



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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Still in some measure of lockdown, but sunny and full of snow. That's how it is today in Ottawa. For a heap of reasons, gratitude is in the air too, including an immense amount due to those who contributed to this Winter 2021 edition of *The Seed Keepers*. We have excellent reflections, a book review, a poem, personal 'coming-to-realize' pieces of wisdom, as well as important news bits and letters.

Speaking of the personal, acting on the thought to present here some mild entertainment, I paged through my travelogue of 2020 to find this:

Sunday Mass in Madrid, February 8: Raymond and I were in the same packed Franciscan Church three doors away from 'home' which we'd been to the week before. At the end of that Mass, a young woman, adorned from head to toe in dress-up pink, literally entered the convent. On this Sunday, I went to receive communion, putting out my cupped right hand when I arrived in front of the 30-something year old priest. Not only did he not give me the communion wafer, he stood there saying something to me in a loud voice. I stood there too. He repeated himself. After pausing, I stated in a quite strong voice, "I do not understand Spanish." Then he paused before stating: "Put both your hands together to receive." I did as he said but soon wished I'd have thought faster and replied to him, perhaps saying, "Oh, right – just as Jesus said to do at the Last Supper." Raymond later mused that he thought my rep as a declared Protestant Roman Catholic had preceded me and had me stopped for once. I, later on, encountering the shrine of Josemaria Escrivá, founder of Opus Dei, in a large Madrid basilica, wondered if a Franciscan could be a member of Opus Dei. No! No! But after that incident, there will never be any denying on my part as to the reaches of clericalism.

I'd love to hear what you think. But just so you know that I've not gotten stuck too deep in my wonderment, I want to let you know that during this Lenten season I've resolved to continue to work on discovering the 'Historical Jesus' as well as the play of our environment.

May we bless one another as we journey through Lent 2021 in purposeful ways, including appreciation of the basics of our lives - water, air, earth, fire - together with every Word from the Mouth of God/de.

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From CNWE to our Sisters Stateside

re: The Invasion of the Capitol Building on Jan. 6, 2021 ...



To the staff and members of WOC, WATER, Future Church, and Call to Action,
from the members of the Catholic Network for Women's Equality (CNWE), Canada

In the aftermath of the mob assault incited by President Donald Trump on the Capitol building at the heart of American democracy on January 6, 2021, we write to offer you our solidarity in these times.

We are aware that many of you, while advocating for justice and equality in the Catholic church, have also devoted your lives to justice in many other areas of American society. These last four years of the Trump presidency have had disastrous consequences for civil discourse, democracy, just policing and the rights of Black, Latinx, Indigenous, LGBTQIA+ persons, women, Muslims, migrants and refugees in the United States. In addition, the loss of life due to mismanagement of the Covid-19 crisis, has been devastating for so many, as has the absence of leadership on the environment. We stand with you as you raise your voices against these travesties.

As Canadians, we have also been called during this time to 'look in the mirror' and see the insidious historical seeds and present manifestations of systemic racism and police brutality, particularly against indigenous people in Canada, the rise of populist right-wing and Christian extremism as well as the impact of Covid-19 on woefully inadequate long term care homes across our country. In both of our nations, as Covid-19 is pointing out, we are 'all in the same storm' but not 'all in the same boat'. In Canada, the poor and homeless, elderly and racialized communities, as well as underpaid personal support workers and migrant farmers have taken the brunt of sickness and death due to Covid-19. The pandemic is offering us all a sobering, stark picture of the work yet to be done.

It is our fervent hope and prayer that the inauguration of President-elect Joseph Biden Jr. and Vice President-elect Kamala Harris will be without incident and that the integrity of the vast majority of Americans who strive for peace, justice and the common good will prevail.

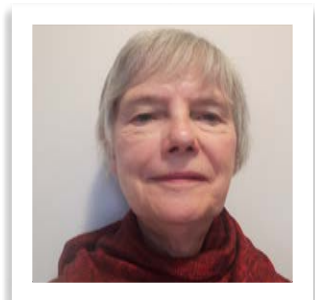
May you be safe and well in these times and may the 'silver lining' of our online connecting across borders continue to grow and be strengthened.

