



# The Seed Keepers

A Publication of the Catholic Network for Women's Equality (CNWE)

Réseau Catholique pour l'égalité des femmes

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Now here's a promise: You will find this issue of *The Seed Keepers* absolutely full of 'good stuff.'

It's a thrill, as an editor, to be publishing the stories — your stories — contained here. Many thanks for your wonderful submissions are extended to Lorraine Green, Felix Kryzanowski, Christine Gebel, Veronica Dunne and Linda Spear.

BEYOND  
the  
altar

Women, Religion,  
Participated Power,  
and the Church

Christine Gervais



And, I really haven't the words to describe how we are pleased for and proud of Ottawa CNWE member Christine Gervais, whose book — one she worked on for ten years — has now been published. We offer you profound congratulations, Christine.

Our Annual General Meeting is just around the corner. You'll find details on pages 10 & 13. Importantly, do note the advice of the NWG:

**“Please advise Kathy Cameron of your intent to attend the AGM. We would like to have numbers so we can avoid delays during the meeting. Kathy's email address is [kbderinger@hotmail.com](mailto:kbderinger@hotmail.com)**

**We have included an agenda item inviting members to share their CNWE activities of the past year. If you wish to participate in this, please provide your name to Kathy Cameron at [kbderinger@hotmail.com](mailto:kbderinger@hotmail.com)**

Finally, please keep your stories coming. Each one of us has at least one to tell!

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Virginia Lafond,  
Editor

[virginialafond@gmail.com](mailto:virginialafond@gmail.com)



Cathy Holtmann\* comments on

Christine Gervais' new book:

*Beyond the Altar: Women Religious, Patriarchal Power, and the Church*



I believe that *Beyond the Altar - Women Religious, Patriarchal Power, and the Church* makes an important and unique contribution to the fields of the sociology and gender studies. Dr. Gervais' research highlights the individual and collective agency and innovation of Catholic sisters in the face of gender discrimination of the institutional church. The fact that this study is based on Canadian data analyzed by a Canadian social scientist makes it distinctive.

The book is a compelling read – because there are so many direct quotes, the reader becomes acquainted with particular sisters. Their personalities and passions shine through. From the outset, Dr. Gervais makes her feminist standpoint and subject position clear.

Feminist analytical methods and a women-centred approach were used to empower the research participants as well as invite readers to reflect on their own experiences as women. Dr. Gervais explains that the sisters were included in every stage of the research, from the formulation of the interview questions, to reviewing of the transcripts, to providing feedback on the analysis. The book is a testament to the power of a feminist-informed research model, illustrating that as a Catholic feminist and scholar, Dr. Gervais is “being the change” she seeks.

Secular feminist and gender scholars likely do not realize the constraints under which Canadian Catholic nuns exercise innovative agency. In Saba Mahmood's writing about the agency of pious Muslim women (2006), she argues that agency within patriarchal religious institutions is non-liberal feminism. Dr. Gervais shows how the constraints that Catholic sisters encounter are both external and internal. The external constraints are fairly obvious - the Catholic hierarchy and the Vatican. However, the nuns' practices of circular governance in particular show that values of inclusivity mean that they must work together with women in their organizations who come from a range of experiences and political perspectives (conservative to progressive). Throughout the text, Dr. Gervais is careful to highlight the diversity of positions and perspectives amongst her research participants. Not all of the sisters embrace feminist values or engage in feminist-oriented change. Consensus decision-making

in a model of inclusivity is frustrating and time consuming for the sisters. Dr. Gervais shows how the nuns struggle with this process, especially the more progressive sisters, yet they persist because of their religious/spiritual values and beliefs in solidarity. This is a unique situation from a gender and religion perspective because the nuns are individuals with somewhat autonomous organizations embedded within a large religious institution. Few other studies can highlight the collective practices of faith-based feminists like this. It is because of their attention to and value of working collectively that the sisters' individuality has been able to flourish within the constraints of the patriarchal institution.

The organizational structures and processes that Gervais' study highlights are unique but so is the sisters' relationships to their religious communities. Catholic women religious orders are not simply organizations through which the nuns work for social justice causes, education, and health care. These organizations are the substance of their material lives – the women have lived and worked many years in these organizations and will likely die in them. Thus the ways in which these collective organizations operate must reflect the sisters' values. The sisters have taken responsibility within their communities in order to actualize their religious values, even if it is a slow and painful process. This is in stark contrast to the way that the Catholic hierarchy handles diversity within the church. Censure, criminalization and excommunication of feminist Catholics has led to increasing polarization and widespread disenchantment within the church.

