

CHAPTER TEN

CONCLUSION

WOMEN AS CHURCH

INTRODUCTION

Goals of this study were practical, theoretical and political: to give voice to women who are voiceless within church structures, to encourage self-reflection and understanding of the situation, to seek to illumine social realities and human perceptions, and to delineate elements that allow women to construct their own reality.

The key research question guiding this study was 'How do women experience the structural church and desire change within the church?'. Typical experiences of women who participated in the study were love-pain tension and a we-they dichotomy. Love-pain can be understood through Hirschman's (1970) framework of loyalty-voice, or viewed from the perspective of 'victim' (Hoff, 1990). Identification of church as 'they' can be viewed as a form of oppression (Friere, 1974) and addressed through the framework of social construction theory (Morgan, 1997). These were explained in Chapter 3. Power and powerlessness were related themes.

Women figuring in this study felt powerless within the structures. They felt excluded and second-rate, ignored and invisible. They desired an inclusive and relational church of partnership and respect, based on conceptual changes to long-held views of ecclesiology, Christian anthropology and dualism to accommodate women's desired role and status. Respondents desired that laity, inclusive of women, be given and assume responsibility within the church.

Perceived factors that militated against change were structural and attitudinal in regard to 'they' and 'we'. These included entrenched clericalism, fear of losses

associated with change, apathy and the power of conditioning, and were perceived to derive from impoverished ecclesiology and faulty anthropology.

Arbuckle's (1993) model of change, explained in Chapter 3, suggests that restorationism is reaction to change and that present polarisation is evidence that change has occurred. Respondents noted ways in which grass roots change is happening and further change might happen.

Women's experience is 'real'; if it is 'realistic', it challenges the 'church' to change; if it is not realistic, it challenges the 'church' to address the perception. The collective insights of the women of this study affirm that voices of women merit to be heard. As one respondent wrote: *The church, i.e. the hierarchy of those mainly males who are in positions of power, either don't know or care why so many women are alienated from the institutional church and are seeking God and the spiritual life elsewhere. Surely this must be a matter of concern for those in power! (M268).*

In terms of implications of the study, ways can be suggested whereby women might empower themselves individually and collectively. There is also considerable scope for pastoral response, and clear need for education of laity and clergy. What respondents stated about young people suggested a way into the future.

In drawing together the threads of the study, this final chapter addresses ways in which the aims and goals of the study were met, and identifies implications arising for both women and church officials in the Australian Catholic Church. What follows is discussion of the key themes of the chapter: factors of age and education in the target population; the key theme of alienation typically experienced by women who participated in this study expressed in love-pain tension and we-they dichotomy, and the frameworks that illumine these; the nature of the changes desired by respondents, what constrains change, and how women might work for change. The chapter addresses also the understanding and implications of two questions derived from the findings: 'What does it mean to be Catholic?' and 'Why stay in the church?', and finishes by pointing to possible new directions for further research in the area.

OVERVIEW

This study drew on a limited cross-section of Catholic women, members of WATAC (NSW). The majority were aged 50+, were tertiary educated and had post-school religious or theological education. Although many were active church members to the extent that women can be involved, they experienced alienation within the church, as do other women (McManus, 1991; O'Connor, 1993; Winter, Lummis & Stokes, 1995). Like other women, many respondents found support to stay in the church through their membership of WATAC and other women's groups, and through involvement with issues of justice and action for change (Winter, Lummis & Stokes, 1995).

Respondents demonstrated loyalty-voice according to Hirschman's (1970) model whereby, in an institution such as family or church where the cost of exit is borne by the loyal member who exits, loyalty defers exit and gives rise to voice. Conversely, voice indicates loyalty. The voices of the women of this study should be heard as loyal within this model and framework.

Changes suggested by the women fit within a Vatican II model of church which draws on the authority of Scripture and the sacramental and hierarchical traditions of the church. Respondents challenged the exercise but not the structures of hierarchy and ordination. Suggestions pertaining to sacramental ministry were grounded in pastoral ministry and direct experience of liturgy and worship. Some voices were prophetic. Like the women auditors of Vatican II (McEnroy, 1995; Goldie, 1998) respondents were concerned for the status of laity and for women as laity, not as a separate category. Suggested changes were for the sake of 'church' and many were reflected in the interventions of Australian bishops during the November 1998 Synod of the Bishops of Oceania.

Perceived constraints were vehemently 'they' – persons and structures. Structural forces for inertia included ingrained authoritarianism and dependency, and the certainty of the church that attracts those who resist change. Attitudinal forces for inertia pertaining to 'we' included apathy, ignorance and guilt. Absence of leadership was noted.

QUESTIONS ARISING

(a) Why stay in the church?

Most respondents were active in a parish and 'church', which might be falsely assumed to denote 'satisfaction' with church. Yet the real pattern of their experience was pain, anger and frustration, giving rise to the question 'why stay?', and to the image of a dysfunctional family. The dilemma for many women was whether to stay in order to bring about change or to exit. Another dilemma was to decide to what extent their staying inhibited change by maintaining the institution. These dilemmas reflect Hirschman's (1970) exit option.

Reasons given for staying in the church mainly related to belief and culture – the 'inner' and not the 'outer' church. Respondents claimed the Catholic Church as 'my' church. They spoke of the church that they loved, and that they could not envisage themselves apart from the church. They stated that they stayed in the church for the sake of their children and to work for change. Those who work with women who are in abusive marriages would recognise the signs of 'victim' that are embedded in the words of many respondents. Feelings of negativity can be further alienating for the women concerned (Winter, Lunamis & Stokes, 1995).

It might be read from the data that respondents grasped at the inner nature of the church to buffer themselves from the outer reality; that they held on to hope of a new reality to buffer themselves against the present one; that they stayed because they feared to go. Like women who are victims, they felt responsible for their children, for the relationship and 'family unit'.

Conversely, inner growth is a significant element within the process of change (Greenleaf, 1977; Welch, 1990; Dorr, 1991; Palmer, 1991; Bridges, 1995; Chaleff, 1995). *The movement in lay people re social justice, feminist theology and a search for an authentic spirituality is a grass roots movement (R197)*. This is reflected in respondents' focus on faith elements within the church, on developing a sustaining spirituality and on the need for personal change in order for social change to happen. As one respondent noted: *I also have imbibed the paradigm I was born into and for change to happen I need to change myself (M103)*.

(b) What does it mean to be Catholic?

The ambivalent place of church in the lives of many women, the concept of 'cultural Catholic', and self-definition as Catholic with selective adherence to church teaching and discipline, present a loose grid-group (Douglas, 1982) model of church in conflict with the tight grid-group of a church of moral authority. Hamilton (1998, 18) draws on grid-group theory, explained in Chapter 3, in regard to recent attempts by 'Rome' to impose 'certainty'. His comments are apposite:

In the Western world, societies, including churches, are relatively loosely organised. The basis of allegiance to voluntary organisations is strong personal commitment. In such a context, the attempt to recreate legislatively a tightly structured society based on strong hierarchies is unlikely to be effective ... [E]ventually the capacity of the central authority to strengthen the belief system, symbols and patterns of life of the members is weakened by the very effort to do so. Popular apathy or resistance is usually met by further centralisation and by more direct intervention to control the beliefs and symbols of the community. ...

The experience of societies in which authorities protect the basis of identity by forbidding dissent by officials also counsels hesitation. For the result has often been the spread of disbelief, not the acceptance of beliefs and symbols. ... Cynicism reigns, as those who defend the prevailing ideology are assumed to do so for promotion or out of blind loyalty. The result is that an often-defensible case is lost by default. ... *Humanae Vitae* illustrates the danger of the Roman church's defending its theoretical right to strengthen the unity of the church in faith and in its life at the cost of its practical ability to do so.

The dilemma of the exit option (Hirschman, 1970) reflected in many respondents was whether staying in the church contributed to maintaining the status quo or whether leaving increased the influence of conservatism. Conversely, would they stay to hope and work for change or would they leave and allow the church to crumble for there to be new life?

CERTAINTY

‘Certainty’ was a word used by respondents to describe the clericalism that many experienced as ‘church’. That the Catholic Church is a theocracy ascribes authority and certainty to its hierarchical structures and to clerics who hold hierarchical roles. According to Zizola (1998b, 1353) this ‘certainty’ has increased due to ‘Roman critique of ethical relativism and religious individualism, together with a drive towards a reconstructed intellectual and doctrinal Catholic uniformity’. Respondents noted with concern that clericalism and its inherent ‘certainty’ would increase because of recent developments in some Australian seminaries. Some perceived that the Catholic Church in its present mode attracted those who wanted certainty and who were least likely to want change.