In friendship and solidarity and on behalf of CNWE members across Canada,

Janet Speth, April Weavell, Katherine Cameron and Susan Roll, National Work Group
Mary Ellen Chown, 'CNWE Women in the World Energy Circle Facilitator'
Catholic Network for Women's Equality (CNWE), Canada

Krystyna Higgins shares:*

My Do-It-Yourself Pandemic Liturgies



While I am painfully aware of the systemic problems in the institutional Church, especially for women, I am still a faithful Mass attender. In the five years since moving back to Ontario from the East Coast, I have not formally “joined” a parish but rather have sought out liturgies that leave me feeling nurtured rather than frustrated. I have been fortunate to find a couple of worshipping communities – one Roman Catholic though in a non-parish setting, and another in the local Anglican parish – which offer a warm and inclusive welcome, good music, and inspired and theologically sound preaching.

With the outbreak of the pandemic in March, these opportunities were no longer available. I know that many people have found live-streamed virtual services to be helpful, but for me that was definitely not the case. I did feel a deep need, however, to mark the Sabbath in some meaningful and prayerful way.

So for the past six months my Sunday mornings have included the following practices: settling into a quiet space, I read with careful attention the readings of the day. We are fortunate to be included on the email lists of two friends of ours who are gifted preachers, one a retired priest in New Brunswick and the second a Lutheran pastor in Nova Scotia, both of whom consistently break open the Word in deeply insightful and thought-provoking ways. Their weekly reflections illuminate the gospel narratives in sometimes unexpected directions, and often resonate with me throughout the week.

As I am an experienced liturgical musician, each Sunday I find a setting of that day’s psalm as well as a couple of suitable hymns which I play and sing. Without the distractions of accompanying a choir or leading a congregation, I find that I am able to pay greater attention to the words and their musical expression.

Of course, there are missing pieces — significant ones — in this homemade liturgical practice. One is the ability to receive the Eucharist in its physical form. I could, I know,

use “ordinary” bread and wine as a stand-in at home, but somehow that feels to me a little artificial. The other missing element is the community of fellow worshippers. For the first four months of the pandemic my husband was at home, so that we at least had each other. By the end of summer, however, he had started a new job on the west coast and so now most Sundays I am on my own.

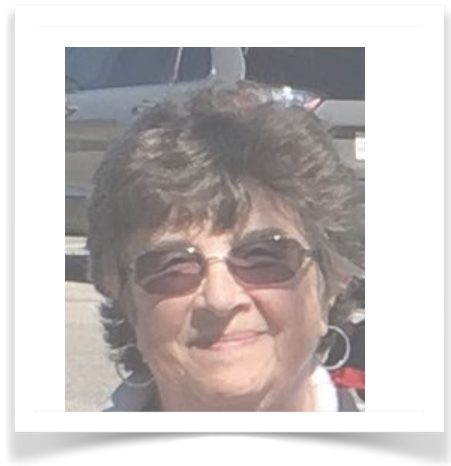
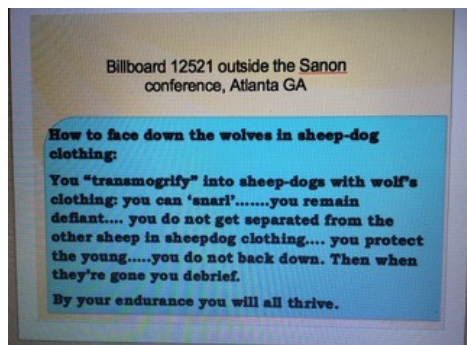
As I have reflected on these gaps, however, I realize that my understanding of both Eucharist and assembly have broadened. Some time ago, in the course of a workshop on liturgy, the presenter reminded us that when we say “Amen” to receiving the Body of Christ, we are saying “yes” to the *whole* of that body: indicating our acceptance not only of the bread and wine but of each of our fellow worshippers, and indeed of the entire world beyond the church doors. I think what I feel now is a deeper understanding of the significance of Incarnation. I believe that God is present in the elements of communion; but God is equally present in *all* of creation. While the former may not be available to me right now, the latter is richly present in every moment of every day.

