duszynska



Rosa Manriquez, Kay Akers, Cheryl Ortega, Janice Sevre-Duszynska and Jim Rue participate in an inclusive liturgy outside the bishops' meeting in Pershing Park on Friday, June 16, 2006.

For their summer meeting this year, the U.S. Conference of Catholic Bishops met at the Millennium Biltmore Hotel in Los Angeles from June 15 - 17. Kay Akers, who I had met at our Santa Barbara *WOC* Conference in February, invited me to stay at her home in Santa Monica. We would be witnessing with A Coalition for Truth and participating in a 48-hour vigil from Thursday, June 15th at 2:00 p.m. until the same time on Saturday, June 17th in Pershing Square Park. The coalition was formed to express our concerns about clergy sexual abuse and the need for structural change in our church. Coalition partners included the Survivors Network of Those Abused by Priests (SNAP), Voice of the Faithful (VOTF), Call to Action (CTA), and *WOC*.

On Thursday morning, I put on my white alb, cincture, and stole and Kay and I arrived at main entrance of the hotel. There we stood with our signs: Kay with BASIC's Last Supper painting and me with the "Ordain Women" poster. As people

IRRITATION AT THE PARISH LEVEL

By Kay Akers and Cheryl Ortega

The subject of women's ordination has been on our minds for a long time. Having been educated by the Sisters of the Immaculate Heart, who are committed to the full inclusion of women in the Church, we were led to not only take our place in lay ministry in our parish, but also to work towards the day when the Church would become fully inclusive and would ordain all who are called. Before we knew the meaning of "feminism" - let alone "Christian feminism" - that is indeed what we were exposed to at a young age.

When we heard of the *WOC* conference to be held in Santa Barbara on February 18, 2006, we decided to attend and had the pleasure of meeting the brave women who are paving the way towards ordination and giving the rest of us hope for women's full participation in the Catholic Church. That day was to portend a great change in our lives. We purchased some pins that said "Equal Rites - Ordain Women." On April 23, 2006, we wore the pins while serving as Eucharistic ministers at our parish. There was neither comment nor response from clergy or laity. On Tuesday, April 25th, we each received letters from the lay facilitator of ministries of the parish. The letters stated that since we had been observed wearing these pins, we are henceforth forbidden to serve in any ministry at our parish. This would include substituting for any other minister even if no one was available to serve communion. This interdict was to remain in effect until such time as the ministry facilitator received a "written statement of assurance that we will not wear this button or any other paraphernalia which bears a message that is antagonistic toward Church teaching on this or any other matter."

His letter also said that he feels the pain of women, including ourselves, who have dedicated their lives to service and ministry. He suggested that we engage in activities that are more "unifying" and are not about our own personal agendas. By way of background, we both were raised and educated in this parish. Between us, we have served as lay ministers for many years including serving as lectors, Eucharistic ministers, social justice advocates, youth program coordinators, pastoral council and liturgy committee members. We currently co-chair our women's group and the school alumni association. We have served on

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Summer brings reflection, action for WOC

I hope you are enjoying summer vacations and activities with your loved ones! The summer has brought us much activity and collaboration for women's ordination.

As you may have noticed, we changed the format of our publication to a 16-page magazine. Sharon Danner, *WOC's* Business Manager, spent hours finding the best printer for our needs. David Gawlik volunteers his time as a contribution from *corpus* to be our layout artist. Thank you both for making this edition of *NewWomen, NewChurch* possible!

By the time you read this, four women will have been ordained in Switzerland, twelve in Pittsburgh and one in

Colorado. These ordinations were conducted by Roman Catholic Womenpriests and the Ecumenical Catholic Communion. *WOC* supports these women through our Ministry of Prophetic Obedience.

WOC continues to bring feminists in religion together to discuss the difficult questions in our movement. Many of the articles in this newsletter try to reflect these discussions, and we encourage you to send letters to the editor to increase public dialogue.

As a part of our mission to create a continually renewing priestly ministry, the Board participated in a day-long anti-racism training at the May board meeting. As reported in

Fall 2005, the board decided to begin our Anti-Oppression Initiative with a focus on race and ethnicity. There will be another day-long anti-racism training for *WOC* board and staff in February 2007.

On a sentimental note, I would like to honor Evelyn Hunt, *WOC* Board President, for her six years of untiring, dynamic, bridge-building service on the Board. Evelyn has served as a graceful and consistent leader in times of swirling transition. She has taken *WOC* to new heights of activity and collaboration. We love you, Evelyn!

Finally, I want to thank *you*, our members, for riding this large and quickly growing wave of activity in the women's



Aisha S. Taylor

ordination movement! To arrive safely on the shores we so deeply long for, we must continue to engage in open, honest dialogue. May we bring change and justice into our church and our own hearts.

With love and blessings,
Aisha S. Taylor
Executive Director



Quotable Quote

"I believe that God creates us with different gifts. Each one of us comes into this world with a different collection of things that challenge us and things that give us joy and allow us to bless the world around us... My election to this position says that the bishops of this church are able to make decisions without regard to the gender of the person being considered, which is what we're all hoping for across the board."

~ Bishop Katherine Jefferts Schori stated in an ABC news interview after the milestone decision of the Episcopal Church USA to elect the first woman as the head of a branch of the Anglican Communion, which has 77 million members worldwide.

NewWomen, NewChurch

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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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Dear Members and Friends,

Loving greetings! These are times of great change. Not only does your cell phone technology change with the speed of light, but the great Spirit of God is blowing as never before, alighting minds and hearts! Someone has said that the feminist revolution will be known as one of the greatest movements in history, and we are here to experience it. The acceleration of women gaining their rightful place beside our brothers in every field and endeavor is evident, particularly in many Western societies. The slowest pace appears to be in the ranks of the Roman Catholic institutional priesthood where women are barred by Canon 1024, because they are female. However, the women are pushing to change this, too. Many women with Catholic Masters of Divinity degrees have gone to other

churches, including the Episcopal, Presbyterian and United Church of Christ, to name a few. Women who wish to remain Roman Catholic have a choice to join the Roman Catholic Womenpriest movement (RCWP), begun in 2002 in Austria with the ordination of seven women on the Danube. Twelve of the RCWP women will be ordained in Pittsburgh on the boat "Majestic" sailing on the three rivers on July 31. Four others will be ordained on a boat on Lake Constance in Switzerland on June 24th. We stand with and applaud all of these women.

We support them and the many other Catholic women who follow their vocational calls to the ministry of service exemplified in the life of Jesus, wherever it leads them. The gospel and the early church community has been

our starting point and our touchstone. *WOC's* advocacy for women called to priesthood has been far-reaching over the past year - from Ottawa, Canada and the International WOW Conference to Cologne, Germany at the Papal World Youth Day, to the wonderful Santa Barbara, California *WOC* Conference organized by Theresa Harpin, CSJ. Our committees are increasingly active and inclusive of *WOC* members around the country, who are engaging in the ministries of Irritation, Walking with Women Called and Prophetic Obedience.