EXPERIENCE OF CHURCH AND THE AGE FACTOR

The age cohesion of the respondent group suggests that significance lies in the historical perspective from which these women viewed the church. Respondents were predominantly aged 50+, which placed them in the generation of women that experienced Vatican II changes in the Catholic Church, and that achieved equal opportunity in society and the workplace. They had cause to expect that the church could be different and that change could be achieved by grass-roots efforts. Their alienation stems in part from disappointment and disillusionment that so much in the present church denies and negates Vatican II.

These women grew up in a pre-Vatican II church with a ghetto mentality that supported a certainty and conviction of being ‘right’, a situation that makes it difficult now for this group to exit. In this scenario the cost of leaving is borne by the person who exits.

According to respondents, young women do not appear to have the same difficulty in regard to ‘exit’. Older respondents spoke of this group as disregarding church teaching and exercising personal responsibility in regard to birth control and abortion, and in reception of the Eucharist by those who are divorced and remarried. Several respondents noted that their adult children were active members of other Christian Churches, and three young interviewees spoke of ‘exploring’ other churches in their search for religion and spirituality that were satisfying. In contrast,

older respondents who were not active members of the church continued to call themselves Catholic, and were more likely to 'go it alone' than join another church.

The present papacy, since 1978 is the longest this century. Young people know this pope only in their adult lives. They experience the increasing conservatism of the church in the context of the increasing liberalisation of society. As one respondent commented, she would rather put her energies into social issues where she might have more hope of success.

Age is not the only factor. Gender also is an important variable. Several respondents commented that it is harder for men to be church in new ways than it is for women. Women have built networks and are able to network more readily than men. They are able more easily to express and to ritualise their life experiences. They share more readily life stories and reflection. While women feel that they are on the margins of the church, they perceive that men who might sympathise with feminist perspectives on many issues are even more on the margins and may need to be helped in ways that women have been able to initiate for themselves.

WOMEN MERIT TO BE HEARD AND NOT FEARED

The level of education and of theological education of respondents was high, as was their awareness of issues that related to women and church. While this made them a potentially formidable group within the female population of the Catholic Church, the findings of this study show that the male hierarchical church has little to fear if the attitudes of these women are typical of churchwomen in general. In fact, as the American study showed (Winter, Lumrais & Stokes, 1995), general membership of the Catholic Church is likely to be more conservative than members of a group like WATAC. Significantly, many changes that the WATAC women wanted were reflected in individual interventions of the November 1998 Synod of the Bishops of Oceania. These interventions and group resolutions suggest that Australian bishops are hearing the voices of women in submissions and presentations to the Bishops' Inquiry and elsewhere.

Respondents acknowledged that role authority in the Catholic Church is vested in hierarchical structures. However, they did not seek to change the essential character of these structures. They did not seek to do away with the role of pope, although they wished for a pope without the trappings of the Vatican. They did not seek to do

away with the role of bishop, although they wished that the collegial authority of bishops taught by Vatican II would become a reality and that bishops would exercise their role collaboratively. They did not seek to do away with ordination, although they wished that sacramental ministry would be shared by those who exercised pastoral roles, that ministry of the Word would be shared by laity who are trained and qualified, and that leadership in worship would be free of gender and celibacy requirements. They wanted sacramental ministry to be an extension of pastoral ministry.

Anger on behalf of women related to patriarchal structures and attitudes, non-inclusive language, having little expressed worth in church writings and homilies other than as wife and mother, being precluded by gender from ordination and therefore from the sanctifying-teaching-governing roles of the Catholic Church. Women felt that they were irrelevant in the eyes of the church and that they were not listened to. Women's voices have no history of being heard, and often only the feminist community defines excluding behaviour as deviant (Hoff, 1990, 52). Perceived irrelevance makes it difficult to include women in dialogue.

Frustration on behalf of laity, as reported by respondents, related to hierarchical and clerical structures and decision-making processes. Women and men who had experience in areas such as family and sexuality had no input into decisions that affected their lives. Laity contributed finance but had no effective say in expenditure. Catholics were 'obligated' to Sunday Mass but felt dependent on the parish priest as to whether liturgy was participative and homilies were inspiring. 'Church' was seen to be removed from everyday experience. This presents an enormous challenge for building an inclusive 'church in the world'.

Pain was expressed for young people, especially for young women, children and grandchildren, because 'church' was seen to lack relevance, to be obsessed with rules and laws, to be not interested in people, to be not interested in the social and ecological issues that consume many of the younger generation. Respondents were more concerned for young people as the future church than they were concerned for themselves as women or as lay.

While the media presents the church as having a voice on global issues, the felt lack of justice within the church itself renders void for many the voice of the church for justice in the world. This discrepancy between church practice and teaching,

experienced by many participants in this study as oppressive, was noted in an address to John Paul II on behalf of the bishops of New Zealand, 21 November 1998:

You have often given assurances that the faith cannot be imposed on anyone. But then, within the household of the faith we threaten with penalties those who have difficulties with teachings that the Church does itself not teach definitively ... And so we simply ask whether it is appropriate to burden further by the threat of penalties those Catholics who try in good faith to combine their loyalty to the Church with integrity of intellect and conscience (The Tablet, 28/11/98, p. 589).

It is interesting that, despite the pain and alienation experienced, the women studied retained a deep love and loyalty for the Catholic Church. As one respondent noted: *the perseverance that many people show; there's great courage in those people who stay with the church despite all the problems they face (M262)*. This study addresses issues relating to the structural church -- the institutional church that fails to meet the needs of its people. It does not address Christian beliefs -- the deep faith of the people - and these are not questioned within this study by participants.

CHURCH - THEY

A key finding of this study is the extent to which respondents identified 'church' with hierarchical and clerical structures and with members of the hierarchy and clergy. Although ten per cent of respondents saw 'church' as the People of God, and a greater proportion wanted changes in the Catholic Church that would give reality to this insight and teaching of Vatican II, the consistent manner in which they identified 'church' with hierarchy implied that they had internalised the powerlessness that they expressed, and had accepted a subservience that they criticised.

Understanding of the consistent identification of 'church' with 'they' can be aided through the framework of social construction theory explained in Chapter 3. Women have been and are denoted as inferior in the constructs of language, history, class, culture and gender in the Catholic Church. Respondents commented frequently on exclusive language, less frequently on being written out of history although several made reference to leadership by women in the early church and to exclusion of

women in the lectionary. Frequent criticism was aimed at clericalism and 'class' exclusion of lay persons, and on gender exclusion from ordination.

Findings point clearly to the fact that the women studied feel oppressed within the church. Naming and being conscious of this oppression is, in Friere's (1974) terms, a step to liberation. These women's experience has led them to view the Catholic Church as a power construct and to view themselves as having little or no control over forces that shape the church. They reflected a strong sense of the felt powerlessness that they experience within church structures. Few of the women suggested a way forward. They wanted change but did not know how to achieve changes in their present circumstances of disempowerment. They appeared to assume that, because those with vested authority block change, change must come 'from above'. Some recognised and acknowledged that dependency, apathy, ignorance and guilt are strong forces for inertia, and that fear of change exists among the laity as among the clergy.

VICTIMS OF POWER?

The concept of power leads to the metaphor of 'victim'. As one respondent stated: *it's something women do well – fall into the victim role; we don't have to be victims of the church (M68, 11/10/96)*. Respondents focused on inert structures or collectively on 'hierarchy' and 'clergy' in their descriptions of how they experienced church and constraints to change. The metaphor of 'victim' might help to explain their propensity to 'excuse' individual church persons.

Many respondents were clearly alienated by the power base of church structures. Typical of their love-pain tension was the comment by one woman that it was tearing her apart.

The following insights from a study by Hoff (1990, 40ff, 61ff) on 'battered women as survivors' can be read in the context of 'church-they': 'It is apparent that they loved [the church], tended to excuse the negative behaviour, and acted on their commitment to make the [situation] work'. 'Women's forgiving and nurturing behaviour ... [meant that the women] without exception acknowledged positive qualities ... forgave ... excused ... kept hoping for change. They focused on making the [situation] work in spite of enormous obstacles'. 'Decision to stay and 'work' on improving the relationship follows logically'.

