Where was Jesus encountered as the one who established the presence of God?

The affirmation of the first disciples was clear: in their meals and banquets and so they told the stories of his meals, his feedings, his breaking down of barriers that kept people apart.

Salvation came to the house of Zacchaeus when there, at that man’s table, the Lord sat and ate for he too was now to be recognised as a son of the covenant (Lk 19:9). The table is the place of our encounter as a community.

The Theology of the Eucharist for Today's Church

Emerging Models of Parish and Community Life Teleconference

July 11, 2018 (NEW TIME) 2:00pm ET

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Professor Thomas O'Loughlin of the University of Nottingham talks about The Theology of the Eucharist for Today

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From the Executive Director

The Association of U.S. Catholic Priests takes historic step to improve the status of women in the Church

Under the leadership of Fr. Bob Bonnot, Chair of the Association of U.S. Catholic Priests (AUSCP), this year’s assembly voted to make improving the status of women in the Catholic Church one of their top priorities.

With a majority vote, the assembly took up the work of addressing, "Perhaps the most complex and challenging – for the Association and the universal Church – the goal of preparing a “White Paper on 'Status of Women in the Church’... to clarify the basis of distinguishing the pastoral ministry... by men and women respectively in the name of Christ Risen.”

Since the goal was adopted, a working group of the AUSCP will be charged with preparing “a Report on the Ontological/Theological Status of Women in the Church.”

According to information prepared for the assembly, “Two reports from two distinct Vatican International Theological Commissions concluded on the one hand that there is nothing in scripture that forbids ordination of women and on the other hand that nothing in scripture supports the ordination of women.”

As a result, “That has left in limbo the ontological-theological status of women as fully human persons created in the image and likeness of God and baptized into Christ. Without a clarification, the legal and practical distinction between men and women as regards ability to provide pastoral ministry to persons appears to be discriminatory and is a scandal to many. It needs clarification.”

Other goals included:

- Development of a white paper on clericalism.
- Continued development of a white paper on seminary formation with a need to emphasize the need for pastoral emphasis in formation, psycho-sexual evaluation and professional training for discernment.
- Climate change actions including getting more Catholic organizations to sign the Catholic Climate Covenant.
Resolutions that passed included:

- Addressing and ending border separation of families
- LGBT ministry
- Gospel Non-Violence and Gun Control
- Support of Parkland students’ initiative
- Better translation of texts for Mass and sacraments
- Continued support for exploration of ordaining married men
- Just Handling of Church Pension Plans
- The Importance of Dialogue in the Life of the Church

On the final day of the assembly, colloquia were offered including a project called "Listening To Women." "Listening To Women" is the result of a collaboration of FutureChurch, AUSCP, WOC, DignityUSA, RAPPORT, and The Australian Catholic Coalition for Church Reform. About twenty priests joined me for a conversation on how priests can create a safe parish environment for women to openly share their concerns, hopes, and dreams for a Church where women have the opportunity for full and equal participation in the life, ministry, and governance of the Church.

The AUSCP has exercised their prophetic voice again by supporting efforts to improve the status of women in the Church. But with this year's goal to address the theological/ecclesial conundrum created by Pope John Paul II, they are making their support a concrete, and I would say, sacramental sign of God's own dream for her Church.

Deborah Rose-Milavec
Executive Director

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**From the Associate Director**

**Celebrating Mary of Magdala Even When There’s No Feast Day of St. Mary of Magdala**

As we enter the month of July our preparations for the FutureChurch St. Mary of Magdala Celebration in Cleveland are well under way. And with each passing day, as more pieces are “pulled together,” I get more and more excited for our celebration. And around the globe, communities are in the midst of their own preparations using our 2018 planning resource. We’re hearing about all the wonderful ways people are celebrating: prayer services, Eucharistic celebrations, retreats, and concerts! ([If you’re planning a celebration, please tell us about it here](https://example.com))

But, in many parish communities, because of the complexities and...
technicalities of the liturgical calendar, St. Mary of Magdala joins other saints whose feast days won’t be “celebrated” this year because they happen to land on a Sunday. In practical terms this means that (in most communities) the readings and prayers for the Sixteenth Sunday in Ordinary Time will be read instead of the prayers and readings that are proper to the July 22nd Feast of St. Mary of Magdala.