We are blessed to have so many faithful and enthusiastic members and friends. Together we are changing the conversation on women priests, making the powerful statements, and re-fashioning the images of what it means to be in a renewed church.



Evelyn Hunt

Because of your generosity, you have all been part of it. A big thank you to all! Keep up your prayerful monetary and energetic support - we cannot keep the paradigm shifting without you.

Let us live in the Spirit and together bring justice and peace to the world,

Evelyn Hunt
President,
WOC Board of Directors



IDA RAMING, ROMAN CATHOLIC WOMAN, ORDAINED A BISHOP

In early June 2006, Ida Raming, a renowned scholar who has done extensive research and writing on women's ordination, was secretly ordained a bishop by a Roman Catholic bishop. The ceremony was done secretly so that the RC bishop would not receive reprisal from the Vatican. Gisela Forster, a philosopher, Patricia Fresen, a theologian, and Raming presided at the

Pittsburgh and Switzerland Roman Catholic Womenpriests ordinations.

BISHOP MCGRATH OF THE SAN JOSE DIOCESE PUBLICLY CONDEMNED VICTORIA RUE'S EUCHARISTIC COMMUNITY On April 23, Bishop McGrath of the San Jose Diocese publicly condemned Victoria Rue, PhD., a *WOC* board member and professor at San Jose State University for claiming that she is a Roman Catholic womanpriest. Rue was ordained last summer by three women bishops and she leads a weekly Eucharistic community at the Spartan Memorial Chapel on campus.

FATHER CACHIA, CANADIAN PRIEST, EXCOMMUNICATED ON PALM SUNDAY FOR HOLDING SERVICES

On April 2, Fr. Ed Cachia held the first services at his newly formed church community, Christ the Servant Church in Cold Springs, Canada. More than 300

people attended the service and showed their support. In response, Bishop Nicola De Angelis ordered that the notice of Fr. Cachia's excommunication be read in all parishes on Palm Sunday, April 9. In the statement, he stated, "(Fr. Cachia) has incurred automatic excommunication by virtue of the law of the Church."

Last fall, as reported in *NewWomen, NewChurch*, Fr. Cachia was fired as the pastor of St. Michael's Parish in Cobourg and was asked to leave the Peterborough diocese by Bishop Nicola De Angelis because of his public support for the St. Lawrence ordinations of women. Fr. Cachia lost his small salary, his pension, and his benefits along with his ministry. He had served the Peterborough diocese for 20 years.

Ministry of Irritation

WOC CONGRATULATES SCHOLARSHIP WINNER

WOC is pleased to announce the winner of the Bishop Frank Murphy Scholarship for Women in Graduate Ministry in 2006-07: Michelle Chava Redonnet. Seven years ago, *WOC* established this scholarship fund in honor of Bishop Frank Murphy, who was a public supporter of women's ordination and long-time friend of *WOC*. We view these scholarships as a fitting way to honor Bishop Murphy and as a much needed financial resource for women in graduate ministerial studies.

This year's recipient, Chava Redonnet, has been a member of the Corpus/Spiritus Christi Community in

Rochester, NY since 1980. She has served as a Parish Community Forum Facilitator, Lector and Eucharistic Minister, and helped start the Spiritus Committee Against the War in Iraq. The mother of three, she works as a laboratory technician at the University of Rochester while attending Colgate Rochester Crozer Divinity School, where she expects to graduate in May 2008. She is also a part of the Rochester Catholic Worker community, where she sees her work primarily as nurturing and building the community, as well as working for peace and justice. The question she carries as she prepares for priesthood is, "What is the role of leadership in a community of equals?"

Chava is the author of two books: *Standing in the Light*, an account of the 1998 upheaval at Corpus Christi that led

to the formation of Spiritus, and *Don't Forget to Breathe Glory*, a collection of essays on being in community. She is currently working on a third book.



Michelle Chava Redonnet

WOC DEMONSTRATES - *Continued from page 1*

passed by they looked at our signs and we greeted them. Sometimes they would talk with us, especially the many hotel workers. Lots of cars and buses passed by and people were curious about us and asked what we were doing. As we were talking, two Associated Press photographers took pictures. We found out later that a photo of our witness appeared in The Milwaukee Journal and the Miami Herald newspapers. Victoria Rue's father and *WOC* member, Jim Rue, also joined us and I gave him a purple stole to wear. "I came to be supportive," he said. He was indeed. Kay, Jim and I gathered in the shade with the coalition in Pershing Square. Around us were many homeless people. As SNAP set up a tent to display quilts and photos of survivors of clergy sexual abuse, we took turns listening to the stories of those who live on the streets. While Kay listened to the animated preaching of a Mexican man who said he was a missionary, I talked with a man who was stretched out in the corner. He told me how dangerous it was to live on the streets or to stay at various shelters. In the background, a survivor was singing a song he wrote about Cardinal Mahoney's disregard for the law. It was a surreal scene because the bishops were across the street in a luxurious, air conditioned hotel discussing the change of a few words, while the people who wanted to dialogue with them were here in this park a world away.

On Friday morning, Kay and I got up early to prepare for our liturgy. I felt ready and was at peace. We met with the people at the SNAP tent and *WOC* member, Gaile Pohlhaus, who is also National Secretary of VOTF, asked if we could pray together for a blessing for the day. We prayed for the bishops to open their

hearts and ears to the cries of the people. Each time I witness, I must pray and wait on the Spirit to understand what my place or movement should be. That evening, we processed with the coalition on the streets to the Cathedral of Our Lady of the Angels. Again, people stopped in their cars to understand what we were doing. We stood in solidarity on the street across from the cathedral. There were lots of police. "Tell the truth," the people cried out to the bishops to the beat of drums. Inside the cathedral, the bishops were singing Gregorian chant.

Soon, Jim, Kay and two of her friends, Cheryl Ortega and Rosa Manriquez, and I crossed the street. As the cathedral bells rang, we set up our altar on the sidewalks and celebrated Mass. Our altar cloth was the *WOC* banner with our logo - the women in a movement of dance holding up the Eucharistic bread and wine. We gestured with our hands and invited the Holy Spirit to be present with us singing: "Spirit move where you will, when you will, how you will. Spirit of God's love move within us." Rosa cried out to the bishops in her prayer, calling on them to listen to the needs of the people. For the homily, I asked Cheryl to read Joan Chittister's talk on "discipleship being a very dangerous thing." Mary Pitcher brought us water and she and a survivor joined us for Eucharist. We had never seen the bishops behind the walls. They had fortified themselves away - yet again - from the very people they were to serve, suffer alongside, and help heal. I turned my body toward the cathedral and cried out to the bishops the last words of our Gospel: "Oh foolish men..."

Janice Sevre-Duszynska serves on WOC's Board of Directors and co-chairs the Ministry of Irritation.

Ministry of Irritation

IRRITATION AT THE PARISH LEVEL - *Continued from page 1*

almost every parish committee at one time or another. The pastor and facilitator never spoke to us about this matter. As leaders of this community, they decided that punitive action was the most appropriate response. Dialogue was not considered a course of action.