Hoff (1990, 52, 78, 61) notes what is needed to escape from the 'victim' role and mentality: 'Central to women's emancipation is their awareness of widespread oppression, and the necessity of perceiving themselves as autonomous beings possessing capabilities and dignity equal to men'. 'If a woman does not perceive her trouble as social in origin rather than personal, she is unlikely to mobilise social resources on her behalf or attack 'outside' sources of her distress'. 'Social problems demand social solutions by collectives of individuals united in the political pursuit of social change'.

As an analogy, the above does not account for the dimension of faith of women who stay in the church for the sake of the Gospel. The analogy merely provides an alternative view to Hirschman's (1970) premise of loyalty as response to 'why stay?'. It is possible that the concept of loyalty masks oppression that can be named. Each lens provides its own coherence and understanding.

From this study it is clear that the thought patterns evident in suggested changes were strongly conditioned by church traditions, beliefs and practices. Within Hirschman's (1970) framework, this might reflect loyal behaviour or it might reflect loyalist conforming behaviour. Within Hoff's (1990) and Friere's (1974) frameworks of 'victim' and 'oppressed', conditioning is a form of oppression. Raising issues and applying to the origin and evolution of church practices Fiorenza's (1983) hermeneutic of suspicion, explained in Chapter 3, makes it possible to image a new church that respondents desired.

CHURCH - WE

The issue of inclusive language illustrates how women experienced subjectively the 'objective' world from which they felt excluded; how language impacted negatively on their reality, but also how language has transformative potential. The momentum towards inclusive language has created in many persons a new mode of consciousness and understanding, and has been a source of individual and social change. Awareness that consistent use of male-only references in the language of liturgy and church documents excludes women has enhanced awareness of other exclusions both symbolic and real. The most fundamental awareness of exclusion has been in relation to using male-only images of God. Respondents were concerned that God should be imaged and proclaimed also in female terms so women can hear

themselves proclaimed to be in ages of God; that women's experience be spoken of in God-terms, for which Scriptural images abound.

Respondents described ways in which they attempted to change liturgical language that excluded women. That change is difficult was evidenced by the frustration expressed by many respondents that 'official church' does not perceive that language which excludes is a problem.

'Church-they' has become for women a domain of meaning that seems more real and concrete than it actually is. As with inclusive language, it is possible to increase individual and collective consciousness of how realities are constructed, and to tap individual and collective imagination as a source of change.

One respondent was cited in Chapter 5 as consciously avoiding the use of 'church' as noun and of the insights that this gave. Language can be effective in changing perception, through avoiding synonymous use of the word 'church' and 'they' meaning members of the hierarchy and clergy, substituting, for example, 'church authority', 'bishops', or the name of an individual. Such language use would contribute towards women and men internalising that they are church and then acting out this internalisation.

Bishop Robinson of Sydney was cited in Chapter 2 as suggesting that the term 'laity' be replaced with 'Catholic' or 'Christian' except where it referred explicitly to those who were not ordained. If conscious use of politically correct language can change social awareness then it can also change church awareness. As the issue of inclusive language has demonstrated, how words are used can have an unfolding transformative potential.

The identification of 'church' with members of hierarchy and clergy was especially evident in relation to issues of social justice. Respondents condemned the perceived silence of 'church' about social issues, even though John Paul II has written on social principles, the ACBC promulgates an annual social justice statement, and individual bishops and Catholic groups are cited in the media on justice issues.

Individual respondents made reference to 'the Vinnies' – members of the Society of St. Vincent de Paul – as 'the face of the church'; to the Catholic Church's 'impossible challenge to love and serve'; to the witness by Catholics to social justice

that led one respondent to become a member of the church; to former students of Catholic schools who are to the fore in speaking and acting on social issues. And yet, in the stated view of respondents, the 'church' does not speak or act on social issues!

This perception demonstrated the tension and hypocrisy that are seen to exist between the public voice of the Catholic Church on justice issues in the social arena and the perceived lack of justice towards women in its internal forum. The danger of church hypocrisy was addressed by the 1971 Synod of Bishops:

While the church is bound to give witness to justice it recognises that anyone who ventures to speak to people about justice must first be just in their eyes. Therefore we must undertake an examination of the modes of action and of the possessions and life-style found within the church itself (No. 40, cited by Dorr, 1992, 60).

John Heaps (1998, 5), retired Australian bishop, reiterated this point: '[The Church] will speak with an authentic and more audible voice in calling others to respond to the 'logic of love' if this is truly its own logic.

Only when respondents say the words 'we are church', when this conviction takes root and when baptised members accept individual and personal responsibility to become a community of believers who live Gospel values, will the Catholic Church begin to change. Language is a vehicle for social construction (Morgan, 1997), and whether church is imaged as 'they' or 'we' has the potential to break into a new mode of consciousness and understanding, and to be a fundamental source of individual and social change.

Application of the hermeneutic of suspicion (Fiorenza, 1983) can help to objectify church-they, the analogy of victim, the paradigm of power and powerlessness, the concept of loyalty and oppression. 'Reification' can be avoided. This means treating 'clericalism', 'sexism' and 'patriarchy' as 'things' instead of demonstrating the connection between male-dominated institutions and the subjective understanding and behaviour of individual men (Hoff, 1990, 49). As Freire (1974, 37) noted: the oppressed must confront critically and objectify reality.

IMPLICATIONS FOR CHANGE

The findings of this study make evident that respondents' conceptualisation of 'church' in changes that they wanted was within the framework and parameters of Scriptures and the early church, of Vatican II, of a sacramental church, of long-held traditions and structures.

Respondents were not alone in wanting certain changes, as was evidenced by media reports on individual stances taken by Australian bishops during the 1998 Oceania Synod (1998). Dorr (1991, 54f) comments that in recent years John Paul II has paid attention to the issue of justice for women, and maintained in his 1988 document on the dignity of women that there is true equality between women and men. However, his stance against the ordination of women has overshadowed this teaching.

While a change of attitude on the part of Church authorities is a good start, it clearly is not enough. There must also be structures and procedures that ensure participative decision-making, so that the church becomes a model and a sign of hope for our world (Dorr, 1991, 76).

Significant changes in the history of the Catholic Church have started with lay or grass roots movements. Current such movements in Australia are Basic Christian Communities and Home Church.

It was rare that reform began with popes, but Vatican II was an exception that exists in the lived memory of most respondents. Accordingly, it is easy to conceptualise change as coming from the top, and not to appreciate that change can happen when those 'on the ground' make it happen.

Women managing parishes and in pastoral and chaplaincy roles are changing the face of ministry and expectations of congregations. Although it is a dismissal of laity, and especially of women, that they do not have official voice, they have freedom to explore issues. While several respondents were critical that Rome controls discussion, another respondent stated the corollary: *by saying the church has to let us discuss, we're actually giving them the power (M68, 11/10/96)*. Lay conversionist and grass roots movements, incremental change from the bottom-up, are potential forces for change. The problem is less that control is exercised by Rome, than that members are conservative and apathetic or are frustrated and direct

their energies elsewhere. The forces for inertia, and especially ingrained attitudes of dependence within the church, may be greater enemies of change than are hierarchical structures.

One implication of this study is that language offers a way into attitudinal change. It is argued here that as long as 'church' is perceived as 'they', then 'we' wait for permission from above and do not take responsibility for the church. If 'church' is 'we', then *power is the ability to influence our own situation and the future (M62)*.

Part of social construction of reality, part of the struggle against oppression, must be to acknowledge and to name what is positive. For example, a level of cynicism was expressed by respondents that the Bishops Inquiry, launched in 1996, would achieve nothing, that bishops were not interested in listening and were not able to hear. Equally, however, their undertaking the Inquiry can be seen as their commitment to dialogue and to responding to these issues.

An issue for respondents was not the right of pope and bishops to make pronouncements on matters of faith and morals, but how conclusions are reached, how teaching is promulgated, how dissent is handled, how cultural differences are accommodated, and how pastoral considerations are met. Respondents were aware that hope is needed. They have imaged their ideal church and have described present reality. A few have suggested small steps to move from present reality to the ideal.

Another implication arising from this study is the clear need for an educated laity, especially a laity that is trained in leadership, and for a clergy that is educated or re-educated into ways of being a Vatican II church for the 21st century. A related implication is that, if education is accepted as a priority, financial and other resources must be made available at a time when shrinking resources mean a shrinking source of recurrent finance. There are financial implications if personnel on stipends continue to be replaced by those who are salaried, and if priests are married and have families to support. Several respondents suggested that some ordained ministry be part-time and/or temporary, that ministry be unpaid service to the community, and that those in ministry support themselves financially from other sources. It is interesting that this model of church is lived now in a prophetic way by women who minister on the fringes without payment.