While there isn’t a nefarious plot to undermine the witness of Mary in this particular situation, it still stings given the history and since this would have been only the second opportunity to celebrate this remarkable woman with a liturgical Feast since Pope Francis elevated her memorial in 2016. It does, however, certainly represent a missed opportunity to tell Sunday churchgoers about the true role Mary of Magdala played in Scripture and in the early Christian community. This is especially true if your parish community doesn’t have a public celebration of Mary of Magdala at another time.

But it’s still early and there’s still time to take advantage of this unique opportunity to lift up the truth about Mary of Magdala.

I’ve come up with some suggestions that you might consider taking to your pastor, parish staff, or liturgy committee. Please share your own suggestions with me at russ@futurechurch.org and I’ll be sure to include them in next week’s Focus E-News and on our Facebook and Twitter pages!

**Ideas for Mass**

- Include mention of Mary of Magdala in your welcome before the liturgy.

- Incorporate Mary of Magdala into the homily: St. Mary of Magdala is known as the “apostle to the apostles” and has been called an “apostle of hope” by Pope Francis. Invite members of the community to re-imagine the day’s gospel reading recognize that Mary of Magdala may very well have been there.

- Include a Petition/Prayer of the Faithful/General Intercession that names Mary of Magdala.

- Include Mary of Magdala among the saints named during the intercessions of the Eucharistic prayer.

**Ideas for Your Parish Bulletin**

- If your parish bulletin features new art on its cover each week, consider using a scripturally accurate rendering of St. Mary of Magdala (feel free to reach out for suggestions)

- Many pastors include a letter or column in the bulletin. Ask that they use that space this week to talk about St. Mary of...
A tribute to a staunch FutureChurch supporter

If it were not for Pat Tuohy, FutureChurch might not exist today. Early on in FutureChurch's history, Pat invested in the FutureChurch mission and the dream that our Church could be more whole and holy—a truly Vatican II Church that could meet the challenges of the Gospel for all God's people in our world today.

With heartfelt sadness, we learned that Patricia Jane Tuohy died on June 25th in Santa Fe, NM. She was 84 years old.

Co-founder Chris Schenk, CSJ, recalls that Pat "was a pioneer for women’s rights in her own business and professional life—had a keen eye for female entrepreneurs."

"I am forever in her debt for her early belief in FutureChurch. She helped us establish a firm foundation," according to Chris.

As FutureChurch transitioned to a new leadership, Pat continued to be a vocal advocate and voice of encouragement. She never failed in word or deed to demonstrate her belief in the mission of FutureChurch and in those who helped pioneer its many initiatives.

From the board and staff at FutureChurch, we will miss you Pat. But we also know you will carry on this work from the other side. May you always experience the deep peace and joy you offered to so many others during your time here with us.

Indian activist says confession used to exploit women

The New India Express reports that Indulekha Joseph, a quite familiar face in the circuit of the protest against the patriarchy system follows in Church, in the last decade, has decided to write to the
Vatican requesting them to reform the existing practices involved in confession in church.

She was protesting in front of Secretariat on Saturday along with her father Joseph Varghese, mother Anusha Joseph and teacher CV Sebastian who came all the way from Palai demanding government intervention to end the exploitation of women in the name of the religious practice. Read more

**Dolores Leckey: Making Vatican II a reality**

Dana Greene writes that the Second Vatican Council presented alternative roles for believers, those who make up more than 99 percent of all Catholics. In it, the "docile flock" was redefined as the people of God. Lumen Gentium stated unequivocally that the faithful shared in the "priestly, prophetic and kingly functions of Christ" and as such had a mission both in the world and the church.

Yet between the promulgation of these words and the reality there was a huge chasm that would be bridged over the next several decades. There were two issues of importance: how to persuade those with ecclesial authority to respond positively to lay empowerment, and how to educate laity about its mission.