And what about the communal aspect of worship? The reflections sent by our two friends represent for me a link to the broader community. Also, I try to consciously unite myself with the worldwide community of believers, in whatever faith tradition, who are lifting their gaze to God as I am doing the same.

No, it’s not the same as “going to church”. However, I think that in some ways, for me at least, it may be a deeper, more intentional, less routine practice. I hope that when it is possible to meet in a less restricted way for communal worship, my participation will be all the richer and more meaningful because of the experiences of the last few months.

***Krystyna Higgins** is a musician and writer living in Guelph, and a member of Toronto CNWE.

Elizabeth Larocque* shares: For Cinderellas



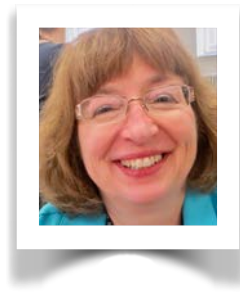
I am preparing a series of "Billboards in the Fog Outside", based on that great film with Frances McDormand, *Three Billboards Outside Ebbing, Missouri*. The first, shown above, is at Loch Lomond Lake NB where the priest, who diddled with me at age 13, was eventually killed, allegedly by Allan Legere, the NB serial killer who asked for parole in January. He was reportedly one of this priest's victims as well. I wrote this billboard on January 25th of this year when I came to realize that some of us are/can be like "sheep without a shepherd", ewes and lambs without sheepdogs to protect us, that we are "too nice", like Cinderella and/or *Little Red* in Stephen Sondheim's *Into the Woods*. In other words we are being groomed, lured, seduced, and swallowed whole by human traffickers — who may have been my bishop or my parish priest.

I recently came across the fax sheet I sent in Sept. 2000 just after I received my dispensation of vows from the Congregation of Mary. I was seeking the research in canon law on nun abuse. The fax had the following sidebar from the Montreal Gazette (Oct 3, 2000): "Nuns Join in March of Women" Nicole Jetté of the Society of Helpers (Soeurs Auxiliatrices) is quoted: "The (women's) March is one way nuns of all Quebec communities can make up for the era in which they helped to train 'good, believing women' willing to put up with abuse."

I want to bring to the attention of everyone the book *Women Talking* by Miriam Toews. This book, set in Bolivia, is based on the men's practice in a Mennonite community of drugging the women and girls at night with horse tranquilizer to then assault them. The women's communal talking is about what action plan to take. Some desire to stay; some to leave. The narrator is a male who does the note-taking as the women are illiterate. (I've heard that Canadian Sarah Polley, writer of TV series *Alias Grace*, and actor in *The Secret Life of Words*, is directing this book into film, and has snagged Frances McDormand as actor.)

Sometimes it is necessary to face down the wolves in sheepdog clothing by transmogrifying our sheep-ish-ness with sheepdog clothing ourselves: snarling at the human trafficking of not only our own souls, bodies, and spirits, but especially those of our preteens, teens, and Inner Teens. Let's not be "too nice", Cinderellas!

***Elizabeth Larocque's bio:** First 18 years with family of origin; 36 years with the Congregation of Mary; last 21 years: recovering from the Wound That Will Not Heal/RC clericalism. Student of Girardian processes and of Margaret Barker's Lady of Temple Mysticism (Rev.12:6). Finishing her first storybook, *And a Houseboat in the Back Yard*. She lives in Saint John NB and is a CNWE member.



Susan Roll on Wijngaards'

What They Didn't Teach You in Catholic College

John Wijngaards,
*What They Didn't Teach You in Catholic College:
Women in the priesthood and the mind of Christ.*
Lafayette, LS, USA: Acadian House, 2020.
ISBN 13: 978-09995884-4-4. ISBN 10:
0-9995884-4-3. 213 pp.