On May 23rd, at the invitation of our pastor, we met with him and, at our request, the ministry facilitator. In a spirit of cooperation, we reached a compromise in which we have agreed to refrain from wearing the "infamous" button while ministering near the altar. The pastor has agreed to leave to our discretion whenever else to wear it. We feel that by wearing this pin at Mass and at parish functions, people know that we continue to work for the cause of women's ordination. Some parishioners have asked for the pins for themselves. A wonderful result of this is that now our parish has two Eucharistic ministers and a lector who have publicly committed to women's rights in the Church.

But even though matters seem to be somewhat settled at the parish level, the actions of the archdiocese are disturbing. Our ministry facilitator, having consulted with the Diocesan Office of Worship, was directed to communicate with us only in writing. He was forbidden to speak with us on this important matter. Although the church has historically maintained one-way communication as its method of serving the faithful, we were nevertheless amazed and saddened by receiving a written dismissal and no invitation to dialogue.

The actions by authority - clerical and lay, parish-based and archdiocesan - clearly stem from fear. The over-reactive, authoritarian language, clearly meant to intimidate, points to the high degree of anxiety and fear that the church seems to exhibit whenever it meets dissent. Many times, when that dissent is expressed by women, the fear and anxiety are heightened to such a degree that the typical response is to silence them as quickly and as thoroughly



Kay Akers (third from left) and Cheryl Ortega (second from right) smile with their friends outside their home parish wearing the "infamous" *WOC* buttons that state "Equal Rites — Ordain Women."

as possible and expect either an apology or a promise to violate our consciences. This is not what will happen in our case.

We plan on continuing to attend Mass at our parish and to wear the infamous buttons. Some of our women friends have joined us in doing so. We would welcome a few men joining us as well. Discernment is an ongoing process and we leave ourselves open to growth and inspiration. We do not know what the future will bring. But we do know that the courageous actions of Catholic feminists will continue to inspire and energize us.

Kay Akers and Cheryl Ortega write to us from southern California. To order the "infamous buttons," please call 703.352.1006 or visit www.womensordination.org under "Merchandise."

MEMBERSHIP APPLICATION

Please print and send to:
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or you can fax to 703.352.5181 if using a credit card

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Email: _____

I am enclosing my membership fee for an:

Individual Organization

Individual: \$40 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 MasterCard

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.

Walking with Women Called

BORDERLANDS

By Victoria Rue

The following is an abridged version of Victoria Rue's keynote speech given at WOC's "Conversation and Celebration of Women Called" event in Santa Barbara, Calif., February 18, 2006. To read the full text and view more pictures, please visit WOC's website, www.womensordination.org under Recent Activities.

How appropriate that we speak of radical renewal in the Roman Catholic Church (RCC) at La Casa de Maria! The Immaculate Heart Community is a model of faith-filled women and men. Despite the bullying of the cardinal of Los Angeles and the Vatican, they held to a constant vision of Spirit-filled renewal inspired by the Second Vatican Council. Anita Caspary says in her book, *Witness to Integrity*:

The Immaculate Heart story is not simply a matter of the pitting of ecclesiastical might against a small band of dedicated women. At the heart of the controversy the real protagonist might well have been the unchanging male hierarchical system, and the antagonists, the female agents of change, who are viewed as inevitably destructive of that system. (preface)

Some 40 years later, we know that the diverse approaches to women's ministry are symbolic of a renewing church. And of course, this is not without controversy. Some women request communities to ordain them as priests, others eschew priesthood as too hierarchical. Thus, some women are commissioned by a whole community, others ordained by bishops, still others experience a blend of both. This is the way the Spirit is at work renewing us - in profusion, in multiplicity.

[Victoria tells us her personal evolution to priesthood - read about it on *WOC's* website at www.womensordination.org]

If others outside the Catholic Church are curious or misunderstand womenpriests, then advocates for women's ordination, my own community, sometimes treat it with ambivalence and even hostility. Some Catholic women allies, upon hearing of my ordination, say to me, "why are you joining a hierarchy, a club? Why are you setting yourself apart from everyone else - we are all priests by our baptism. The tradition of ordination and priesthood are corrupt patriarchal symbols - women should not use them. Why don't you just leave the RCC and start your own church?" These are all good critiques of women joining the RC institution of priesthood.

But for me I kept hearing the call. I deeply believe that as women we are being led to this moment by the Holy. This moment is a time in which the priesthood and the church stand revealed in their brokenness, they stand revealed in their dire



need of reformation. And therefore this is a time of re-imagining from within our church.

I live and work from the margins of the institutional Catholic Church - and I like it out here on the margins. There's more room - more possibility. And there is a **WHOLE LOT OF US** out here on the margins! The church I love, the church of Jesus, the liberation church, the dignity church, small faith communities where women and men create their own liturgies. The Spirit is working in our church today from the margins. Someone who knew a lot about living on the margins, was the poet and Chicana feminist Gloria Anzaldua. Gloria often wrote of living in the borderlands/la frontera. She says:

To live in the borderlands means you
 Are neither hispana India negra Espanola
 Ni gabacha, eres mestiza, mulata, half-breed
 Caught in the crossfire between camps...
 To survive the Borderlands
 You must live sin fronteras (without borders)
 Be a crossroads.
 (Anzaldua, Gloria. *Borderlands/La Frontera*. 194)

Living on the margins of the institutional RCC, we women must be crossroads - mindful that we carry on our backs the past, present and future of women's lives in our church. Intersecting through us are the voices that suffer, the injustices that cry for recognition and healing, the silences that have been imposed, the borders set up that keep some in and others out.

Walking with Women Called

As women are surviving the borderlands, living on the margins, women are forging different kinds of leadership. For my part, I am discovering what it means to be a womanpriest, and I am finding we make it up as we go along. Our point here is making the invisible real and seen.

Prophets call the church to the Not Yet. If laws are unjust, we must break them. Our African American sisters and brothers in the civil rights movement have taught us this. And so faith communities, house churches, and yes, women bishops, are ordaining women, are commissioning women, because they know that in order to cause justice, we must enact it.

The movement of women's ordination has many streams within it. The stream that I am swimming in is called Roman Catholic Womenpriests (we have a website! www.romancatholicwomenpriests.org). The nine women ordained last summer on the St. Lawrence as womenpriests and womendeacons, along with the twelve that will be ordained this summer on a boat in Pittsburgh, another four who will be ordained on

Lake Constance in Switzerland in June are all considered "contra legem" - against the law, against Canon Law 1024.

As outlaws, as womenpriests, we claim the validity of our ordinations because we are ordained by womenbishops who were ordained by male bishops who are in good standing with Rome, and that is how the tradition works - but also in the eyes of the tradition, we are "illicit" because we are breaking the law - Canon Law.