Standing in this gap between aspiration and reality was Dolores Conklin Leckey. Read more

**Chilean Catholics write to bishops: "The Church We Seek"**

Anthony Ruff, OSB, writes that from a church wracked by scandal and division, the Holy Spirit raises up voices of renewal and hope. A group of 51 Catholics in Chile have penned “The Church We Seek: Open Letter to the Pope and the Bishops of Chile” (full text below).

The letter, while striking an admirable tone of humility and dialogue, is forthright in calling for massive reforms in the Catholic Church. Some of the proposals have been heard before and rejected by church authorities; some proposals will be considered by some to be contrary to unchangeable church doctrine. But much of reform agenda has to do with policies and practices that are indisputably able to be implemented by church authorities. The letter states that it is “born of desolation” that “Christ and his gospel are not getting through and calling the new generations.” An overarching concern is to return to the message of Jesus, even if this means removing undesirable developments from the church’s tradition.
The letter emphasizes the role of the laity, lamenting that “for centuries the idea that the religious life was the most perfect state prevailed.” But building up the Kingdom is the work of “all, not just a few.” The letter charges that

“[t]he role of the laity in the church is almost totally atrophied due to the reigning clericalism of centuries past, based on a theology that expired with Vatican II.”

The letter praises Pope Francis for his example of simplicity, “consonant with the simplicity of Jesus and the Gospel,” but laments that “the example of Pope Francis is more the exception than the rule.”

The letter questions titles such as “Most Reverend” and “Your Excellency”:

“Are not such titles anachronistic? Perhaps in the monarchical era it would have made sense to be called a ‘prince of the church,’ as the Cardinals are, but does it today? The only prince mentioned in the gospel is Satan!”

It criticizes the fact that the offices of the Archbishop of Santiago are called a “palace,” evoking power more than service.

In a passage on liturgy which will interest Pray Tell readers, the letter states:

“[M]any of our liturgical ceremonies are pompous, full of incense and archaic clothing, which made sense in other eras, but are alien to contemporary culture. Would Jesus feel comfortable with such rites? No doubt he would see the good intention, but it is certainly a style at odds with his way of life. Would it not be more attractive today to opt for ecclesial symbols more in keeping with the simplicity and inner purity preached by Jesus and his disciples, fishermen of Galilee?” (all emphases in the original).

In a passage which can’t help but recall disputes around Liberation Theology, the letter cites Matthew 25 to affirm that

“for Jesus the essential thing for salvation is orthopraxis, not orthodoxy. This implies reversing the current emphasis on doctrinal purity toward purity (never fully attainable) of praxis. ... Doctrine is important only to the extent that it leads us to orthopraxis.”

Against the tendency under John Paul II and Benedict XVI to elevate all levels of church teaching to a binding level, the letter says this:

“It is also necessary to distinguish between doctrines of fundamental importance and doctrines of secondary or tertiary relevance. The doctrines of ‘first importance’ will be those that have historically been shown to be closest to Jesus and his message, so they can be considered a condition for professing the Catholic faith. ... If this distinction is not made, there is a risk of
confusing what is fundamental for a Christian life with what is not.”

The letter expresses the hope that such a distinction would foster ecumenical rapprochement with Protestants and the Orthodox. Without naming Amoris Laetitia by name, the letter affirms those interpretations of Pope Francis’s apostolic exhortation which consider moral teachings to be an “ideal” rather than an absolute demand in all circumstances. It cites favorably the practice of Protestants and the Orthodox which allow the divorced and remarried to remain in full communion with the church. Regarding sexual relations it states:

“[T]he voice of an open and educated conscience has the last word, predisposed to doubt the impulse of desire and counteract it. However, we believe that Catholic morality would benefit from a systematic review of its traditional positions under the magnifying glass of the distinction between what is the ideal and what is the minimum required of each person.”

Regarding the character of the institutional church, the letter charges that it

“today resembles much more the structure of a ‘Prussian army’ than a community of the faithful, with an apex of those with power and a base which is passive and obedient.”