I daresay anyone who's part of CNWE, whether a longtime member or a relative newcomer, needs no introduction to the Vatican's chief arguments against opening all ordained ministries to women, or why each argument is in its own way problematic. We would also not be the slightest bit surprised to learn that there is no hard proof that Jesus ever intended to exclude women from leadership in the community gathered in his name.

Even knowing all this in your bones, you will find the latest book by theologian and life-long activist for the ordination of women, John Wijngaards, very much worth reading. The friendly approachability of the title is enough to tell you that you're in for an intriguing conversation, not a scholarly discourse. The style is engaging and easy to read, the content toggling back and forth between the author's refutations of the dominant official arguments against ordination, and interesting anecdotes from Wijngaards' own life that shaped his awareness and activism. You'll meet a fascinating individual who first came to see the incongruity and injustice of the Vatican's teaching, not at university nor in the Western church, but while he served as a missionary in India in the 1960's. The book includes an assortment of his lived experiences, stories, conversations and correspondence that colour his advocacy convincingly and vividly. For this reason Wijngaards deserves a place among the pioneers on the question of the ordination of women, and a good deal of credit for his faithful lifelong commitment to advocacy in the face of opposition.

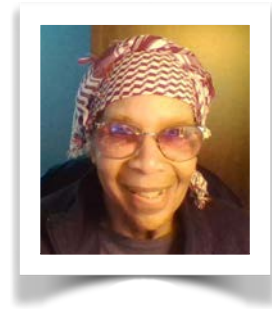
If you read nothing else in the book, push yourself to read his disconcerting overview of the false assumptions of women's innate inferiority that have shaped Church doctrine, beginning with Aristotle, through the early church fathers, up through the Middle Ages and Thomas Aquinas, and well into the 20th century with its prohibition on women touching any sacred vessel. This section does much to explain why narrow interpretations of scripture and tradition have been used to keep women in a secondary place, and why no appeals to women's increasing leadership in secular society today or the Church's obvious need for the sacramental ministry of women have budged the question.

Keeping in mind the fact that in 1976 the Pontifical Biblical Commission studied the question of whether Scripture alone could decide the question of women's ordination one way or the other, and concluded that it cannot, take a look at the assumptions made too often that we today can decide what Jesus was thinking. The official arguments pick out justifications for a preexisting policy. Wijngaards' arguments take a much broader, contextual perspective on Jesus in his own time. In the end, as he writes, "...the Spirit of Christ is speaking to us now – loudly and clearly."

Still though, I have two reservations about the book. First, when a Church authority unilaterally enacts a rigid policy and then presents "reasons" why the policy must be followed without question, it's a good guess that the real reasons lie under the surface. The point is clearly not what Jesus of Nazareth may or may not have said, or may or may not have done. The issue is rather the use of a skewed interpretation of the surviving written texts to justify a position arising from a much later form of church blood taboos by which women's bodies are

A Poem offered by Victoria Marie:*

Our Lady(ies) of the Oppressed Rhyme



Paint a brown-eyed susan
Was the thought in my head
When I picked up the brush
That idea quite simply fled
Thoughts of our troubled world
I just couldn't dispel
So I let my hands dictate
The story the painting will tell

Semite God-Bearer, Aztec Great Mother
Merge as one on hill Tepeyac
In hopes for love to break through
Colonizers hearts even a crack
Mothers Mary, Tonantzin
Love, peace in their gaze
Saying stop this war and oppression
Setting **our** Old not new world ablaze

For Semite, Indigenous or African,
Then like today, xenophobia is endemic
All lives matter except ours
Deny it or not, racism **is** systemic
Yet I pray, Great Mothers,
Our Lady of Guadalupe, Tonantzin
Though our kinship supremacists deny
I pray open their hearts to let the love in.

Their hatred hurts them
Their hatred hurts us
The fruit of that hatred
Is lives and hearts turned to dust
I pray for the love required
To pray for them that hurts us
that our love, hope and strength
remains, does not desert us

Our Lady of Guadalupe
Great Mother Tonantzin
Our Ladies of Hope
Pray we persevere in letting love in.
The brown-eyed susan painting
As yet is not done
This time was better spent
With these sacred Mothers
Who in truth, are one.