What we are really doing is following "prophetic obedience." As one of our womanbishops, Patricia Fresen, has said, "The word obedience comes from the Latin ob-audire, to listen attentively: to myself, to the signs of the times, and listening with others for the Spirit, who we believe is always moving and awakening (yes, calling) us to new levels of awareness. As Isaiah says so often: Listen to me, pay attention and your soul will live. (Is. 55:3)."

Priests must also reflect the people they serve. Womenpriests are married, single, domestic partners, some have children, and grandchildren, others are celibate by choice. Some are divorced. Some remarried. Our communities are our families, our friends, those who hear of us, argue with us, support us and begin to gather with us.

And it is our bodies that act out in the world in priestly ways. One cold day in New York, standing on the sidewalk, I was shoulder to shoulder with an out gay priest. For that Eucharist, I put on the robes, the costume. I performed the role of the priest. It was an act of justice. Enacting the priest, and through the power of the community that was calling me forward, I became the priest. I call this "performative resistance." Performative - which means speech that makes a promise. The

words of the Mass and the actions of a priest, made the promise to be priest.

Performative resistance means that as womenpriests we embrace an important symbol in Roman Catholicism - the role of priest - and we use this symbol to enact a justice-seeking church in theology and rituals. By simply being womenpriests, we deconstruct the pathology of a male priesthood, its myths, its exclusivity, its misogyny. We aspire to create the fresh air of shared power, no more the elitism of clerics over lay people. We work from inside the tradition to change it, renew it, re-imagine it.

I believe we are all called to performative resistance in our communities, through word and action, promising to resist an imperial church and instead throwing our energies into creating a liberative church, the church that Jesus calls us to.

To return to Gloria Anzaldúa, these margins are borderlands. And to thrive on the borders, we all must become crossroads. The patriarchy isolates, lays down boundaries that demarcate clergy from lay people, some wear red shoes while others wear sandals. But at the crossroads there are many colors and shapes. At the crossroads all faiths can meet. Imbedded as we all are in patriarchal religions, women of different faiths, must find faith in one another. And faith will change us, turn us around, soften our hearts.

The grassroots knows that the church needs reforming - we the people know that the church needs renewal, on every level. Womenpriests are one step in the changes that need to take place. And the need for changes are legion as John the XXIII said, "we need to open wide the windows" to a new inclusivity, we need to transform the hierarchy, priests, theology, rituals - all of it. You can't just add women and stir! You can't just ordain women and think that nothing will change.

When women are at every door and every window
 When women's images are in every prayer
 When every ritual has women and men creating it
 When women sit in every room where there are
 decisions being made
 When every religious gathering is transparent to the
 whole church
 When every room is filled with Wisdom Sophia
 We will rest.
 But until then, we journey on, in the name of Jesus our
 brother who invites everyone, everyone, to the table.

Victoria Rue, Ph.D., serves on WOC's Board of Directors. She writes to us from Watsonville, California.

Ministry of Prophetic Obedience

PENTECOST BLESSINGS

By Sheila Durkin Dierks

Scarlet banners float above our heads, a hundred flames flare, rose petals shimmer in the baptismal font. The congregation is dressed in reds of every shade. Men are in crimson Hawaiian shirts, women and children in vermillion, rose and Chinese red. One little old woman has put on her scarlet high heels. All of us are tongues of Pentecost fire.

With trumpet, piano and violin, Light of Christ Ecumenical Catholic Community (ECC) in Longmont, Colorado, welcomes the Spirit of Christ alive in each of us - burning in the congregation. This feast of the Spirit marks the second Pentecost of the community, after it separated from the Roman Catholic Church and the bishop of Denver. What a joyful voice we raise as choir and congregation open with "All Are Welcome," the theme of the parish and of the ECC as a whole.

This is a day I have been waiting for since I was five years old. As a little girl in Cincinnati, my sisters and I played Mass. Who didn't? I was always the priest, with bath towels shoulder-pinned front and back to serve as my chasuble. We raided the oyster crackers for communion.

Most of the little girls of the mid-fifties left that child play behind. Some of us didn't, unable to shake the spirited desire for priesthood.

So on the vigil of Pentecost, here we are: my husband, who has respected my urge for ordination sacrament for the forty plus years of our marriage, the majority of our children, all adults now, with their own life journeys unrolling before them.

I am now sixty-two and could not have imagined such special joy. This day marks my official sending forth, and welcoming into the first formal steps on the journey of priesthood - the announcement of my candidacy for ordination.

Yards of scarlet silk billow over our heads as the dancers "bring in the Spirit, who will blow where she will." Let the music begin! The members of our community proclaim the Acts of the Apostles: "all in one place together," "tongues as of fire, which parted and came to rest on each one of them," as the piano calls out the first notes of *Veni, Sancte Spiritus*.

A young woman begins to light candles and we hear ourselves proclaim, "To another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues." We hear, and know the promise; each of us is indeed truly called by Spirit to inflame the community of believers.

Then the triumphant promising words, "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one

Spirit we were all baptized into one body - Jews and Greeks, slaves and free, male and female - and we were all made to drink of one Spirit."

Fr. Scott Jenkins, friend, encourager, empowering person, and vicar of the Ecumenical Catholic Communion, calls us forth, myself and Teri Harroun, who is my sister-on-the-path. We are here to be recognized, blessed, and sent forth as candidates for ordination, which will come perhaps in the next two or three years as education and ministry allow.

He then extends that wonderful invitation to our families, to our discerning committee, our prayer groups, to our friends. Come forward, and be here as a sign of your support, come and give visible witness to your approval of the vocations of these two women.

First, he takes a towel, full size and crimson, like the cloth that Jesus slung over his shoulder as he began to wash the feet of his friends, and vests us, draping them around our necks, and praying that we recognize our call, too, as one of service.

Oils, beautiful first pressing of the olive from 2005, almost green, sign of the earth, sign of easing, of healing, of call. For the third time in life, I receive the holy oil: baptism, confirmation and now, here, in this "sacramental" moment.

Scott begins to pray and anoint. His thumb is signing my head, for dreams, ideas, wisdom, my eyes that I may see both joy and need as they come before me, my lips, for proclamation. My heart is anointed so it may continue to be open and warm, my hands anointed for reaching out, my feet for carrying me forward. Christ present. Spirit among us.

Then water from the rose petal-filled font, Creator, Redeemer, Sanctifier, the sign by which we know ourselves, the sign by which we live.

The Eucharist flows forward. We are all one body. The bread, the wine, are blessed, broken and shared, just as each of us is. There is palpable joy in all gathered.

A Pentecostal anniversary that speaks of growth, survival, Spirit among us is celebrated. Embedded in this communal sacrament of thanksgiving the blessing and sending forth of two women is being celebrated. It is wonderful to be reminded that this flame-red Spirit insists, that after decades She will have her way; that this day has existed for her in the Eternal Now for my entire life.

These moments are in the "almost but not quite" of our lives and remind us all of hope, and that justice and call are being honored even as we read this epistle from Colorado.