It calls for decentralization, with some “oversized” authority now held by the pope devolved to the level of bishops. “[H]owever much respect we owe the Pope and his teaching, not everything that he or his predecessors say and do is necessarily good and correct,” the letter states.

The letter proposes greater equality for women in the church, stripping the leadership of its historical machismo. But “[p]erhaps, for some, it is too soon for the idea of a female priesthood.” Regarding clerical celibacy the letter states that

“it is time to return to the practice of earlier eras in the West and to this day in the Eastern rites of our own Catholic Church, that priests, at least diocesan priests, can be married. Celibacy would be required only for monastic life and religious orders whose labor requires it.”

It is very possible that this letter will be dismissed in whole or in part as the “same old liberal agenda” that has been articulated repeatedly in some quarters ever since the Second Vatican Council. But on the other hand, when a crisis is as severe as that in the Catholic Church in Chile, the possibility increases that previously unthinkable proposals are given serious consideration. An important factor in all this is Pope Francis, who has strongly called for church reform, questioning of tradition, reaffirmation of the Second Vatican Council, criticism of clericalism, and enhancement of the role of the laity.
While Pope Francis does not always fit in neat categories of “liberal” and “conservative,” surely his call to shake things up will affect how this letter will be received – in Chile and elsewhere.

Read more

**Schenk argues early Church led by both women and men**

Sr. Chris Schenk admits that sometimes it is really difficult to be both female and Catholic.

She writes:

*On the one hand, I couldn't be prouder of the creative leadership taken by the University of Notre Dame and Pope Francis in working with oil executives to address climate change. It is amazing that dozens of Catholic institutions, including Caritas Internationalis, have divested from fossil fuels.*

*On the other hand, I am dismayed by yet another statement from the Vatican — this time from Cardinal-designate Luis Ladaria — prefect of the Congregation for the Doctrine of the Faith — about the non-ordination of women to the priesthood.*

*I have been tracking Vatican statements on women priests since the 1970s. They are invariably ahistorical and biblically naive. It is embarrassing. Worse, they bear false witness to the Jesus of history and are ultimately destructive to the body of Christ...* Read more

**Abuse allegations against Bp. Joseph Hart stick**

Brian Rowe writes that a recent investigation by the Diocese of Cheyenne, Wyoming, found that allegations of sexual abuse of minors against retired Bishop Joseph Hart are "credible and require disciplinary action," challenging a past inquiry by a local district attorney that has now been called "flawed."

Hart, who served as Cheyenne bishop from 1976 to 2001, has been restricted from public ministry since September 2015. He has faced allegations of sexual abuse dating back to his time as a priest (1956-1976) in the Kansas City-St. Joseph, Missouri, Diocese. Read more

**Four German dioceses approve communion for non-Catholic**
In Germany, Bishops Gerhard Feige of Magdeburg, Archbishop Stefan Hesse of Hamburg, and Bishop Franz-Josef Bode of Osnabrück have joined Archbishop Becker in implementing in their dioceses the contested orientation handout which permits non-Catholic spouses of Catholics to receive Communion in individual cases, Katholische.de reports. Read more

Australian Archbishop gets detention for coverup

Australian Archbishop Philip Wilson of Adelaide has been sentenced to 12 months' detention for not informing police about allegations of child sexual abuse.

The court has ordered Wilson to be assessed for "home detention."

In May, the Australian archbishop was accused by the Newcastle Magistrates’ Court of covering up of the abuse of then 10-year-old altar boy Peter Creigh by convicted pedophile and former priest Jim Fletcher near Newcastle,... Read more

Women tell of their experience working in the Church

Elena Curti interviewed women who worked in the Church in order to get an understanding of their lived experience.

A couple of interviewees point out that dioceses with a healthy number of women trustees are more open to appointing women to senior roles in the diocesan Curia. They say that those boards dominated by clergy are less progressive and tend to give these posts to priests. A woman who formerly worked in an archdiocese told me it could be difficult having a priest as a line manager.