Sungaila (1978) wrote that understanding the historical situation contributes to transparency of a problem, de-mystifying practices, de-mythologising traditions, de-sanctifying symbols and language. As was detailed in Chapter 2, papal and curial power as they are presently exercised are a very recent phenomenon in the Catholic Church; inclusion of *sensus fidelium* and 'reception' in the magisterium has a long-standing tradition; collegiality of bishops, church as People of God, the call to mission of all baptised persons, have the authority of theology and conciliar teaching that are lacking to Curial power. A theologically educated laity can challenge social construction, as was demonstrated by respondents.

Arbuckle (1993) demonstrated that present polarisation in the church is evidence of change. Sungaila (1990) demonstrated that fluctuations in organisations are resisted by the self-renewing principle but that adaptation occurs through the self-organising principle when fluctuations cannot be contained. Her model of the butterfly effect of change and the self-reinforcement of fluctuations and Arbuckle's (1993) stage of self-help within change process both affirm the potential for grass roots change, for laity to see they can make a difference. These ideas fit well with expressions from the women in this study such as: *the groundswell of hope arising from those who are brave enough to question the established structures and hierarchies (M99)*.

Morgan (1997, 275) comments on the process of change from the perspective of social construction theory:

I believe that change, though often difficult, begins with individuals; that, if people want to change their world, they have to start with themselves; and that individual change becomes social change when a critical mass of people begin to push in the same direction.

As respondents noted, there is need to be aware of the need to change, a willingness to work for change and to undertake the learning that will bring about change in oneself. In other words, the individual needs to change and to be what she or he would like the church to be. Respondents noted that change was a death-life process similar to Arbuckle's (1993) model that depicts polarisation as a necessary part of change.

Silver (u.d., 29) notes that all behavioural changes take the risk of social disapproval; the perceived risks are often greater than the actual risks; and that

leadership implies risk-oriented behaviour and those who do not take risks by initiating change do not and should not attain leadership positions.

LEADERSHIP

The women in this study stated the need for leadership and for leadership training of laity. Many structural changes desired by respondents reflect 'ways women lead': empowerment through having voice, focus on vision, the 'web of inclusion', structures of mutuality with open communication and availability of information, facilitation and role modelling, attention to process and how an action will affect people (Dayao, 1995, 15).

In this context Dorr (1991, 64, 72) notes that the power of the women's movement for social change comes from the nourishment and energy that women give to each other through rituals, through sharing and through the building of support networks of solidarity. It is their development of a spirituality that gives them the energy to work for change. Women need to create communities and networks where they help each other to grow in personal integrity and transparency, in order to tackle the issues of justice in church and society and begin to develop an adequate spirituality of justice. WATAC is one such community and network.

Palmer (1991, 194ff) comments similarly that women must listen to one another and model creative partnerships, with access to spirituality and liturgy to sustain their struggle to be signs of God's Reign in the world. This feminist spirituality of justice seeks to reconstruct theological, Scriptural and historical sources and broaden images of God, and has an egalitarian view of the human person and a systemic understanding of sin. Like the women in the American study (Winter, Lummis & Stokes, 1995), many respondents in this study found that this spirituality enabled them to remain in a church that they experienced as sterile and alienating. Other writers affirm that women should have confidence in the effectiveness of partial action (Welch, 1990; Trice & Beyer, 1993), that they are correct to cultivate inner growth (Greenleaf, 1977; Welch, 1990; Bridges, 1995; Chaleff, 1995) and to develop supportive networks (Welch, 1990; O'Sullivan, 1997).

The above suggest a guide for women leaders within a framework suggested by Noddings (1990, 393, 416) - an earlier generation of feminism sought equality with men; a new generation calls for appreciative reflection on the qualities traditionally

associated with women, and transformation, not assimilation, for the welfare of women and men alike.

Leaders empower others. McGrath (1992, 65) notes that self-confidence is a characteristic of women leaders and that the best way to stop being a victim is to stop acting like one. Shakeshaft (1987, 83ff) notes the corollary: that lack of self-confidence might be more accurately seen as a consequence of a sex-structured society that generates a belief in females that they lack ability; that what are perceived as internal barriers can be seen as an outgrowth of a social context in which white males hold power and privilege over all other groups.

FINAL DISCUSSION

The we-they dichotomy and the identification of 'church' as 'they' was, in the researcher's judgement, the single most important finding of this study. Relatively frequent statements that 'we are church', church is 'people' and 'People of God', were negated by the majority of statements about church that implied a conditioned thinking about church as 'they' meaning hierarchy and clergy. To confront critically this identification, to objectify and name it while acting upon it, is authentic praxis that has the potential to resolve the 'oppressor-oppressed' contradiction (Friere, 1974, 37). Language, as a vehicle for social construction (Morgan, 1991), has the potential to address this contradiction, especially as constraints to change were seen overwhelmingly to be in the domain of 'they'. Shakeshaft's (1987) perception is apposite: that what are perceived as internal barriers such as the apathy of 'we' may be in reality the consequence of external barriers or 'they' factors.

One respondent commented that there is need for *conversion for those in power and for all the rest of us who fail to exercise the power for relational change that we possess (R251)*. To counter the we-they dichotomy requires of 'we' and 'they' that *reconciliation become a primary focus for a church in need of healing (M253)*.

Love-pain tension is a reality for many women who are active in church membership. In Hirschman's (1970) framework, these women remain and exercise voice in loyalty, similar to Arbuckle's (1993) urging exercise of dissent. In Hoff's (1990) framework of 'victim', these women may internalise pain and blame, and not recognise this tension as social reality.

This study gives voice to women so that they could hear themselves and other women, and so that others too may hear what they have to say. They identified their anger, frustration, powerlessness and sense of alienation. They also expressed the strength they found in supportive networks, and their willingness to work towards attitudinal and structural change.

Thought patterns evident in suggested changes were strongly conditioned by church traditions, beliefs and practices. Application of Fiorenza's (1983) hermeneutic of suspicion and Sungaila's (1978) deconstruction would contribute to identifying whether this is a factor of loyalty or loyalist conforming behaviour (Hirschman, 1970), whether it reflects fundamental Christian beliefs or conditioned thinking about ways in which beliefs are presented.

Arbuckle's (1993) and Sungaila's (1990) models of change stress that polarisation is a fact of change, that restorationism and the self-renewing dynamic are reaction to change that has occurred and an indication of continuing change. This has implications for how the present restorationist forces within the church are viewed. Both the above writers recognise the potential of grass roots movements to bring about change. Sungaila's (1990) model is built on the chaos theory of science that postulates the power of the butterfly effect emanating from a single source. Arbuckle (1993) and Trice and Beyer (1993) note also that awareness of dissatisfaction is apparent when conditions make change possible.

In his 'Letter to Women' (1995), John Paul II apologised 'if' objective blame belongs to members of the church for cultural thinking through the centuries that have shaped ways of thinking and acting in regard to women. He affirmed the Gospel message that sets women free from every kind of oppression. Apology implies recognition, acknowledgment, regret and intention to rectify. Several respondents stated that they would like 'official church' to apologise. The implications of such an apology are that members of the hierarchy and clergy would acknowledge women's pain and that voices of women for change are predominantly voices of love and loyalty. They would acknowledge, as those who hold church positions of authority and power, that they are oppressors by maintaining structures of oppression. They would address the issue that what is 'man'-made can be re-made.

Hirschman (1970) notes that members are unlikely to remain loyal without expectation of improvement. Women in this study have demonstrated that knowledge of church teaching does not equate with compliance, especially among young people. They note reasons for leaving the church such as: lack of interest and hopelessness; lack of respect for clergy; searching for something deeper; giving their energy to something more like-giving. There are obvious implications in the comment of one respondent that nothing is learned from those who leave (cf Hirschman, 1970), and of another respondent that members of the hierarchy and clergy do not appear to care. To use the metaphors of respondents, the 'new church on the fringes' is of central importance in keeping alive the 'flickering flame'.