Sheila Durkin Dierks lives in Boulder, Colo. She is author of Catholic Worker Houses: Ordinary Miracles, WomenEucharist, and Jubilee Journal: A workbook of forgiving for the millennium and owner of WovenWord Press.

Ministry of Prophetic Obedience

WOC Sends Blessings to the Newly Ordained!

RCWP Ordinations on Lake Constance in Switzerland

WOMANPRIESTS

Regina Nicolosi

Jane Via

Monika Wyss

RCWP Ordinations in Pittsburgh, Pa.

WOMANPRIESTS

Eileen McCaffrey Difranc

Olivia Doko

Joan M. Clark Houk

Kathleen Strack Kunster

Bridget Mary Meehan

Rebecca McGuyver

Dana Reynolds

Kathleen Sullivan Vandenberg

WOMANDEACONS

Cheryl Bristol

Juanita Cordero

Mary Ellen Robertson

Janice Sevre-Duszynska

ECC Ordination in Longmont, Colo.

WOMANPRIEST

Kae Madden



HELP THE WOMEN'S JUSTICE COALITION GATHER INFORMATION ABOUT WOMEN IN YOUR DIOCESE!

Rating the United States Dioceses: A Report Card on the Status of Women

Who are we? *WOC* has joined many renewal organizations in forming the Women's Justice Coalition, working for women's equality and justice in the Roman Catholic Church. We agreed to take one joint action each year, and we need your help for our 2006 action!

What are we doing? We are preparing a report card on the status of women in United States dioceses. Please help us gather information about women in your diocese! Knowing the current status of women in our church is a critical first step to

showing Catholics, clergy and the media, the type and extent of oppression that women experience.

What do we need? We need one leader from each diocese in the United States to coordinate the research for the report card. There is a worksheet to fill out, and we can send you background information on the project. This will require two or three hours a month from June through November. You would be asked to inform local church reform groups about this project and work with them to contact appropriate personnel in your diocese for the report card information. Please consider volunteering a small amount of time for women's justice! Contact Nidza Vázquez at 703.352.1006 or nvazquez@womensordination.org.

Young Feminist Network

TRANSFORMING WHITE PRIVILEGE

By Tracy Robison and Jessica Jenkins



Jessica Jenkins

Tracy Robison

TRACY: As a woman of color, the effects of white privilege are my lived experiences and thus privilege is something I know much about. Given this, one may question why I was interested in the conference “White Privilege: Implications for the Catholic University, the Church, and Theology” hosted by Notre Dame March 26 - 28, 2006. At first, I was intrigued at the thought of being able to meet some of the well known scholars of privilege such as Janet Helms, Peggy McIntosh, and Eduardo Bonilla-Silva. But as a young Catholic woman who deals with the daily effects of systemic racism, it was refreshing and insightful to attend a conference that addressed race in a religious context.

JESSICA: For most of my life, I preferred not to think about racism. Well-meaning, though misguided, people had taught me that we had “fixed” racism during the 1960’s Civil Rights Movement and that I should simply “be color blind.” Recent experiences, have gradually awakened me to the fact that whether I like or not, I am complicit in a system that gives white people unfair advantage over people of color. It has been a painful truth for me to accept. But recognizing how racism is inextricably linked with classism, sexism, and heterosexism, I have been energized to work to dismantle racism in myself, in my community, and in my social justice work.

TRACY: As an educator at Saint Mary’s College, a Catholic women’s institution, it was important for me to learn more about the idea of “colorblindness” that many of my students seem to value. In the session, “Whiteness in the Era of Colorblindness,” Dr. Bonilla-Silva said, “many Americans believe racism has all but disappeared, and that we live in a truly colorblind society. Yet people of color lag behind whites in almost all social indicators. They are poorer; less educated, and have less access to health care. If race has become largely irrelevant - and racists are few and far between - how can these conditions persist?” Jennifer Harvey, a white professor of religion, gave the participants some concrete strategies on how

to address colorblind racist ideologies and not just the attitudes, as have been done in years past.

JESSICA: At the conference, I found it extremely helpful to discuss the seemingly intractable issue of racism in a faith context, using the language of sin, salvation, grace, community, and redemption. One speaker re-imagined a familiar parable, saying it is easier for a camel to pass through the eye of a needle than for a white man to enter the kingdom of heaven. Alex Mikulich of St. Joseph’s College called us to a “reorientation to the wholeness of God’s creation” and exhorted us to prioritize the voices and perspectives of people of color - which requires white people to take a step back - to experience loss from the status quo.

TRACY: Overall, this experience gave me an opportunity to be witness to what some of my white counterparts are doing or not doing, saying or not saying, about the issues of race, importantly in the church, but also in the larger society. As a member of YFN’s National Leadership Team, I am motivated to further our mission: to integrate faith with feminism and to eliminate oppression in myself, society and the church. One way to think about how we can do this is to consider women’s educational opportunities in the church. Throughout its history, *WOC* members have been predominantly white, middle class, and educated women. Our church provides theological training for men, but women have to pay for our own theological educations and ministerial training, not to mention the time it takes for schooling, which is difficult or impossible for many women. For women of color, who disproportionately lack economic resources to pay for such education, membership in *WOC* may be less desirable and less accessible.

JESSICA: I left Indiana with the awareness that racism is not just a problem for people of color. If white people ignore unearned discrimination and privilege, we do so at our own peril. So I keep asking myself: How can I better take personal responsibility for my anti-racism work, recognizing that it is a long, continuous process? How can I help other white people who are in denial about their own privilege? As a white person, what am I willing to give up to authentically join the struggle against racism?

As a YFN leadership team member, I believe YFN can serve as an example of how to be a more diverse and inclusive group of women working for women’s ordination. While YFN and *WOC* membership are both predominantly white, YFN has committed to our Leadership Team being at least half women of color. We know that women of color experience a call to priesthood and have enormous ministerial gifts and life experiences that are essential to the dialogue and development of a renewing priesthood. How might we challenge *WOC* to examine its own privilege as a predominantly white

Continued on page 11

Young Feminist Network

THE FACTS ARE IN THE FICTION

MOVIE REVIEW OF THE DA VINCI CODE

By Lauren Ivory

The film version of *The Da Vinci Code*, based on Dan Brown's best-selling novel, takes its audience through a murder mystery in which a curator for the Louvre Museum in Paris leaves clues before he dies to tell the story of a religious secret that has been hidden for two thousand years. Admittedly, I enjoyed watching the movie. After reading the novel last summer, I was intrigued by the possibilities of the "what if's" What if Mary Magdalene had been allowed to play a more significant role in the structure of our church? How different would our church be if Jesus was married, had children? How would our understanding of Jesus and the role of women in the church change if we had access - throughout the past 2,000 years - to the writings that represented different sides of the early church debates?