*Beyond the Altar - Women Religious, Patriarchal Power, and the Church* will become required reading for all of the students in my sociology of religion courses.

Congratulations, Christine, on the launch of this important book!

\* Cathy Holtmann is an Associate Professor, University of New Brunswick. There, she is the Director of the Muriel McQueen Fergusson Centre for Family Violence Research.

*Jocelyn Rait\* shares the highlights of Christine Gervais's recent book launch*



Shannis Kleuskens, Susan Roll and Christine Gervais

On April 23 Monica Cullum and I had the pleasure of attending Ottawa CNWE member Christine Gervais' book launch. Christine is an associate professor in the Department of Criminology, Faculty of Social Sciences, at the University of Ottawa (uOttawa), and her latest book, *Beyond the Altar – Women Religious, Patriarchal Power, and the Church* has involved several years of research and many interviews with Canadian Roman Catholic nuns. The launch was held in the new Social Sciences building, a most impressive structure with a beautiful plant wall. A good crowd was in attendance and we were treated to delicious snacks. Christine gave an introduction, explaining that nuns are more complex than most people might think. In the book she reveals who they are and who they are not, and how many of them have managed to escape the patriarchal set up of their institutions by adopting a position on the margins and engaging in feminist thought and activism.

Christine had invited Susan Roll, associate professor of Theology at Saint Paul University, Ottawa, and Shannis Kleuskens, MA Criminology, uOttawa, to form a panel for discussion. Susan began by reading a review by Cathy Holtmann, associate professor at the University of New Brunswick, and CNWE member. Cathy commended Christine for her important and unique contribution to feminist literature – she uses feminist analytical methods in her research which is detailed and diverse – and commented that she would make the book required reading for her students. Shannis then read a review by Amanda Watson, a lecturer in the

Department of Sociology and Anthropology at Simon Fraser University, a former colleague of Christine's and co-author of some chapters. Amanda applauded the strength and precision of Christine's writing. Shannis was formerly a research assistant with Christine and now works for the federal government in criminology. She compared Christine's work to cultivating a garden where you might not see results at once (a groundhog ate the vegetables she had grown in hers), but planting seeds whose legacy you may never see is very important. Susan then gave a brief synopsis of women's academic progress in Roman Catholic theology and spoke about the dissatisfaction that is so widespread in the Church. She claimed it must be taken seriously, and how Christine's book helps people to understand the reasons why. A question and answer session concluded the program.

Christine thanked everyone for coming and expressed her gratitude to her family, her colleagues, volunteers and CNWE. She also noted her appreciation of the writers' days and retreats she had been able to attend during her research work and the writing of this book. *Beyond the Altar – Women Religious, Patriarchal Power, and the Church* is available from Wilfred Laurier University Press. Congratulations, Christine, on this important contribution to feminist scholarship!

\*Jocelyn Rait is a long time Ottawa CNWE member. She is part of the publication team for *The Seed Keepers*.



*CNWE member Lorraine Green\**

*tells her story beginning with the question:*

*'What is a Catholic woman?'*

What is a Catholic woman? That question popped into my head today as I was doing a very "womanly task" of sewing. I started to think about trying to define myself, especially now as we head into Holy Week. The stories of Holy Week according to the traditional church have a bunch of men gathering with Jesus for the events of his last week. No mention of women, though Mary Malone and others tell us their research shows that the women were there in significant roles.

Growing up as a kid in an Irish Catholic working class family in Toronto these ideas never occurred to me to wonder even though it was the women in the family who went to church. The men, not so much — not on my father's French side either. Mom was the backbone of the Catholic Women's League. That was what Catholic women did, along with the Altar Society and such. Right?

Dad was determined his kids would go to university, girls included. And Mom got more than she bargained for. She got children who decided to think for themselves. She got one daughter who wondered why we needed God and decided to be an atheist. No Catholic woman, her. Dad understood — Mom didn't.