***Rev. Dr. Victoria (vikki) Marie** is co-founder of the Vancouver Catholic Worker and priest/pastor of Our Lady of Guadalupe Tonantzin Community. She is an activist who supports racial and environmental justice issues.



Susan Roll continues:

thought to defile the sacred altar? This mystery might well prove impenetrable by theology – psychology or anthropology might give us a firmer footing.

My other concern is over the fact that Wijngaards includes in his Appendices an excursus designed to demonstrate the absolute reality of stereotypical male and female characteristics on biological grounds, citing a scattering of research studies. This is flat-out biological determinism, and it plays straight into the hands of those who would keep women confined to the home. Any rigid male/female split does not account for the rich variety of gender identities represented among the people of God, and

the fluidity of these identities. Wijngaards seems to have intended to point out how much the Church is losing by arbitrarily suppressing the agency and the leadership of over half of its members, and that is true enough, but not by further marginalizing other persons.

Nonetheless, I recommend that you pour a cup of tea and relax over Wijngaards' book. Let its common sense, scripture-shaped insight and lived wisdom strengthen your spirit and give you hope.

***Susan Roll** serves on the NWG. She is a long-standing member of Ottawa CNWE.

Reflection from the Circle of Creation
Mary-Ellen Morgenstern:*
Trees



Trees. They are the secret to our existence: they provide beauty, oxygen and other healing chemicals, habitat for birds and animals and a huge variety of insects, lichens, fungus.... Trees bring personal joy, well-being and health for our Earth. Climate researchers have long told us of the value of trees. They alone could solve our climate crisis. Our Circle of Creation is looking at the amazing TVO documentary on trees called *Call of the Forest: The Forgotten Wisdom of Trees*. This documentary focuses on the work of botanist and medical biochemist, Diana Beresford Kroeger and her book, *The Global Forest*. I have watched this documentary three times and will watch it again. I learn something with every viewing. It is a spiritual experience. Kroeger refers to her book as a prayer book and the trees as sacred. Many suggest we look to aboriginal wisdom to learn more about our relationship with trees. I would also suggest we can tap into our own wisdom, our intuition, and the deep connection to nature that we experienced as children.

My sister and I reflect on the close relationship we both shared with a huge tree when we were very young. Along with our three brothers, we all vied to have one particular bedroom. While all the bedrooms in our house were virtually identical, the one we all wanted was unique in only one way: outside the window was a massive Maple. I remember the beauty, the sounds of the leaves, the welcome shade in the hot summer, the sense of magic. It was a tree under which we played and had picnics. We climbed the tree, increasingly higher each year and made a wondrous tree fort. We were deeply connected to the tree.

Currently, during Covid, I find trees to be a source of inspiration and peace. Daily I immerse myself in the forest on the Bruce Trail close to Terra Cotta. I can almost instantly feel my body relax and my mind calm. As I walked in the forest today with the wind howling and the branches rubbing together, it was as though the trees were speaking to me.

It seems there is a scientific reason for well-being when in proximity to trees. I have been reading about the healing effects of a forest walk. In Japan they have been doing this for a thousand years and refer to it as forest bathing. We all know the importance of trees in absorbing carbon dioxide and producing oxygen. Knowing this alone, I breathe deeply in the forest. Kroeger isolates particular chemicals released by trees that directly boost our immune systems. Trees release two types of pinenes that have antibiotic compounds. They also release limonene

which boosts our immune system and is also used in anti-cancer compounds. Researchers continue to discover more biochemical possibilities and medicines in trees.