It was no surprise that many in the Catholic Church were upset about the release of movie and the success of the book. With Fiji, Pakistan and some states in southern India banning the movie, and China pulling its showing only a few weeks after its arrival, one has to wonder what people think is so explosive about this work of fiction. Representatives of Andhra Pradesh in Southern India for instance stated in a BBC report on June 3, that they banned the movie to avoid demonstrations or other trouble, even

though only one per cent of their 80 million citizens are Christian! Most of us can hardly remember the last time a book of fiction raised so much controversy, especially in this day and age of defense for freedom of thought. What is so alarming about the ideas presented in the story?

The *Da Vinci* provides an entree into important topics that millions of people around the world are eager to discuss, especially about the role of women in the church. Many of us want a more humane religion and a more accessible Jesus. Brown highlighted a common struggle for many people of faith, especially for young adults - we are suspicious of our leadership and have suspected for a long time that they were not telling us the whole truth.

What does this movie do for us in the reform movement - for those of us interested in raising the status of women in the Catholic Church? Leaders in our movement have pointed out the inaccuracies of the book and called attention to the fact that it portrays Mary Magdalene not as the strong leader that she was, but rather as the traditional female role of wife and mother. Even if this were true, Mary Magdalene played a major role in Jesus' ministry - the Vatican has even called her the "apostle to the apostles." She was the preeminent witness to Jesus' resurrection and the first to proclaim the good news to the rest of the disciples.

Despite all this, *The Da Vinci Code* has helped dispel the myth that Mary Magdalene was a prostitute. In 1969, the Vatican declared she was not the sinful

woman of Luke for the first time since 591 when Pope Gregory concluded she was a prostitute. Yet, the Vatican's message did not resonate with millions of Christians worldwide. The *Da Vinci Code* did. It also created dialogue about women's roles in the church, including women's ordination. At the same time, as Jonathan Darman at Newsweek stated in his article "An Inconvenient Woman," Brown "reinvented [Mary] as the ideal working mother: protecting the mystery of faith by day, raising Jesus' child by night." So, Brown helped drive away the myth of the prostitute, and instead fashioned her as a wife and mother. But what about her role as disciple and, yes, as apostle?

Haven't seen the movie or read the book yet? I suggest reading the book. It's more fast-paced and thrilling. Plus, the popcorn is cheaper.



Lauren Ivory, M.Div., writes to us from Cleveland, Ohio, where she works as a hospital chaplain. She experiences a call to the priesthood, and she currently serves on YFN's National Leadership Team.

TRANSFORMING WHITE PRIVILEGE *Continued from page 10*

organization? What types of programs can we develop that will serve the diversity of women called to priesthood? We must continue to ask these questions and work toward answering them with concrete steps of action. YFN is beginning that work within ourselves -

our lives, our communities, and our church.

Tracy Robison and Jessica Jenkins are members of YFN's National Leadership Team. Tracy earned a Bachelor's degree in African American Studies and Psychology from Indiana State University and a Master's degree in College Student Affairs at Eastern

Illinois University. Jessica earned a Bachelors' degree in International Relations at Stanford University, where she wrote her honors thesis on women's roles in liberation theology in El Salvador. Jessica currently works as a lobbyist for NETWORK, A National Catholic Social Justice Lobby.

TO BRAY OR NOT TO BRAY

By Sr. Margaret Gonsalves, CCV



Margaret Gonsalves

Associate Editor's note: The following story was shared with me in an encounter with Prashant Olaklekar, a Jesuit

priest from India, last May. It comes to us from the Doctoral of Ministry dissertation project of Sr. Margaret Gonsalves and it was performed as a street play. With permission, I have edited the piece from the dissertation so that WOC readers could hear this story from our sisters in India. - Diana Wear

BEGINNINGS AT THE PARISH LEVEL

In our second year at St. Roque's Church, Vasai, the appointment of a new pastor heralded the dawn of an era of creative collaboration. Sisters were given opportunities to make use of their gifts for God's glory and take charge of parish groups of youth and women, and of the Basic Christian Communities. They preached on special occasions, initiated socio-pastoral ministries for the underprivileged, and organized several collaborative liturgies for house blessings, baptisms, first communions, confirmations, marriages and funerals. The parishioners - women and children in particular - were touched by our compassionate approach to ministry that brought new life into the parish. The participation and enthusiasm of the faithful increased. Many lay volunteers started coming forward to offer their services for the good of all.

In every parish, members of the local Women's Sodality were accustomed to ending their meetings with a talk and final blessing by the priest. At St. Roque, the sisters provided a different direction

by organizing group discussions, story telling and creative prayers. Instead of being dependent on the priest for the final blessing, we created awareness that each person is a blessing. This approach automatically changed the behavior pattern of many women, who started respecting other women much more than before.

Instead of wasting energy fruitlessly struggling against the fact that only priests and deacons are allowed to preach, we developed a creative alternative by using the label of "faith sharing." After a brief period of training conducted by Pasayadaan Spirituality Center, teams of lay leaders and sisters started sharing experiences and reflections on special occasions like novenas before feasts. Since there was a positive response, other parishes began to invite these teams to make presentations for them as well. These faith sharings were often appreciated more than the homilies of theologically well-trained priests.

The presence of compassionate female leadership made a significant difference. One of our sisters was the first non-priest in the diocese to become the coordinator of the Basic Christian Communities. She was more available and easier to approach than the priests, and she freely entered the homes and hearts of the people.

Our experience while informally working for the poor women prompted us to explore avenues through which we could offer more systematic and systemic alternatives. Hence instead of building a new convent, we renovated the existing structure and put up an extra floor for a Community Center to empower the marginalized women. The center is named Vedashish (Original Blessing). In Sanskrit 'ved' means 'original' and 'ashish' means 'blessing'. This center is proving a blessing for all and helping to inculcate the message that life is a blessing.

AT THE DIOCESAN LEVEL

The mission diocese of Vasai was erected on 22 May 1998 as an independent diocese of the archdiocese of

Bombay. After intense and hectic preparation for about a year and a half, the first Vasai Diocesan Synod was held from March 14-18, 2000. At the first meeting of the Synod Preparatory Committee, which initially consisted only of priests, a tentative plan was drawn up. Several priests at the joint deanery meeting complained that their opinions were not taken into consideration, and they insisted that in the spirit of Vatican II the consultation of all the priests was essential. Some of the priests added that consulting all sectors of the church was vital and hence inclusion of sisters and laity in the preparatory committee was imperative.

Thus a new preparatory committee was formed which included representatives of the sisters and laity. On noticing that the list of speakers chosen to present the position papers at the Synod did not include a single sister, I vehemently protested this blatant discrimination. When the proposal to include a woman on the panel was eventually accepted, those whose names were suggested felt diffident, so the lot finally fell on me. Due to lack of background in formal theology I was reluctant to present an academic theological paper. A creative alternative using the storytelling method of communicating wisdom, adopted by our Indian foremothers, was proposed instead. In collaboration with a team of priests, sisters, and laity a street play entitled "To Bray or not to Bray?" was



presented in which the priests were symbolized by donkeys, sisters by she-goats, and laity by sheep.

TO BRAY OR NOT TO BRAY?