I, oldest daughter, was more inclined to toe the party line. I went to St. Michael's College, a good Catholic University. But whoops, I began to be unsure about all the traditional stuff, despite myself. I wondered about all sorts of things, being inclined now to ask a little more about why we had to do it that way. Why couldn't we understand what the priest was saying at Mass in this foreign language (even though I was a Classics major who understood most of it)? Wasn't it rude to keep your back to everyone as you said Mass? Why did I have to put a hat on my head in Church when my brother didn't.? (I think I was still smarting from the time

Father Murphy ordered a bunch of us in the school yard into the church for morning Mass and stuck a baseball cap from one of the boys on my head.) Why was Father Murphy always stinking drunk when we returned the church key to him on Saturday night after young people's club? If Catholicism was so great, why did he have to get plastered? And lots of other questions. Did I need all this out-of-date stuff? But you had to know "Mighty Mouse", my tiny Irish Mom, to know why I didn't question openly or stop going to church.

Then Gregory Baum came to St. Mike's to give talks about his experiences at Vatican II. Lots of us saw a whole different way of looking at Church. We got new hope for a better, more relevant future. There still wasn't much said about women in the Church, or new roles for us, but I wasn't really thinking about that yet. That came gradually and mostly much later. Maybe it started with working alongside women of the Congregation de Notre Dame as they changed their whole community structure and dress, moving instantly from the 17th to the 20th century. Another turning point might have been finding myself several years after, teaching in an all-boys high school with 900 boys and only two other female teachers on a staff of about 55.

So what is a Catholic woman? Not for me a membership in the CWL. It has never appealed to me as a way to work for the Church. My mother's CWL pin is buried somewhere in the back of a drawer. It is, I think, a state of mind and the ways I take action.

It includes going to church, but not slavishly, and not with Irish Catholic female guilt if I choose to stay away. It's more a case of celebrating a ritual

because I believe in it, much like my CNWE sisters do. That's why I joined and that's why I stay (and don't even feel guilty if I miss a lot of the meetings and events). Traditional parishes don't speak to my soul much any more. Our university's Catholic chaplaincy is more of a community that our family is drawn to.

I'm not very good at meditation and spiritual exercises -- more a person of action. So I feel at home in my faith community because all kinds are welcome. I can express my beliefs as a Catholic woman through CNWE, through social justice activities, training lecturers, organizing

projects, and most leadership roles, though not priestly yet. Luckily for me it's not a role I feel I aspire to. But it is one that my priest friends believe should happen, though it's slow in coming.

So what is a Catholic woman? I don't know yet. I just started to ask the question. But at least I feel free to ask -- regardless of what the Roman Curia says.

\* Lorraine Green, a retired Family Life Educator, makes her home in Kitchener. She attends meetings with the Toronto CNWE as often as possible.



*Felix Kryzanowski RCWP\* tells  
How He came to be the First Male  
on the National Work Group and more*

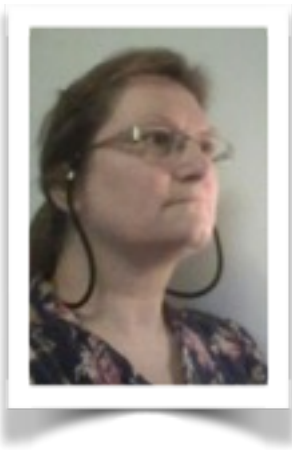
I got interested in CNWE about 1985 BC, that is, before children. At that time I began to have a passion for reform of the Catholic Church especially in the areas of married priests and women priests. Together with my wife, we even published a newsletter on the topic. CNWE at the time had a different name, Canadian Catholics for Women's Ordination. It seemed like a natural for me to join. After children, that is, after our three daughters were grown up, life afforded more time, but not much. I renewed my membership under the new provision of a couple membership, and even offered at the 2017 Conference to serve on the National Work Group, since they had been understaffed at the time. CNWE accepted my offer as the first male person to serve in that capacity.

Why I continue to be an enthusiastic member of CNWE has mainly to do with the opportunity to network with like-minded people to promote justice for women in the Roman Catholic Church.

My enthusiasm for justice is heightened by viewing the institution's position on women's ordination as akin to a new slavery. How can Pope Francis maintain that the door is closed because Pope John Paul II made the illogical statement that the Church has no authority whatsoever to ordain women? Where did the Church get the authority to ordain non-bearded, non-Jewish men? Popes have a long history of painting each other into a corner.