I share a deeply spiritual sense of wonder with Kroeger. She speaks of the forest as magical, the planting of trees, sacramental, her book a prayer book. She refers to the "Great Western Cedar" of Vancouver Island as a "miracle of this planet". We all benefit from healthy forests. There is a deep spiritual sense of interconnection. Another book that captures the wonder and spiritual sense is *The Hidden Life of Trees*. Even fish in the oceans are deeply affected by the health of forests. The Japanese have a proverb: "Seek a fish by climbing a tree". We have watched in horror the last years as California and Australia had horrific fires, and other places flooding, all related to the diminishing forests. We need to plant back the native forests to provide healthy soil and prevent erosion. Trees create cooling effects, the ability to take moisture from the ocean and produce fresh potable water through rain and condensation. As the CNWE Circle of Creation explores our relationship with the earth, it is a deeply spiritual experience.

I have found such childlike joy in returning to gardening. I sense a profound connection to all that's growing and to the birds, bees and butterflies that it attracts. The act of touching the soil alone is healing. I am dreaming of the entire planet planting trees, a joyful and relatively inexpensive activity that alone can reverse climate change. If Ethiopia, a relatively poor country, can plant three hundred and fifty million trees, we can all do it. We in Canada are so lucky to have the largest forest on the planet. We share the Boreal forest with Russia, Scandinavia and northern Japan. The release of carbon dioxide stored in the Boreal forest would be toxic. Seen from the air, the vast wound that is the Tar Sands is horrifying. We have a huge responsibility to preserve the Boreal forest. We cannot replace its amazing complexity. The key is to return the planet to its biodiversity. Kroeger echoes Attenborough in his documentary *A Life On Our Planet* when he calls for an end to monocultures or tree plantations but to instead plant native species that thrive together in specific ecosystems. Kroeger has a simple plan: "If every person plants one tree each year for six years, one native species tree, ... we can reverse climate change". I now truly understand and embrace the term "tree hugger".

***Mary-Ellen Morgenstern** is a long-serving member of Toronto CNWE

Did you hear?

CNWE-Canada Applauds Supreme Court Ruling in Favour of Clergy Sexual Abuse Survivor, Irene Deschenes, in her Battle for Justice Against Diocese of London

Posted February 11, 2021 by Mary Ellen Chown on cnwe.ca

While justice has been done today, Catholic Network for Women's Equality (CNWE) - Canada calls Diocese of London to enter into mediated settlement with Irene Deschenes, rather than re-victimizing Irene with another civil process.

The Supreme Court of Canada has ruled in favour of clergy sexual abuse survivor, Irene Deschenes, and her right to a new settlement with the Diocese of London. The Diocese misrepresented itself in the initial settlement, claiming no knowledge of the abuse, when in fact it had received a police report of three victims abused by Fr. Charles Sylvestre almost a decade before Irene was abused. In 2006, Fr. Sylvestre pleaded guilty and was convicted of the historical sexual abuse of dozens of girls over a period of 36 years.

Rather than settling with Irene and offering her healing in this decades-long battle, the Diocese appealed the decisions of two lower courts that ruled in favour of Irene, and took this case to the highest court in the land. This misuse of legal power and resources by the diocese contradicts Vatican and diocesan guidelines recommending expeditious, just and compassionate settlements for survivors of clergy sexual abuse. The statement from the Diocese of London, following the ruling today says: "We believe in treating victims with the empathy and respect needed to help them receive justice and begin the healing process." It's long past time for the Diocese of London to make this claim credible and enter into mediation for a swift and just settlement with Irene Deschenes.

The Irish Times, Feb. 16, 2021

Gina Menzies

On Pope Francis changing "lay men" to "lay persons":

"To date, calls for restoration of the diaconate to women have fallen on deaf ears in Rome. Calls for reform of ministry and the reinstatement of women deacons and ordination of women to the priesthood come from many parts of the Catholic world. ...

The institutional church is flying on one wing and breathing with one lung by refusing to value the diversity that women would bring to ministry. It will not be sufficient to appoint "safe" women to positions: diversity of culture, insight and knowledge are as necessary as the now more frequently stated objective of inclusion."

A Blessing for the New Year:

... May the nourishment of the earth be yours,
May the clarity of light be yours,
May the fluency of the ocean be yours,
May the protection of the ancestors be yours....