To celebrate the dawn of the new millennium in 2000, the Donkey King issues a decree calling for Synods to be held in all the jungles of the world. To implement this decree in the jungle of Vasai, the local donkey-in-chief calls for a Synod to be inaugurated by a third millennium jubilee parade. At the preparatory meeting, there is a proposal to include she-goats and sheep for this parade since in recent years there is a rapid decrease in the number of donkeys. Advocates for the dignity and rights of all animals insist on their inclusion irrespective of the shortage of donkeys. The conservatives are firm that in keeping with the unbroken holy tradition, only donkeys should be permitted to enjoy this unique privilege. According to God's eternal plan, only they can be the sacred vehicles of Christ and hence Jesus chose a donkey for the first Palm Sunday procession.

They continue to support their argument by giving reasons such as the following: genetic superiority of donkeys, their melodious resounding braying akin to praying, their innate ability to bear heavy burdens, their professed skill in organizing seminars, their dreams of erecting magnificent churches where all animals can worship God, their endurance in undergoing prolonged training to grasp the mysteries of the faith. The she-goats, they felt, are not suitable participants since they are intellectually dumb, they are trapped within their restrictive fences, they have to stick to regular hours of prayer, they are preoccupied with menial jobs which are typically feminine, they are caught in the dilemma between fulfilling God's will and the policies of their institutions, etc. Similarly it would be absurd to include sheep that have no independent opinion and are quite content to follow the leader;

they suffer from an inferiority complex and are not capable of a rigorous training in the faith. Besides they do not have the lifelong commitment of celibates and are too immersed in secular affairs. The clinching argument was: he who cannot bray is not fit to pray in the jubilee parade.

When the radical donkeys raise their voices in protest, claiming that the donkey king himself had declared the third millennium as the millennium of the sheep, they are reminded by the conservatives that the donkey king has wisely forbidden discussion on such controversial issues that lead to polarization. The street play ends with the refrain 'To bray or not to bray?' and



some pertinent questions are posed on the relation of the street play to real life situations in the diocese.

Through provocative dialogues, humorous poems, superb songs, and attractive dances, a hilarious scene is created depicting the actual situation of partnership in ministry with all the blocks and prejudices of priests, sisters and laity. One can imagine the roars of laughter and eventual shock when the message went home as powerfully as the parable in which Nathan confronts King David "You are the man!" (2 Samuel 12:7). After I presented a brief position paper on Joint Collaboration based on the street play there was a heated discussion on the collaborative role of laity, sisters, and priests. As a result of a series of preparatory workshops, the sisters, who are usually silent and

submissive at meetings, expressed their experiences of discrimination and views on collaboration quite boldly on the Synod floor.

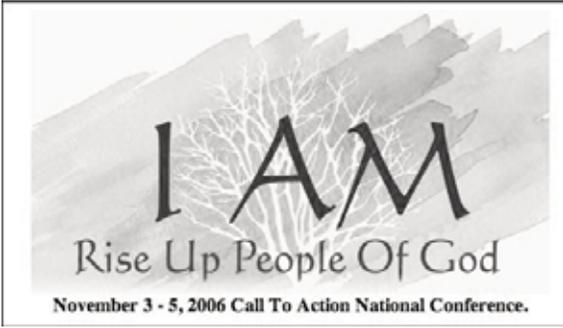
The new awareness of systemic injustice highlighted by the humorous street play and the ensuing discussion led to two important resolutions being passed at the Synod namely:

- Representatives of the sisters and the laity should be treated as equals and given representation in the decision-making processes on all committees as well as programs held on the diocesan, deanery and parish levels. (R.No.27)
- There should be joint meetings (priests-sisters-laity) for pastoral planning, implementation and evaluation: Diocesan Pastoral Committee (twice a year), Deanery Pastoral Committee (twice a year), Parish Pastoral Team, (once a month). (R.No.28)

Another resolution to foster continuing formation for joint collaboration was passed by a majority and it was also agreed that sisters would be given a suitable stipend for their services to the Church.

The process of implementation has not been without its share of misunderstandings and conflicts, but a new vision for mission has been provided and quite a few significant efforts are being made to foster a new way of being Church. The inclusion of laity and sisters in creative collaborative ventures reveals a Church with a more compassionate face and gives greater credibility to a Trinitarian community of equals.

Sr. Margaret Gonsalves, CCV, writes to us from Vasai, India. Sr. Gonsalves served as President of the Vasai Conference of Religious, India unit from 1996-1998, a member of its Executive Body from 1998-2003, a member of the Diocesan Synod Committee from 1999-2003, and a Core Team member of Pasayadaan Holistic Spirituality Center.



**ATTEND OUR NEXT EVENT! BRIDGING THE GAP:
GENDER EQUALITY, SEX AND ORDINATION**

As a member of the National Catholic Ministries Alliance, **WOC** is planning a day-long seminar at the Call to Action national conference in Milwaukee, Wisc. on Friday, Nov. 3rd.

We will present a vibrant new model of partnership and collaboration in ministry with keynote speakers Anthony Padovano, Andrea Johnson, Christine Mayr-Lumetzberger, 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. For more information, contact Nidza Vazquez at 703.352.1006 or nvazquez@womensordination.org.

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, \$30 ea.)

BOOKS

- Deborah Halter. *The Papal "No": A Comprehensive Guide to the Vatican's Rejection of Women's Ordination*, 2004 (Item Bk7, \$19)
- Miriam Therese Winter. *Out of the Depths: The Story of Ludmila Javorova, Ordained Roman Catholic Priest*, 2001 (Item Bk3, \$12)
- William Cleary, *Prayers to She Who Is*, 1997 (Item Bk4, \$9)
- WOC. *Liberating Liturgies*, 1989 (Item Bk2, \$8)

BUMPER STICKERS

- (\$2 ea. or 3/\$5, 20/\$20)
- *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)

- *You're Waiting for a Sign from God? This is It! Ordain Women* (billboard reproduction) (Item Bs2)

BUTTONS

- *NEW* *Ordain Women* (Item Bt1) \$2
- *NEW* *Equal Rites - Ordain Women* (Item Bt2) \$2 * the "infamous buttons!"*
- *NEW* *Priestly People Come in Both Sexes* (Item Bt3) \$2
- *NEW* *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 \$10 each, unless otherwise noted
- 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)

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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
2006 BOARD OF DIRECTORS BALLOT**

Voting for the WOC Board is a right and responsibility of current dues-paying members.