CNWE is currently undergoing a discernment process. **If I was asked what I would like changed about CNWE, I would answer, "A more vocal and determined campaign to promote an understanding among bishops and faithful members that the Church needs not only more priests, but priests who are women."**

\* Felix Kryzanowski lives in Regina SK; he is the editor of RCWP Canada <<http://www.rcwpcanada.x10.mx>>



## *Christine Gebel \* reflects on her CNWE Journey including her Hopes for the Future*

As I reflect on my own journey and what I know of CNWE's journey – I see quite a few parallels. My awakening to issues and concerns of women in the Roman Catholic Church began with the question of women's ordination. If I had heard of CCWO (Canadian Catholics for Women's Ordination) when that was still CNWE's name, I would have joined. When I joined CNWE in 1989, it was still my primary concern.

Over the years this has changed for me. I've come to believe that ordaining women will not magically solve all the problems of the Church. I've come to believe that the role of ordained ministers needs to be examined and re-defined. Or, perhaps we even need to question whether anyone ought to be ordained at all.

What to do? Some stay and dialogue with their parish priest or local bishop. Others leave and find a nurturing community of faith in another tradition or in an "alternative" faith group. Some have decided to join the parishes of Roman Catholic Women Priests or to become Roman Catholic Women Priests. And, some have found a combination of the above choices works best for them. Which is the correct move? "ALL OF THEM!" would be my answer.

Today, the CNWE women with whom I regularly gather here in Toronto demonstrate this spectrum of choices. This is one of the things I most appreciate about CNWE — its ability to embrace and welcome "all of the above."

At the same time, this may also be the reason why it is difficult to attract new members. What do we stand for? Well, it's complicated!

My personal stand is the same — complicated. As Anthony de Mello wrote in the dedication of his

book, *The Song of the Bird*, "I have wandered freely in mystical traditions that are not Christian and not religious and I have been profoundly influenced by them. It is to my Church, however, that I keep returning, for she is my spiritual home; and while I am acutely, sometimes embarrassingly, conscious of her limitations and narrowness, I also know that it is she who has formed me and made me what I am today."

A well prepared Eucharist with carefully chosen songs, inclusive language, a good homily, perhaps even a shared homily nourishes me. The sensory elements of candle flame, water, bread, wine and song speak to me of our call to be present to and active in THIS world NOW. It breaks my heart that for many, if not most, such well prepared Eucharists are few and far between. Regular faith sharing with a small group of CNWE women nourishes me. The similarities in our sharing comfort and support me, the differences broaden me. As a spiritual director and as a friend, time spent with women and men of other traditions and other faiths sustains my conviction that the One who is the Source of All Being is so much bigger than any one religion. This too, nourishes and comforts me.

And so it seems that there are parallels between my journey and CNWE's. As mentioned on the CNWE website, "...our focus was broadened to include equality for women in all aspects of church and society..."

What do I hope for? Lots of different things, some of which may actually happen, many of which may not. In the end, what I hope for most of all is that the journey continues. My journey; your journey; our journey.

\*Christine Gebel of Toronto CNWE serves as CNWE's national registrar.



*Veronica Dunne, RNDM\**

*shares the intricacies of her CNWE Story*

**“Lighthouses don’t go running all over an island looking for boats to save; they just stand there shining.”** (Anne Lamott)

As I sat down to think about how I got involved with CNWE, and what the group has come to mean to me, this insight of Anne Lamott surfaced. CNWE came to me as a lighthouse in a time of storm, and continues to serve as a beacon to this day. Let me explain!!

I first heard of CNWE sometime in the early 1990s. I was at Call to Action, and wound up sitting beside a woman named Jo Young. We got talking.... She had copies of a newsletter CNWE put out, of which she was the editor. I took a copy to read later.

Back home in Winnipeg, where I was then living, I read the newsletter, and was vaguely impressed by this “Toronto group”. There were many challenges facing women and the church, and I was glad that there was a Canadian group that was also involved in this long struggle for justice.