Letters:

Received Oct. 8, 2021

From Katherine Cameron:

Wow, what a great SeedKeepers - again! Really enjoyed all the articles, and appreciated the inclusion of the challenge by Richard Rohr to engage in the 4 month exercise. And I very much appreciate the first-person articles by our own members. Great work ! I look forward to the next issue already!

Peace! Kathy

Received January 26, 2021

From Lorraine Green:

I think it would be a great idea to reprint in *The Seed Keepers* the Blessing Prayer for the New Year that Marie Bouclin send out on Jan 1st [to the CNWE listserv]. Everyone I've shown it to or read it to has been quite moved.

With so many things coming through the newsgroup lately I admit to being guilty of either skimming or deleting without a glance and I bet others are too. So I think a reprint of that would be good for our souls.

Lorraine Green

Editor's note: I appreciate your suggestion, Lorraine. The prayer you are referring to is found in *To Bless the Space Between Us* by John O'Donohue (Doubleday. 2008).

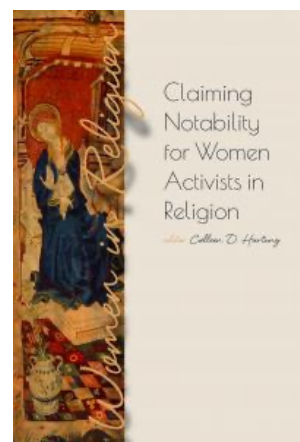
My experience teaches me that (1) TSK would have to clear copyright in order to publish it; (2) this process takes not only work and time but often money. Therefore, TSK publishes prayers and poetry which are submitted along with the authors' permissions to publish — or, small parts of these.

Received January 31, 2021

From Mary Ellen Chown

**The American Theological Library Association (ATLA) Publishes
'Claiming Notability for Women Activists in Religion'
with Biographical Chapter on Dr. Ellen Margaret Leonard, CSJ**

"Ellen Margaret Leonard, CSJ: A Life of Transforming Grace" is the final chapter of a book of 10 biographies about the life and work of women activists in religion. The book aims "to move the dial on gender bias around the biographical coverage of women generally and on Wikipedia in particular." Read about the life of a remarkable Canadian woman religious and respected scholar, a feminist mentor, collaborator and co-founder of CNWE! The book is available on the internet as an 'open source' book [here](#) and is also available for sale on [Amazon](#). Stay tuned for a conversation on this chapter and the book, Spring 2021!





About your CNWE Membership...

On Feb. 8, 2021, members of CNWE received the following message from Christine Gebel, our membership coordinator:

If it seems that the reminder to renew your CNWE membership is a bit late, you're right. Please read the attached letter for all the details on why this is and how this year is different in other ways as well. Please then fill out the attached form, and sign the waiver, and either...

- scan it to me at this email address: christinemgebel@gmail.com, or
- send it to the CNWE PO Box via Canada Post: CNWE, Box 19594, 55 Bloor St. West, Toronto, ON, M4W 3T9

If you would like me to send a hardcopy of the letter and form to you, I would be happy to do so.... please just let me know.

Peace, Christine

Christine Gebel
324-61 Fairfax Crescent
Scarborough, ON, M1L 1Z7
Phone: 647-350-3755, Ext.324
Cell: 437-345-5197

About the new CNWE e-mail list ...

Received from Veronica Dunne:

The CNWE listserv now is 101 CNWE members who have chosen to be on the e-mail list. If someone becomes a CNWE member, they will be offered membership in Google Groups.

Since the end of November, when we made the shift to GoogleGroups, there have been 114 messages posted. The conversations have been interesting and informative. Articles, videos, actions for justice, humorous takes, numerous feminist resources ... etc have all been shared on the list.

We are a diverse group, and many of us have strong opinions. A guiding principle that seems to serve us well is that all posts respect CNWE's Core Values, particularly: inclusivity, compassion, solidarity, collaboration and respectful dialogue.



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



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Want to know more about CNWE?

~Go to: 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>