The scope for pastoral response to the pain experienced by women, and especially the alienation felt by women in various categories within the church, noted especially in Chapters 5 and 6, is clearly evident. The experience of women who participated in this study is 'real' for them. If it is objectively 'realistic' there is need for changes that they desire. If it is not, there is need to change their perceptions. Silver suggests (1981, 7) that it is incumbent on authorities to read the major pieces of literature associated with the Women's Movements, take the initiative in changing patterns of relationships, offering encouragement to women, and offer professional development programs to all. This would address the desire of respondents for education and re-education of clergy in women's issues.

POSSIBLE DIRECTIONS FOR FUTURE RESEARCH

This study was limited to a specific target group. The Bishops' Inquiry was wider in scope. Its findings, when they are made public, may pre-empt need for particular research.

The majority of respondents in this study who were aged 50+ noted the absence from church of young people and especially young women. Thus one area that future researchers would do well to explore is perceptions of church that are held by young people (identified by participants in this study as under 40). While submissions and presentations to the Inquiry may reflect voices from this group, the Inquiry did not identify an age factor, and the Church Life Survey represented only church attendees. WATAC members included women who have 'left the church' but did not have a sufficient number of young members who responded to the survey questionnaire for this study to reflect a young voice.

A comparison of the process and findings of the Inquiry and of this study would also be valuable. Common factors were the concurrent timing of submissions to the Inquiry and responses to the survey, and the opportunity to suggest changes. There are differences between a study of women and a women's study, between the nature of the questions asked, and differences in the scale of the research undertaken.

Research into the historical development of reactions by women to the question of ordination of women, within the framework of Friere's (1974, 30ff) pedagogy of the oppressed, is likely to demonstrate the movement of women towards liberation from the initial stage of aspiring to identification to the stage of transforming action to create a new situation.

The above areas of research would carry forward the aim of this study to give voice to women's experience and to further changes that women would like. Whether there would be value to research differences in perspective between women who are married, single or members of a religious congregation would depend on the focus and direction of areas to be pursued. The last mentioned group is the best theologically educated. While differences in the present study tended to reflect this fact, these were not analysed. The study did not intend or allow quantitatively measured 'representative' views and did not lend itself to comparison and contrast with Catholic men or with women from other Christian denominations. The significant disproportion in the number of respondents who were in the older age group meant that an age comparison could not be pursued. The potential exists for quantitative and comparative research.

Research might image '*her-story*' for the Catholic Church of the 21st century, or go beyond 'women' to 'laity' in researching possibilities for the future church. Alternatively, potential exists for feminist research into the disjunction between church culture and societal culture today, especially in women's issues that belie the promise and potential of Vatican II in the 1960s.

Respondents in this study made minimal reference to a contribution to 'church' by religious congregations. Interviewees who initiated comment on religious congregations and Catholic schools indicated contrary attitudes. Given the amount of resources of the Catholic Church that have gone into the Catholic school system,

and the fact that many religious congregations were founded or established in Australia to build and maintain it, ambivalence about both merits inquiry.

Stages 3, 4 and 5 of Arbuckle's (1993) six-stage model overlap in the present – political reversal, chaos and self-help restorationist and conversionist movements. The church is presently at an in-between time. Women's voices are raised, their desired changes are made known, their pain and its perceived causes are acknowledged, and their insights call for a new church inclusive of their experience.

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APPENDIX ONE

**BIOGRAPHICAL DATA OF
WATAC (NSW) RESPONDENTS
TO SURVEY QUESTIONNAIRE**

Questionnaire Part 1. Biographical Data*Female / Male**Anglican / Catholic / Uniting Church / Other**Lay Single / Married / Member of Religious Congregation / Ordained**Age <25 / 25-35 / 36-49 / 50-65 / >65**Number of children Pre-school / Primary / Secondary / Post-secondary**Highest level of education Secondary / Tertiary**Please indicate if you have had opportunity for post-school religious or theological education Yes / No**Current church involvement Unpaid / Paid Please specify activity*Key*No. Underlined: Respondent interviewed**# : Part 1 Biographical Data only**~: Blank Return**Date: date on which response was received**22/8/96*

1 Female * Catholic * Religious * 50-65 * Tertiary * yes – theological education * Adult Faith Formation.

2 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid - donations for courses * Courses in Feminist Theology, Scripture and Spirituality.

3 Female * Catholic * Single * 36-49 * no children * Tertiary * unpaid * Parish Music Ministry * paid * Diocesan Youth Ministry part-time, Diocesan Activity Coordinator part-time.

23/8/96

4 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid * Parish Pastoral Team,

5 Female * Catholic * Religious * 50-65 * yes - theological education * unpaid * Pastoral Visitation.

6 Female * Catholic * Married * 50-65 * children 4 post-secondary * Tertiary * yes - theological education * unpaid * Postgraduate Theology.

7 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * Parish Administrator.

- 8 Female * Catholic * Married * 36-49 * children 3 secondary, 3 post-secondary * Tertiary * no theological education * unpaid * Prayer Group Leader, Diocesan Service Committees, Minister of the Eucharist, Lector, Welcome at Mass, RCIA.
- 9 Female * Catholic * Religious * 50-55 * Tertiary * yes - theological education * unpaid.
- 10 ~
- 11 Female * Catholic * Religious * 36-49 * Tertiary * yes - theological education * paid - stipend * Congregation Leadership Team.
- 12 # Female * Married * 50-65 * children 3 post-secondary * Secondary * no theological education.
- 13 Female * Catholic * Single * 50-65 * Secondary * yes - theological education - informal * paid * Director of Lay Organisation.
- 14 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * Congregation Archivist.
- 15 Female * Catholic * Religious * >65 * Tertiary * yes - theological education * unpaid * Minister of the Eucharist.
- 16 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid * Teacher.
- 17 Female * Catholic - convert * Married * 50-65 * children 1 secondary, 4 post-secondary * tertiary * yes - theological education * paid * Pastoral Care Co-ordinator in Catholic Secondary School.
- 18 Male * Catholic * Single / Religious on excommunication * 36-49 * Tertiary * yes - theological education * paid * Religious Education Co-ordinator in Catholic Secondary School.
- 19 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * until recently gave lectures, talks, work-shops, retreats, wrote articles - Environment and Creation Spirituality - no 'official' recognition/support/response by larger Church.
- 20 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid * 'Chaplain' in Catholic Secondary School (0.6), Retreat Team and Spiritual Director with adults.
- 21 Female * Catholic * Married * 50-55 * children 6 post-secondary * Tertiary * yes - theological education.
- 26/8/96
- 22 # Male * Catholic * Religious / Ordained * >65 * Tertiary * yes - theological education * Secondary Education, Adult Faith Development.

- 23** Female * lapsed Anglican / Catholic sympathiser * Single * 36-49 * no children * Tertiary * yes - theological education * no involvement with formal Church. Women-Church.
- 24** Female * Catholic * Married * 36-49 * children 1 primary, 3 post-secondary * Tertiary - 3rd year part-time * theological education - seminars, conferences, short courses, reading * unpaid * Minister of the Eucharist, just resigned from Liturgy Committee.
- 25** Female * Catholic * Single * 36-49 * Tertiary * yes - theological education * completing B.Theol.
- 26** Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid * Chaplain in Catholic Psychiatric Hospital.
- 27** Female * Catholic * Married * >65 * children 6 post-secondary * Tertiary * yes - theological education * no current church involvement.
- 28** Female * Catholic * Single * 50-65 * no children * some Tertiary * yes - theological education * no current church involvement.
- 29** # Female * Catholic * Married / former Religious * 36-49 * children 1 secondary, 2 post-secondary * Tertiary * yes - theological education * paid * Justice and Peace Education - Adult / Secondary / Primary.
- 30** Female * Catholic * Religious * Tertiary * yes - theological education * paid * Adult Education, Congregation Leadership Team .
- 31** Female * Catholic * Divorced * 36-49 * children 1 primary, 1 secondary * Tertiary * yes - theological education * unpaid * Parish Family Group, Teacher.
- 32** Female * Catholic * Married * 79 * Secondary * no theological education * current church involvement - taking a sabbatical.
- 33** Female * Catholic * Religious * 36-49 * Tertiary * yes - theological education * work with Christian Community Groups in Social Justice.
- 34** Female * Catholic * Single * 36-49 * child deceased 7 years * Tertiary * no theological education * unpaid
- 35** Female * Catholic - raised Anglican * Single * 36-49 * no children * Tertiary * no theological education * paid * casual work in Church office * attend Mass regularly, investigating RCIA and Alpha .
- 36** Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * stipend * Regional Consultant (Primary).
- 37** Female * Catholic * Married * 36-49 * children 3 secondary, 2 post-secondary * Tertiary * current PhD involves some theological study * unpaid * Liturgy, Social, Cleaner, Diocesan and State P&F.