In September 1998 I moved to Toronto to do further studies. Another of our Sisters, Christina Cathro from New Zealand also went for studies, and we were slowly finding our way in “the big smoke” and Toronto School of Theology. One stormy winter’s night, we decided to go to a CNWE meeting that we had seen was happening at Loretto College. (In fact this January 1999 storm would go down in infamy, as it was a protracted weather event,

and one for which Mayor Mel Lastman would call in the military.) Making our way through the cold and snow, we walked into a warm room at Loretto, and an equally warm group of women. I vaguely knew a Sister of Service named Florence Kelly, who was a CNWE member. Far from home, any familiar name/face becomes a point of connection – and, I was looking to speak with Florence at the meeting. When I said that to the gathered women they became rather distraught, as many of them were close to Florence, and Florence had just died. Thus Christina and my entry into CNWE, carried “a sense of destiny”. When Florence left, we arrived.

Over the years of my study at TST, the members of CNWE were supportive and challenging companions. It was a privilege to be part of an informed group of persons who were “pushing the edges” on a variety of fronts. As I became more involved with CNWE, I started an e-mail list for us to connect nationally – and that e-mail list eventually gave me a further research interest and focus for my thesis. Women of CNWE attended my thesis defense, organized a post-defense party, and made it an even greater learning experience for all involved through their enthusiasm and joy.

I left Toronto in 2003, and have not lived in a city that has a CNWE group since that time. I am often not able to attend the CNWE national conference. The CNWE e-mail list and *The Seed Keepers* are my primary connectors

with the concerns of CNWE and with CNWE members.

Now fast-forward to April 2017. I was back in Toronto to welcome one of our RNDM Sisters from the Philippines, who was arriving to begin Doctor of Ministry studies through the Toronto School of Theology. (Her name is Patricia Lao, and she

**I was glad that there was a Canadian group that was also involved in this long struggle for justice.**

goes by “Petite”. Wait to hear more about her in the years to come!!) Besides welcoming Petite to Canada, I was to do some “administrative tasks” with her on behalf of the RNDMs (e.g. banks, registrars etc.) Additionally, I would introduce her to some persons, groups and university faculty that might be helpful for her over the 4 years she will be studying in Toronto. It was a full and engaging time, and everyone with whom we made contact was so welcoming, so helpful to both Petite and me.

It was only after I had returned to Winnipeg that I recognized how many of the persons I reached out to in Toronto were CNWE members. Which leads me back to the lighthouse image which began this reflection. When I needed help to introduce a sister from the Philippines to a Canadian context, in a city in which I was no longer living, it was CNWE members who stood as lighthouses for me, a beacon and guide on which I could rely. We may have lots or little day-to-day contact, and still we shine for one another. The actions we take on

behalf of justice are important, the theological reflection and learning we do together are significant, the fun we have together lifts our spirits. And it is our “lighthouse” capacity that endures. In other language, I think this might be named the “contemplative aspect” of our common life. And it goes deep. By our shining we become signs of hope, guides to safe harbours, and conduits to new possibilities.

Shine on CNWE sisters and brothers. Shine on.

\*Veronica Dunne is a Sister of our Lady of the Missions (RNDM), and has worked as an educator and counsellor. A 2002 Doctor of Ministry graduate from the Toronto School of Theology, she subsequently served as director of the Doctor of Ministry program at St. Stephen’s College at the University of Alberta in Edmonton (2003-2010). Dunne has been a CNWE member since 2009, and currently serves on the leadership team for the RNDMs in Canada.

## *Have you heard?*

April 15, 2018

Dear CNWE Members:

We are pleased to announce that **we have a new local – CNWE Western Canada Region.**

Members in Regina spearheaded establishment of this local, which comprises Manitoba, Saskatchewan, Alberta and British Columbia.

Please join the CNWE National Work Group in welcoming our newest local.

**CNWE National Work Group**

## *Letters:*

March 7, 2018

Many thanks for this excellent issue of Seed Keepers. I’ve read every word of it and have only one question: What happened to Kornelia’s Father as she doesn’t mention him arriving in Canada? It is so important for all of us to start writing our stories before it is too late to ensure their availability for future generations.