*Ballot must be postmarked **August 31, 2006** to be valid. One ballot per member.*

*No photocopies accepted. Please return to: **WOC, P.O. box 2693 Fairfax, VA 22031***

Vote for six nominees — Each will serve a three-year term

OLIVIA DOKO, PISMO BEACH, CALIF.: Having been a member of *WOC* for more than 25 years, I am willing to make the necessary commitment of time, talents and resources as a *WOC* board member. This summer I will be ordained to the priesthood during the July 31st ordinations in Pittsburgh. I would bring my gifts, including prayer, spirituality, community development, team building, decision-making processes and communication skills. I have with experience in spiritual direction and facilitation of workshops and spiritual retreats. I am an oblate to the Camaldolese Benedictine Monastery in Big Sur, Calif. I am currently a member of the North American Interim Leadership Circle for Roman Catholic Womenpriests. I am also an active member of the Federation of Christian Ministries. My M.A. in theology at Regis University, Denver, CO, is in Adult Christian Community Development. Formerly, I served my diocese (the Diocese of Monterey) as the administrator of the diocesan school of ministries. I also was employed as a parish pastoral associate. I have been married for 43 years to Slavo Doko, formerly from Bosnia-Herzegovina. We have two sons, both married, and one infant grandson, who is the light of our lives.

BERN MCBRIDE, PHILADELPHIA, PA.: A life long Roman Catholic, raised and 'shaped' in what I remember as a fairly nurturing Oregon Church. Despite a 15-year 'sabbatical' starting in the late 1960's, Church life has continued to be an important part of my experience and I am invested in seeing it flourish. That requires growth and change. The institutionalized exclusion of women from full participation seems to me to be our Church's single most life-threatening characteristic. It has been my privilege to work with the dedicated and inspiring women of SE Pennsylvania *WOC* over the past several years to address this issue, and I would be pleased to more formally join broader efforts through participation as a *WOC* board member.

IRENE SCARAMAZZA, COLUMBUS, OHIO: I am a dual career professional with extensive hands-on experience in human processes and in the field of information technology. My educational background includes an M. Div. Degree from Weston School of Theology (1986), a D. Min. degree in Pastoral Counseling from Boston University (1992) and a Bachelors degree in Information Technology from DeVry University (2002). I am a licensed Independent Marriage and Family Therapist in the State of Ohio. On February 2, 2006, I was ordained to priesthood in the Catholic Diocese of One

Spirit by Bishop Jim Burch and later received clergy licensure in the State of Ohio. I continue a dual career in order to support myself. I would like to serve *WOC* because I believe that in Christ there are no barriers and everyone is called 'gently but urgently to the more of life.' Everyone is called to hear a liberating message of love and, at the table, all are welcome. I would like to contribute my gifts and talents in whatever ways I can to support those seeking diaconate or priesthood and perhaps assist in training / mentoring those preparing for ordained ministry.

JANICE SEVRE-DUSZYNSKA, LEXINGTON, KY.: I am a woman called to priesthood. I have witnessed for women's ordination for many years, including serving as a *WOC* Board member and co-chairing *WOC*'s Ministry of Irritation for the past three years. A former prisoner of conscience for the School of the Americas Watch, I recently walked 75 miles from Sasabe, Mexico to Tucson, following in the footsteps of undocumented immigrants as a member of the Christian Peacemaker Team delegation. I am deeply committed to women's ordination and have committed much time and many resources to it, and I would like the opportunity to continue to do so.

LAURA SINGER, 34, CHICAGO, ILL.: I have been an active *WOC* member since 1993. The projects I have been involved with include starting the Young Feminist Network, World Day of Prayer events in Chicago, the Billboard Campaign and the Pink Smoke event during the last pope's election. I have a Masters degree in social work and have worked in non-profits for the past 10 years. I served as the executive director of a small homeless services agency on the south side of Chicago, oversaw a merger of that agency with a larger organization and now work in affordable housing development. As a *WOC* board member, I would bring experience with strategic planning, member/donor recruitment, staff development, fundraising and finance. As a *WOC* board member, my priorities would be to 1) continue to develop and implement plans to support the Three Ministries 2) develop strategies to engage young people and ethnically diverse populations and 3) increase the funding base and financial stability of *WOC*. I live in Chicago with my husband of 12 years and our 20-month-old daughter and have another baby on the way. We are active in our local parish and other church reform groups.

DIANA WEAR, RICHMOND, CALIF.: I am a Roman Catholic woman called to priesthood and I have worked closely with *WOC* for a number of years—on the Board of Directors, as Associate Editor and Book Review editor of *NWNC* and other tasks. I am committed to working on women's ordination on many levels: for one, though I am trained for priesthood, Jesuit style, I believe the priesthood in its current form is in serious disarray. My background includes other board memberships and solidarity work: active in the Sanctuary Movement for Salvadoran and Guatemalan refugees and serving as President and Co-editor of a multi-religious newsmagazine, *Sequoia: News of Religion and Society*. I have also been involved in many parish ministries, hospice work, and hospital chaplainry. My day job is Assistant Director of the Office for History of Science and Technology at UC Berkeley where I have worked for over 20 years. My place of employment has been a valuable

and critical place for me to do ministry (worker priest style) as well as training me to be proficient in many administrative duties that are important for serving on a board.

THERESA YUGAR, LOS ANGELES, CALIF.: I have had a long-time interest in women's affirmation and leadership in the Catholic Church. I am a graduate of Harvard Divinity School where I specialized in feminist theology, and in the fall I will be starting a doctorate in Women's Studies in Religion at Claremont Graduate University. Qualities I value about myself are leadership, vision, passion, creativity and dedication. I am interested in working for systemic change in our church on a societal and national level as well bridging the gap between mature Catholic feminists and a newer generation of Catholic girls and women.

SEPTEMBER 8-10: WOMEN-CHURCH CONVERGENCE MEETING, CINCINNATI, OHIO. Participants will discuss the recent presentations of Rosemary Reuther, Mary Hunt, Elizabeth Fiorenza and Patricia Fresen, all of which are located under "Articles" on www.womensordination.org. For more information and to request lodging, contact Ruth Steinert- Foote at rhsteinert@aol.com or 650.518.5302.

OCTOBER 1: FEAST DAY OF ST. THÉRÈSE OF LISIEUX, NATIONWIDE. To honor our patron saint, every year on St. Thérèse's feast day, we ask our members to use *WOC's* "funny money" to bring attention to women's ordination. As we did last year, we will also set up a purple postcard campaign to let our bishops know we support women priests. For more information, see upcoming *WOC* mailings or contact Nidza Vazquez at 703.352.1006 nvazquez@womensordination.org.

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. Visit our website for more information www.womensordination.org

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



UPCOMING EVENTS

JULY 22: FEAST DAY OF ST. MARY OF MAGDALA, NATIONWIDE. For resource packets to plan a celebration, contact Emily Hoag at Future Church: Emily@futurechurch.org

JULY 31: RCWP ORDINATIONS ON THE THREE RIVERS, PITTSBURGH, PA. For further information, see *WOC's* Press Release on our website, www.womensordination.org or visit www.romancatholicwomenpriests.org.

AUGUST 9-13 FEMINISTS IN RELIGION: COLLABORATING FOR CHANGE, INDIANAPOLIS, IND. sponsored by WATER and the Journal of Feminist Studies in Religion, Inc., and the Wabash Center for Teaching and Learning in Theology and Religion. Aisha Taylor will participate along with 20 other feminists in religion from around the country. For more information, contact Mary Hunt mhunt@hers.com.

Women's Ordination Conference
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