38 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * Area Health Service.

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40 Female * Catholic * Religious * 50-65 * tertiary * yes - theological education * paid * Parish Pastoral Associate.

41 Female * Catholic * Single * 50-65 * Tertiary * yes - theological education * unpaid * Minister of the Eucharist, Lector.

42 Female * Catholic * Single * >65 * Tertiary * no theological education - exposure to theology / Church politics from the 'Movement' * unpaid * Minister of the Eucharist, Contemplative Prayer Group.

43 Female * Catholic * Single * 50-65 * children 3 adult * Tertiary * yes - theological education * unpaid * Parish Pastoral Council Secretary. Pastoral ministry with others inside and outside parish through loving people; forming deep and welcoming friendships; speaking of spiritual matters as appropriate; endeavouring to assist people in their needs.

44 Female * Catholic * Married * 50-65 * children 4 post-secondary * Tertiary - mature age * no theological education * unpaid * Co-ordinator of Carers Support Group, Minister of the Eucharist, Parish Prayer Group.

45 Female * Catholic * Single * 50-65 * Tertiary * yes - theological education * paid * Adult Education.

46 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * Catholic Women's League - opted out of most activities in the institutional Church!

47 Female * Catholic * Religious * >65 * Tertiary * yes - theological education * member of two parishes - Rome and nearby 'alternative type'. Semi-retired - writing history and profiles of women religious.

48 Female * Catholic and Uniting Church * Single * Tertiary * yes - theological education * unpaid * regular participant in Catholic parish, Elder in Uniting Church parish.

49 Female * Catholic * Married * 36-49 * children 2 secondary, 1 post-secondary * Tertiary * yes - theological education * ? 'current church involvement'.

50 Female * Catholic * Married * 36-49 * children 3 post-secondary * Tertiary * no theological education * unpaid * Family Group Leader.

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52 Female * Catholic * Married * 50-65 * children 10 post-secondary * Tertiary * no theological education - short Adult Education courses * unpaid * Minister of the

Eucharist, Lector, Parish Council * paid * Secretary of Catholic Service Organisation.

53 Female * Catholic * Married / Widowed * 50-65 * children 3 adult - 2 married * Tertiary * yes - theological education - Grad. Cert. R.E. * unpaid * Lector.

54 Female * Catholic * Married * 36-49 * child 1 pre-school * Tertiary * yes - theological education * N/A 'current church involvement'.

55 Female * Catholic * Married * 50-65 * children 5 post-secondary * Tertiary * yes - theological education * unpaid * Governing Body of Catholic Organisation, Advisory Board of Centacare, WATAC, Co-ordinator of 'Home Church' Group.

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58 Female * Catholic * Married * 36-49 * children 3 post-secondary * Tertiary * yes - theological education * I attend Mass if and where I can but work permanently on weekends so do not involve myself in parish.

59 Female * Catholic * Single * 50-65 * 3 children post-secondary * Tertiary * yes - theological education * unpaid * attend Mass, have offered other involvement but have not been acceptable.

60 Female * Catholic * Single * 50-65 * 1 child post-secondary (20 years old) * Secondary - current B.A. * no theological education * no current church involvement.

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62 Female * Catholic * Married * 50-65 * Tertiary * yes - theological education * unpaid * lead services, preach in churches usually not Catholic, teach/give talks.

63 Female * Catholic * Married * 36-49 * no children * Tertiary * yes - informal theological education * Participation in Mass and Choir.

64 # Female * Catholic * Religious * >65 * Secondary * yes - theological education * unpaid * House of Sacred Space.

65 Female * Catholic * Divorced * 36-49 * children 2 post-secondary * Tertiary * yes - theological education * unpaid * Parish Co-ordinator of Adult Education.

66 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * no specific Church involvement - teach English in Catholic School but no involvement or opportunity for input into 'Church'.

27/8/96

67 Female * Catholic * Lay Single * 50-65 * no children * tertiary * yes - theological education.

68 Female * Catholic * Married * 36-49 * children 2 secondary * Tertiary - post-grad * yes - theological education * unpaid * Sunday Worshipper, Feminist Group.

- 69** Female * Catholic * Married * 36-49 * children 1 primary, 1 secondary * Tertiary * yes - theological education * unpaid * Preparation of Sunday Liturgy, Sacramental Program, Catechist.
- 70** Female * Catholic Married * 36-49 * children 1 pre-school, 1 primary * Tertiary * yes - theological education * unpaid * parish involvement very small - Sacramental Program, Committee Work * paid * Primary Teacher, Administration of small Ecumenical Organisation.
- 71** Female * Catholic * Married / Widowed * >65 * Secondary * yes - theological education * unpaid * Cluster Co-ordinator of Area Catechists, Scripture Discussion Facilitator, RCIA.
- 72** Female * Catholic * Married * 50-65 * children post-secondary 3/4 - 3 children born to me, State ward raised from 2 years 8 months is still part of family * Tertiary * yes - theological education - Catechist Training, Aquinas Bible Study Course * unpaid * Marriage Encounter, Family Group, Kuri-ngai Partners, WATAC.
- 73** Female * Catholic * Married * 50-65 * children 4 post-secondary * Tertiary * no theological education * paid * Secretarial/Public Relations in Catholic Service Organisation.
- 74** Female * Catholic * Single * 50-65 * Secondary * no theological education * unpaid * Minister of the Eucharist, Lector.
- 75** Female * Catholic * Religious * 50-65 * Tertiary - M.Phil. * yes - theological education * paid - stipend by Congregation * Feminist Liberation Theologies/Spiritualities Educator/Learner.
- 76** Male * Catholic * Religious / Ordained * 50-65 * Tertiary * yes - theological education * Mission Priest - salary to Congregation.
- 77** Female * Catholic * Married * 36-49 * children 2 secondary, 1 post-secondary * Secondary * unpaid.
- 78** Female * Catholic * Single * 36-49 * children 1 pre-school, 2 primary * Tertiary * yes - theological education * unpaid * Catechist, Chair of Pastoral Council, Lector, Liturgy of the Word Leader, Minister of the Eucharist, Hospitality.
- 79** Female * Catholic * Married * 36-49 * children 1 primary, 1 secondary * Tertiary * yes - theological education * paid * Teacher.
- 80** Female * Catholic * Married * 36-49 * no children * Tertiary * yes - theological education * under-paid * employed by Church Agency.
- 81** Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid * Parish Pastoral Association.
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28/8/96

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84 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid * Lecturer in Australian Catholic University.

85 Female * Catholic * Married * 50-65 * no children * Secondary * very little theological education * unpaid * in previous parish helped compile (and typed) parish bulletin, Minister of the Eucharist, helped with Liturgy etc. Now 25 km from town which makes it difficult to help.

86 Female * Catholic * Religious * 36-49 * Tertiary * yes - theological education * Co-ordinator of community caring for women who suffer severe mental illness - stipend from monies for caring for the women.

87 Female * Catholic * Married * 50-65 * children 1 secondary, 5 post-secondary * Tertiary * yes - theological education * unpaid * Minister of the Eucharist, Lector.

88 Female * Catholic * Married * 50-65 * children 1 secondary, 1 post-secondary * Tertiary * yes - theological education * no current church involvement - was paid Teacher of Religion (Catholic) in Government Schools and now no longer even practise!

89 Female * Catholic * Married * 36-49 * children 1 secondary, 2 post-secondary * Tertiary * yes - theological education * unpaid.

90 Female * Catholic * Married * >65 * children 4 post-secondary * Tertiary * yes - theological education * unpaid * Catechist.

91 Female * Catholic * Religious * 50-65 * Tertiary - Ph.D. * yes - theological education * unpaid * Catholic Sister, Parish work at Presbytery, Parish Committees, conduct Communion Services, Lector, Parish Visitation, Women's and Justice Groups.

92 Female * Catholic * Religious * >65 * Secondary * yes - theological education * stipend * Chaplaincy Co-ordinator in Correctional Centre.

93 Female * Catholic * Married * 36-49 * children 2 post-secondary * Tertiary * yes - theological education * paid * job-share Religious Education Co-ordinator in Catholic Primary School, Lector, WATAC.