Sincerely, **Mary Ellen Lawless** (a very inactive but long time member of CNWE)

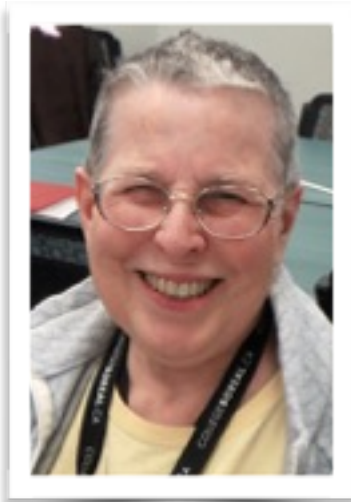
March 27, 2018

We went to the lecture by Archbishop Durocher last week at St. Mike’s - it was a good summary of Catholic Social Teaching with lots of quotes from Francis. Most enjoyed it. I was disappointed because they didn’t have questions at the end and also because he offered little new analysis on the Canadian Church. I kept thinking he was preaching to the converted as it is the priests and bishops who need to hear what he said! We did see him afterward and I gave him a note of thanks for his openness to women at the Synod. At the reception, we also said to him that if our concern is really alleviating the suffering of the poor, we need to model the equality of women and men, rather than undermine it, as all the evidence shows that the best way to increase the prosperity of a community is to give women opportunity for equal representation in all aspects of society.

So, the Dialogue Project continues. ...

**Mary Ellen Chown**





*Linda Spear RCWP\**

*tells of*

*her Experience in CNWE*

My CNWE experience?

Let me start by saying that I have been acquainted with CNWE since the '80's. I have appreciated its work for women's equality both in the Church and in society.

There was a period when I was somewhat distant because it seemed to be very much an Ontario group with many members concentrated in Toronto. Today that is not the case and I rejoice to see a western group starting up. The geographical distances in our vast country are daunting, but with the aid of social media, we are now able to maintain closer ties around the country.

I think that one of the most precious things that CNWE has done is giving support to people like Marie Bouclin in their struggle to enter ordained ministry. Marie's priestly vocation in turn affected my life profoundly. In 2009 I first made contact with RCWPCanada when I attended the ordination of two deacons on Vancouver Island. There I met Bishop Patricia Fresen who put me in touch with Marie. At that time, Marie was Regional Program Coordinator in charge of shepherding people through the preparation program for ordination. I was accepted as a

candidate and, after a year, was ordained a deacon and then a priest. This has been life-changing for me.

And so I am grateful to CNWE for supporting people like Marie and for bringing to light the many inequalities with which women are faced in our Church and in our society. I am grateful for our annual meetings whether online or live. In them I get a chance to meet wonderful women who are dedicated to being the change they wish to see happen. Our meetings are a time for an exchange of ideas and experiences, and a source of encouragement to continue the fight for women's equality.

If I visit cities in Canada where there are CNWE members, I feel that I can connect with them and get to know about their work and the challenges they are facing. In my experience, whether in New Brunswick or in the west, a network of Catholic feminists is growing. We are moving towards a critical mass and we will not be silenced. In the words of Nellie McClung: Never explain, never

apologize, just get the thing done and let them howl!

\*Linda Spear, RCWP, lives in Sutton, Québec.

**Never  
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just get the  
thing done  
and let them  
howl!**

.... Nellie McClung

## *CNWE'S 2018 AGM: Do make note!*

May 11, 2018

Dear CNWE Member:

The **CNWE Annual General Meeting (AGM) will take place on Saturday May 26, 2018** and will be by conference call beginning at Noon Pacific (BC), 1 p.m. Mountain (Alberta and Saskatchewan), 2 p.m. Central (Manitoba), 3 p.m. Eastern (Ontario and Quebec), 4 p.m. Atlantic (New Brunswick, Nova Scotia, PEI) and 4.30 p.m. Newfoundland.

The dial in number to join the call is **1-867-292-3030**. The access code is **2544586**. You may join in the call as individuals from the comfort of your homes. If local groups are planning to gather together to participate in the call, please ensure that you have telephone equipment that will allow you to put the phone on speaker so that all who are participating will be able to hear and be heard.

Please advise Kathy Cameron of your intent to attend the AGM. We would like to have numbers so we can avoid delays during the meeting. Kathy's email address is [kbderinger@hotmail.com](mailto:kbderinger@hotmail.com) .

We have included an agenda item inviting members to share their CNWE activities of the past year. If you wish to participate in this, please provide your name to Kathy Cameron at [kbderinger@hotmail.com](mailto:kbderinger@hotmail.com)

Janet Speth has agreed to stay on the NWG for another two years. We are grateful to have her continue in her position as Treasurer. We do need to go through the formality of re-electing her. Also, we are still one person short on the NWG so will be happy to accept nominations (or volunteers) to fill this position.