"Usually a lay person will have more professional experience than the priest and that’s a challenge, especially if he’s never worked in the outside world,” she explains. She found that some priests, accustomed to an almost exclusively male environment from seminary onwards, found it difficult to work with women professionals. Read more

New Anglican document could be an enriching resource for the Roman Catholic Church according to The Tablet’s Christopher Lamb
Christopher Lamb argues that Catholics can learn from Anglicans in giving a greater role to the laity in matters of church governance and more authority to local bishops’ conferences, according to a landmark new document from the official dialogue body of the two Churches.

Anglicans, the text also argues, should focus on setting up structures and processes that safeguard the worldwide identity of its Communion and avoid becoming too focussed on one province.

The recommendations are contained in “Walking Together on the Way: Learning to Be the Church – Local, Regional, Universal”, the first document produced by the Anglican-Roman Catholic International Commission (Arcic) in 13 years.

The 68-page report on church governance, published on 2 July, represents a shift in ecumenical dialogue by focussing on how difficulties within the respective communions can be helped by learning from each other.

Rather than blandly clarifying misunderstandings and setting out where the Churches agree, this document argues that after honestly speaking about internal problems new paths for reform within one another’s tradition can be found.

“Laity, religious, and clergy could be given a deliberative vote in Roman Catholic provincial/regional councils on many matters of worship, pastoral outreach, community self-discipline,” the document argues.

On the other hand Anglicans are warned that “too strong an emphasis on local autonomy risks straining important ecclesial bonds at the trans-local level” and risks leading to “insufficient critical distance from the prevailing culture and inadequate attention to the expressions and practice of faith in other parts of the Church”. Read more

**First lay person chosen as Prefect of Vatican communications office**

La Croix reports that Pope Francis has named Paolo Ruffini, a 61-year-old Sicilian and former director of the Italian bishops’ TV and radio network, as prefect for the Vatican’s Dicastery for Communications. Ruffini, a journalist with decades of experience in print, radio and television broadcasting, is the first layperson ever to head such a high-level Vatican department. The pope appointed him to the post on July 5.
The new prefect has a law degree from the University of Rome (La Sapienza) and has worked for a number of major Italian newspapers beginning in 1979.

Until his new appointment, he served as the head of the Italian bishops' television and radio stations, TV2000 and Radio InBlu, from 2014 to 2018.

**Read more**

**Cardinal Kevin Farrell's comments that priests have "no credibility" in marriage prep gets pushback**

Catholic News Agency reports that priests, theologians, and lay pastoral workers have responded to recent comments from a senior Vatican official, which suggested that priests lack the necessary experience to offer marriage preparation programs for engaged couples.

In a recent interview with the Irish Catholic magazine Intercom, Cardinal Kevin Farrell, head of the Vatican’s Dicastery for Laity, Family and Life, said that “priests are not the best people to train others for marriage.”

“They have no credibility; they have never lived the experience; they may know moral theology, dogmatic theology in theory, but to go from there to putting it into practice every day....they don’t have the experience,” the cardinal added.

The comments echoed remarks the cardinal made in September 2017, when he said that priests had “no credibility when it comes to living the reality of marriage.”

Edmund Adamus served for nearly fifteen years as the Director for Marriage & Family Life for the Archdiocese of Westminster in England, before becoming schools commissioner for the English Diocese of Portsmouth. Adams told CNA that Farrell’s remarks do not reflect his experience in marriage preparation.

“In a career spanning 30 years of ministry and family life apostolate in the Church, I have always found the contribution of the priest to be invaluable in the task of both preparing couples for marriage as well as supporting and sustaining couples through difficult times,” he said.

Adamus continued: “To imply that the priest has no credibility with the engaged or married couple because he has no direct experience of married life...negates the vision of that great model of priestly service to married life and love, St. John Paul II.” **Read more**

**David Timbs on what the bishops need to do to restore their moral authority in the Catholic Church in Australia**
David Timbs, theologian and member of Catholics for Renewal, argues that for many of Australia’s Catholic bishops ‘business as usual’ meant denial that the culture, structures and processes of the Church were part of the problem. They had cut themselves off from the lived experience of ordinary Catholics and what they wanted their Church to be. If the planned Plenary (national) Council in 2020/2021 is to make any headway towards a ‘new business’ model, the bishops will need to undertake a very serious campaign of listening, post-haste.