94 Female * Catholic * Single * 25-35 * no children * Tertiary * yes - theological education * unpaid * no current involvement.

95 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid * Co-ordinator at Catholic Education Office.

96 Female * Catholic * Married * 50-65 * children 7 post-secondary * Tertiary * yes - theological education * unpaid * Minister of the Eucharist, visit Nursing

Homes, Parish Council, Catholic Women's League, organise Parish Adult Education, Catechist.

97 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * Congregation Leader.

98 Female * Catholic * Married * 36-49 * children 3 post-secondary * Tertiary * yes - theological education * unpaid * Minister of the Eucharist, Antioch Regional Co-ordinator.

99 Female * Catholic * Married * 25-35 * children 4 pre-school * Tertiary * yes - theological education - short course * unpaid * Lector, Catechist Team.

100 Female * Catholic * Religious * 50-65 * Tertiary * yes- theological education * unpaid * Congregation Administration and Leadership.

101 Female, Catholic Married * 50-65 * children 5 post-secondary * Tertiary * yes - theological education.

102 Female * Catholic * Married * 50-65 * children 8 post-secondary * Tertiary * yes - theological education * unpaid * Catechist, Co-ordinator of Sacramental Program for Government School children, Minister of the Eucharist, Choir, World Day of Prayer Committee, Local/Parish Inter-Church Co-ordinator * paid * Teacher's Aide Special Education in Catholic Secondary School.

103 Female * Catholic * Married * 50-65 * Tertiary * yes - theological education * paid * Counsellor.

104 Female * Anglican * Married * >65 * children 4 post-secondary * Secondary * theological education N/A * no church involvement.

105 Female * Catholic * Married * 50-65 * children 2 post-secondary * Tertiary * yes - theological education * ? 'current church involvement'.

106 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * House of Sacred Space.

107 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * teach English to migrant women, Community Care.

27/8/96

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110 Female * Catholic * Married * 25-35 * children 2 pre-school * Tertiary * attended Government Schools, so not much school Religious Education - post-school one retreat * Regular Attendance.

111 # Male * Catholic * Religious * 36-49 * Tertiary * yes - theological education * unpaid * Congregation Duties.

- 112 # Female * Catholic * Single * 50-65 * Tertiary * yes - theological education * paid * Principal of Catholic Secondary School.
- 113 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * Congregation stipend for Congregation Duties.
- 114 Female * Catholic * Married * 36-49 * children 1 primary, 3 post-secondary * Tertiary * yes - theological education * paid * Assistant Principal of Catholic Secondary School.
- 115 # Female * Catholic * Married * 36-49 * children 2 secondary * Tertiary * unpaid * husband and wife on rostered count team.
- 116 Male * Catholic * Religious * 50-65 * Tertiary * yes - theological education.
- 117 Female * Catholic * Single * 36-49 * Secondary * yes - theological education * unpaid * Minister of the Eucharist. Further involved until two years ago.
- 118 Female * Catholic * Single / Divorced * 50-65 * 4 children post-secondary * Tertiary, completing B.A. * yes - theological education * no current church involvement.
- 119 Female * Catholic * Married * 36-49 * no children * Tertiary * yes - theological education * paid * Research and Social Justice.
- 120 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * Youth Work.
- 121 Female * Catholic * Married * 36-49 * children 1 primary, 3 post-secondary * Secondary * no theological education * unpaid * Minister of the Eucharist, Lector, Cleaner.
- 122 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * Pastoral / Community Work.
- 123 Female * Catholic * Married * 36-49 * children 2 secondary 2 post-secondary * Tertiary * yes - theological education * Teach at Catholic University
- 124 Female * Catholic * Married * 50-65 * children 2 secondary, 4 post-secondary, 1 grand-child * Tertiary * yes - theological education * paid * Catholic Education Office Parent Education and Family Liaison.
- 125 Female * Catholic * Married * 50-65 * child 1 secondary * Tertiary * yes - theological education - Women's Group * unpaid * Parishioner.
- 126 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * attend Mass, occasionally liaise with Bishop about job placements and property use.
- 127 Female * Catholic * Married * 50-65 * children 3 post-secondary * Tertiary * yes - theological education * unpaid * rostered church and brass cleaning with

husband / photocopy church bulletins, Lector, messenger for special parish events, member of parish small groups

128 Female * Catholic * Married * 36-49 * children 2 secondary * Tertiary * yes - theological education * unpaid * Organist.

30/8/96

129 Female * Catholic * Married * 36-49 * child 1 post-secondary * Tertiary * yes - theological education * paid * Catholic School Principal.

130 Female * Catholic * Married * 50-65 * children 8 post-secondary * Tertiary * yes - theological education * Ministry to Sick through local Hospital, otherwise no involvement in parish.

131 Female * Catholic * Religious * >65 * Tertiary * yes - theological education * unpaid * Internal Congregation Ministry.

132 Female * Catholic * Married * 50-65 * children 1 primary, 1 secondary * Tertiary * yes - theological education * Lector, Cleaner (!), pay Planned Giving, attend Liturgy Workshops, attend School Parent Evenings (eg Sacraments).

133 Female * Catholic * Married * 50-65 * children 2 post-secondary * Tertiary * yes - theological education * paid * Catholic Education Office Religious Education.

134 Male * Anglican * Single / Widower * >65 * children 4 post-secondary * tertiary * yes - theological education * unpaid * Lay Reader.

135 Female * Catholic * Religious * >65 * Tertiary * yes - theological education * unpaid * Parish Worker - Minister of the Eucharist, Communion to shut-ins, Justice Group, CLC, Pastoral Plan committees.

136 Female * Catholic * Religious * >65 * Tertiary * yes - theological education * unpaid.

137 Female * Catholic * Single * 36-49 * Tertiary * yes - theological education * no involvement in structural church - Religious for 24 years.

138 Female * Catholic * Single * 25-35 * Tertiary * yes - theological education * unpaid * Music Ministry * paid * Teacher in Catholic Secondary School.

139 Female * Catholic * Single / Widow * >65 * 2 children post-secondary * Tertiary * yes - theological education * no current church involvement.

140 Female * Catholic * Single * <25 * no children * tertiary * no formal theological education - reading and participation * unpaid * no involvement - occasionally attend lectures, more rarely participate in information-gathering as guest speaker or member of committee.

141 Female * Catholic * Married * 36-49 * no children * Tertiary * yes - theological education * unpaid * Minister of the Eucharist, Lector.

- 142** Female * Catholic * Married * 25-35 * children 2 pre-school, 1 primary * Tertiary * no theological education * unpaid * regular Church goer, Children's Liturgist, WATAC.
- 143** Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * Care of aged infirm members of Congregation .
- 144** Female * Catholic * Religious * >65 * Tertiary - B.Theol, CPE * yes - theological education * unpaid * Pastoral Development Team, Minister of the Eucharist, Hospital Ministry, Parish Visitation.
- 145** ~
- 146** Female * Catholic * Married * >65 * children 3 adults * Secondary * no theological education * unpaid * Certified Catechist (Government School), Minister of the Eucharist, Lector, Discussion Group, Cleaner, Parish Social Activities Team, regular Mass goer.
- 147** Female * Catholic * Single * <25 * Tertiary * yes - theological education.
2/9/96
- 148** Female * Catholic * Single * >65 * tertiary * yes - theological education * no current church involvement - despite answer 'nil', I am a Catholic member of a sub-group of the NSW Ecumenical Council.
- 149** Female * Catholic * Religious * >65 * Tertiary * yes - theological education * unpaid * Parish Pastoral Visitation, Minister of the Eucharist, Lector.
- 150** Female * Catholic * Married * 50-65 * children 1 primary 1 secondary * Tertiary * yes - theological education * paid * Resource Person in Religious Education Dept in Catholic Secondary School.
- 151** Female * Catholic * Married * 36-49 * child 1 post-secondary * Tertiary * no theological education * no longer involved - have been involved in both paid and unpaid work for the Church.
- 152** Female * Catholic * Married * 50-65 * Tertiary * yes - theological education * teach Religious Education in Catholic Secondary School.
- 153** Female * Catholic * Lesbian couple * <25 * Tertiary *yes - theological education * unpaid * Music Ministry, Social Justice Group.
- 154** Female * Catholic * Religious / Ordained * 50-65 * Tertiary - Dip Teach / Nurse Aide * no theological education - personal reading * unpaid * Open House, Soup Kitchen, part-time University Chaplain.
- 155** Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid * Regional Catechist Co-ordinator.
- 156** Female * Catholic * Religious * 36-49 * Tertiary * yes - theological education * paid - stipend * University Chaplain.