You will all remember that Veronica Dunne asked to be replaced on Yahoo and Ottawa as the editorial team on TSK two years ago. We encourage you to give consideration to volunteering your time to continue these endeavours.

We look forward to speaking with you at the upcoming annual meeting.

Thank you.

CNWE National Work Group

Kathy Cameron   Felix Kryzanowski   Jeanie McKibbon   Janet Speth   Denise Wiggins



# CNWE

Catholic Network For Women's Equality  
Réseau Catholique Pour L'égalité Des Femmes

## CNWE Membership Form

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Province \_\_\_\_\_ Postal Code \_\_\_\_\_

Phone (home) \_\_\_\_\_ (work/cell) \_\_\_\_\_

Email address \_\_\_\_\_

Please check one: New membership \_\_\_\_\_ Renewal of membership \_\_\_\_\_

Please check one:

\_\_\_\_\_ \$50.00 annual CNWE membership      \_\_\_\_\_ \$80.00 annual CNWE couple membership

\_\_\_\_\_ 25.00 students and those unable to pay the full annual membership fee      \_\_\_\_\_ \$60.00 annual international membership

\_\_\_\_\_ optional additional donation to CNWE of \$ \_\_\_\_\_

**Please send this signed membership form with your cheque made out to "CNWE" to:  
CNWE, Box 19594, 55 Bloor St. West, Toronto, ON, M4W 3T9, Canada**

To facilitate networking, CNWE sends out the membership list once a year, only to members. (We do not otherwise release membership information). If you would prefer not to have your name on the membership list, please check below:

\_\_\_\_\_ Do **NOT** include my name and contact information on the membership list.

**Waiver Form – April 1, 2018 to March 31, 2019 (as per the Corporation Act)**

I, \_\_\_\_\_, consent to waiving an audit of the books  
*Print Name*

of the Catholic Network for Women's Equality for the period **April 1, 2018 to March 31, 2019.**

Date: \_\_\_\_\_ Signature: \_\_\_\_\_

**PLEASE CHECK THAT ALL 5 OF THE ABOVE BOXES HAVE BEEN FILLED OUT**



### CNWE'S VISION

Justice and equality for all persons manifested in word and action in the Catholic church and throughout the world.

### CNWE'S MISSION

As a Canadian organization, we connect, support and represent people who seek justice for all the baptized within the Catholic church, for women throughout the world and for all of creation.

### CNWE'S CORE VALUES

**Inclusivity**

**Creativity**

**Celebration**

**Compassion**

**Solidarity**

**Collaboration**

**Dialogue**

The "gravitational pull of patriarchy, empire and misogyny and of homophobia has drained, in many ways, respect not just for the church. The danger is that it could drain it for the gospel itself. That's what keeps me in the church, really," she said.

Mary McAleese

The Irish Times  
March 8/18

For information about CNWE:

Go to: [www.cnwe.ca](http://www.cnwe.ca)

Visit us and 'like' us on Facebook:

Catholic Network for Women's  
Equality - Canada

Youtube: <https://www.youtube.com/watch?v=JeFIJpA7axo>



## **CNWE's 2018 AGM**

Saturday May 26, 2018

This year it's by  
teleconference!

The start time will be:

Noon Pacific (BC)

1 p.m. Mountain (Alberta and  
Saskatchewan)

2 p.m. Central (Manitoba)

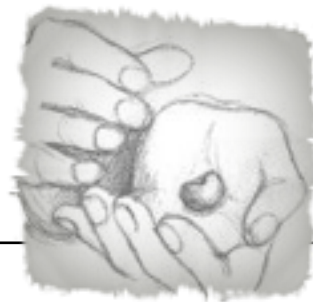
3 p.m. Eastern (Ontario and Quebec)

4 p.m. Atlantic (New Brunswick,  
Nova Scotia, PEI)

4.30 p.m. Newfoundland

**Reminder:**

**Renew your CNWE membership!**



## **The Seed Keepers**

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***The Seed Keepers***  
**Publication Team**

**Virginia Lafond**

**Jocelyn Rait**

**Ron Tourangeau**

## **CNWE**

**National Work Group**  
**(NWG)**

Denise Wiggins, Toronto ON

Janet Speth, Toronto ON

Kathy Cameron, Regina SK

Felix Kryzanowski, Regina SK

Jeanie McKibbon, Calgary AB