At a recent meeting of Catholics for Renewal, a group of committed Australian Catholics who want their Church to more closely reflect Christ’s teachings and values in its governance and leadership, one member lamented the seriously degraded relationship of trust between Australian Catholics and their bishops. He observed that, during the recent plebiscite on marriage equality, many Catholics had decided that the ‘moral thing’ to do was not to vote according to the wishes of the bishops, but according to his conscience. The plebiscite result supports that conclusion, and no wonder.

During the ‘wrap-up’ session of the Royal Commission in February 2017, Catholics witnessed some concerning confusion, even disagreement, among the bishops on several significant issues of Catholic doctrine and policy. Such confusion certainly did not bolster their moral authority and credibility; rather the contrary.

**Bishops in the headlights**

Convenor of the Australian Catholic Coalition for Church Reform, Peter Johnstone, writes that Catholic bishops throughout the world should regard themselves as on notice following the dramatic offer of resignations by all the bishops of Chile. There are already calls (Paul Collins) for Australian bishops to emulate the Chilean bishops in light of the damning report of the Royal Commission into Institutional Responses to Child Sexual Abuse, not to mention the recent conviction of an Australian archbishop on concealment charges and the imminent trial of another on sex abuse allegations. In many ways, the Catholic hierarchy is becoming increasingly isolated from the faithful.

Six months after the Royal Commission’s final report, we are still waiting for the Australian Catholic Bishops to seek the views of the faithful, let alone to respond to the Commission’s findings particularly their call for a national review of the governance of dioceses and parishes, including transparency, accountability, and...
And the bishops’ Plenary Council in 2020/21 is looking more and more like a means of avoiding real immediate action on grave failings – see Chris Geraghty’s recent commentary – with a questionable local commitment from most bishops judging from diocesan websites. The bishops seem to be collectively “circling the wagons, locking the doors and huddling together”, the very response condemned by Archbishop Coleridge, the new President of the Australian Catholic Bishops Conference (ACBC) in his Pentecost message. Regrettably, many bishops appear to have little real regard for the views of the faithful. Read more

Vatican’s first ever auditor reports no charges against him

John Allen Jr. reports that In a new interview, Libero Milone, the lay Italian financial expert who was named the Vatican’s first-ever Auditor General in 2015 and who resigned under murky circumstances two years later, asserts that a Vatican criminal investigation against him has ended with no charges being filed.

Milone contends that he was forced to quit after finding irregularities.

Speaking to the Italian state TV network RAI, Milone said his lawyers were informed by the Vatican’s magistrate that the case has been archiviato, effectively meaning that it’s over.

So far the Vatican hasn’t issued any comment, which, in effect, amounts to a round-about confirmation, since if Milone’s claim that the case is closed were false, presumably a spokesman would want to correct the record.

Anthony Ruff on young Catholics

I find it endlessly fascinating to teach theology to undergraduates at the College of Saint Benedict and Saint John’s University. I observe two tendencies in recent years, and they’re going in opposite directions. First, there is great skepticism toward organized religion and religious authorities. Second, there is growing interest in and openness to questions of faith, spirituality, prayer, and meaning.

A recent survey of young Catholics in England suggests that there are interesting developments going in various direction there too. Greater Mass attendance (yes, you read that right), but less than orthodox views about God and widespread ignoring of the church’s moral teachings. Some of this overlaps with my observations on young people in the U.S.
I teach undergrad liturgy courses, and of course we talk about symbols – that they are polyvalent, that they both express and form, that they can hold common meanings uniting a community, and the like. As an exercise to help students think about the varied ways in which they read symbols, this past year I put up two images: an Eastern Orthodox clergyman and a megachurch preacher in jeans, on stage next to a lit-up cross.

Read more

Distinguished Vatican diplomat dies

La Croix reports that Cardinal Jean-Louis Tauran, one of the most brilliant papal diplomats of his generation and, most recently the Vatican’s leading official on relations with Muslims and other non-Christian faiths, has died at age 75.

Read more

New! THE 2018 MARY OF MAGDALA CELEBRATION RESOURCE IS READY!

Inspired by the global Women's Marches and aware that our religious institutions and the world are in dire need of an infusion of feminist energy and truth, our theme for 2018 is “Celebrating Feminism and Faith in Union.” Find everything you will need to celebrate the Feast of St. Mary of Magdala in your community or parish.

Download 2018 resource

New! URGE U.S. BISHOPS TO REFORM SEMINARY PROGRAMS

Recently the Association of U.S. Catholic Priests (AUSCP) sent a letter to Cardinal Joseph W. Tobin, C.SS.R. and the USCCB asking for a major overhaul of their programs for priestly formation. FutureChurch supports the AUSCP campaign and asks Catholics to contact Cardinal Tobin and the Committee to express their concerns.

Download resource

New! LISTENING TO WOMEN
Join the Conversation!

Pentecost is a time when we open our hearts and minds to the movement of God's Spirit.

Today, women in the Church are looking for opportunities to express the fullness of God’s presence in them as human beings created in the image and likeness of God. Through Listening to Women, we a) create safe spaces where women can talk about the celebrations and challenges they experience as women in the Catholic Church; then b) share those reflections with our Bishops to help create opportunities for greater understanding and inclusion in Church life.

Learn more

Please support this work as we celebrate the Spirit of Pentecost!

CATHOLIC WOMEN DEACONS RETREAT

Join us for our third retreat as Catholic women come together to discern and explore the call to the permanent diaconate!

September 7 - 9, 2018
Cleveland, Ohio

Learn more or Sign up

Sign the Open Letter to Pope Francis Urging More Effective Collaboration with Women

Catholic Women Speak and Voices of Faith invite Catholic women to sign an open letter to Pope Francis urging him to collaborate more effectively with women and to use language that expresses the pressing need for full equality for women.

Sign the letter
Catholic Women Preach expands!

We are excited to tell you about two new features we've just added to help you get the most out of Catholic Women Preach.

THE CWP PODCAST
Many of our regular viewers have been asking for and suggesting ways to listen to audio-only versions of the reflections on Catholic Women Preach. They want to benefit from the fine preaching, insights, and wisdom these women have to offer whether they're at home or on the go.

And so we're glad to announce that recent and all upcoming preaching will now be offered as a podcast. Best of all, when you subscribe you'll have the audio version waiting for you as soon as it is added.

Listen and subscribe on the most popular platforms:

Apple Podcasts Overcast Pocket Casts RadioPublic CastBox

SEARCH CWP
As our archive of preaching grows, many of those who work in religious education, adult formation, RCIA, high schools, campus ministry and other ministries have asked for a way they can search for preaching that touches on a particular theme or topic.

You may have already noticed the new search bar at the top of the page (or in the menu if you're using a mobile device). All you need to do is type in your search term and press enter to get the most relevant search results. You can search for a particular preacher, a particular feast day, a topic or issue, or a scripture (using the standard abbreviations).

THANK YOU
We really hope that these two enhancements help you get even more out of the faithfilled reflections of all the women who preach for us. And we thank you for your feedback, continued viewership, and support! In our efforts to continually enhance this ministry, we invite you to consider taking our survey and contributing financially.

Of course, be sure to connect with us on Facebook and Twitter and share the gift of Catholic women preaching with your friends and networks!

Over 147,000 views! PLEASE SUPPORT CATHOLIC WOMEN PREACH!

Please take the Catholic Women Preach survey and help us to make this exciting initiative even better!

Learn what you can do to save your parish community

New! International priests statistics!

U.S. Priest statistics

New! Emerging Models of Parish and Community Life 2017 - 2018 SERIES