157 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education.

158 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * Congregation Leader.

159 Female * Catholic * Married * >65 * children 7 post-secondary * Secondary * yes - theological education * unpaid * St Vincent de Paul Society, attend Sunday Mass.

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161 Female * Catholic * Married * >65 * children 6 post-secondary * Tertiary * no theological education * unpaid * no current involvement. 1980s was active RCIA, Liturgy, Cursillo, Catechist, Renew. Gradually withdrew because of bishop's authoritarian policies. Still participates as Minister of the Eucharist, Lector.

162 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid - stipend * Marriage & Family Counselling.

163 Female * Catholic * Married * 50-65 * children 5 post-secondary * Secondary * no theological education * unpaid * Cursillo.

164 # Female * Lutheran * Married * 50-65 * children 1 secondary, 4 post-secondary * no current church involvement.

165 Female * Married * 36-49 * children 2 secondary * Tertiary * yes - theological education - ACU Grad Dip RE * paid * Teacher in Catholic Secondary School.

166 Female * Catholic * Married * >65 * children 2 post-secondary * Tertiary * no theological education * unpaid * Parish Finance Group.

167 Female * Catholic * Married * 36-49 * children 2 primary * Tertiary * yes - theological education * no current church involvement.

168 Male * Catholic * Religious / Ordained * 50-65 * Tertiary * yes - theological education * unpaid * Congregation Formation.

3/9/96

169 # Female * ex-Catholic * Married * 36-49 * children 1 primary, 1 secondary, 2 post-secondary * Tertiary * yes - theological education * unpaid * Women-Church.

170 Female * Catholic * Married * 50-65 * children 2 primary, 2 secondary * Tertiary * yes - theological education * unpaid.

171 Female * Catholic * Married * 50-65 * Tertiary * no theological education * unpaid * WATAC.

172 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid - partly * Associate Vicar for Religious.

173 Female * Catholic * Religious * 50-65 * tertiary * yes - theological education * unpaid * Congregation Justice and Peace.

- 174 Female * Catholic * Single * 50-65 * Tertiary * yes - theological education * very little current church involvement.
- 175 Female * Catholic * Married * 36-49 * children 3 primary * Tertiary * no theological education * unpaid * Participant.
- 176 Female * Catholic * Married * 50-65 * children 5 post-secondary * Tertiary * yes - theological education * unpaid * church involvement - 'going'. Member of Grail.
- 177 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid * Catholic Chaplain in University.
- 178 Female * Catholic * Single * 36-49 * no children * Tertiary * unpaid * Liturgy Group.
- 179 Female * Catholic * Divorced * 50-65 * children 3 post-secondary * Tertiary * no theological education * attend Mass at least once a month.
- 180 Female * Catholic * Married * 50-65 * children 4 post-secondary * Secondary * yes - theological education * no salary - some support * Lay Ministry.
- 181 Female * was Anglican / no specific * Single * 50-65 * children 2 post-secondary * theological education - chose not to * no involvement.
- 182 # Female * Catholic * Married / Widowed 20+ years * >65 * Tertiary * yes - theological education * unpaid * Co-ordinator of Ministers of the Eucharist and Care of Aged, St Vincent de Paul.
- 183 Female * Catholic * Married * 50-65 * children 6 post-secondary * Tertiary * no theological education * no current church involvement apart from attending Mass most Sundays.
- 4/9/96
- 184 Female * Catholic * Single * no children * Tertiary * yes - B.Theol.
- 185 Female * Catholic * Religious * 36-49 * Tertiary * yes - theological education * no current church involvement.
- 186 Female * Catholic * Religious * 50-65 * Tertiary * yes- theological education * paid * Co-ordinator of Congregation Justice Resource.
- 187 Female * Catholic * Single * 36-49 * Tertiary * yes - theological education * unpaid * Parish Involvement, WATAC, CCJP, Pax Christi, Teacher.
- 188 Female * Catholic * Married * 50-65 * children 3 post-secondary * Tertiary * yes - theological education * unpaid * Lector, Steering Committee to establish Parish Pastoral Council.
- 189 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * Congregation Administration.

- 190 Female * Catholic * Married * 50-65 * children 4 post-secondary * Tertiary * no formal theological education - 'instruction' as a convert aged 22, Bible study groups, lectures * Paulian Association, CCJP.
- 191 Female * Catholic * Religious * 36-49 * Tertiary * yes - theological education * paid * Campus Minister in Catholic University.
- 192 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid * Parish Pastoral Associate.
- 193 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid * Pastoral Leader of community within larger parish.
- 194 Female * Catholic * Married * 50-65 * children 3 post-secondary * Tertiary * yes - theological education * unpaid * Minister of the Eucharist, RCIA, Lector.
- 195 Female * Catholic * Single * 25-35 * Tertiary * yes - theological education * unpaid * Youth Group Work, Prayer Group * paid * Teacher of Religious Education in Catholic School.
- 196 Female * originally Catholic, now Christian * Married * 50-65 * children 3 adult * Tertiary * yes - theological education * I am very definitely not involved with any institutional church at this time.
- 197 Female * Catholic * Religious * 36-49 * Tertiary * yes - theological education * unpaid * not working for Church. Social Worker in Children's Hospital.
- 198 Female * Catholic * Married / Widowed * >65 * children 3 post-secondary * tertiary * yes - theological education * unpaid * Minister of the Eucharist, Lector. Small Christian Community (not parish based).
- 199 Female * Catholic * Divorced * 50-65 * no children * Tertiary * yes - theological education * paid * Head Teacher of Congregation Education Project.
- 200 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * Congregation Administration.
- 201 Female * Catholic * Single * >65 * post-school education * no formal theological education * unpaid * little current involvement apart from Minister of the Eucharist with large Communion round every Sunday for 15 years. RCIA - no candidates this year, hence no program.
- 202 Female * Unitarian * Married * 25-35 * Tertiary * yes - theological education * unpaid * Adult Religious Education.
- 203 Female * Catholic * Married / Widowed * >65 * child 1 post-secondary * Secondary * no theological education * unpaid * Choir.
- 5/9/96
- 204 Female * Catholic * Religious * >65 * Tertiary * yes - theological education * unpaid * Retired.

205 Female * Catholic * Married * 50-65 * Secondary * no theological education * no current church involvement

206 Female * Uniting Church * Ordained * 50-65 * children 3 post-secondary * Tertiary * yes - theological education * paid * Ordained Minister of the Uniting Church.

207 Female * Catholic * Religious * 36-49 * Tertiary * yes - theological education * unpaid * Congregation Assistant Leader and Justice Co-ordinator * paid * Spiritual Director, Facilitator.

208 Female * Catholic * Married * 36-49 * children 1 primary 1 secondary * Secondary * yes - theological education * unpaid * Minister of the Eucharist, Sacramental Program, Presenter of Children's Liturgy, Member of Parish Council * paid * Parish Secretary.

209 Female * Catholic * Single * 36-49 * no children * Tertiary * yes - theological education * paid * Teacher in Catholic School.

210 Female * Catholic * Married * 50-65 * children 5 post-secondary * Tertiary * no theological education * unpaid * Co-ordinator of Parish Refugee Support Group, Catechist.

211 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * Co-opted Resource Person.

212 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid * Shelter for Homeless Men.

213 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid - stipend * Parish Pastoral Work.

214 Female * Catholic * Single * 50-65 * Tertiary * yes - theological education * unpaid * Minister of the Eucharist, MOCW.

6/9/96

215 Female * Catholic * Married * 36-49 * children 1 secondary, 2 post-secondary * Tertiary - R.N., current B.Counselling * yes - theological education - informal group sessions * unpaid * parish member actively involved to increase awareness of need for sense of parish community and sense of belonging for 'fringe' Catholics.

216 # Female * Catholic * Married * 36-49 * children 1 primary, 1 secondary, 1 post-secondary * Tertiary * yes - theological education - seminars * unpaid * Family Group.

217 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid and paid * Education Centre, Centre for Ecology and Spirituality, part-time Chaplain in Corrective Centre.

- 218** Female * Catholic * Married * 50-65 * children 4 post-secondary * Tertiary * yes - theological education * unpaid * Minister of the Eucharist, Communion to Hospital, Lector, was on Parish Council.
- 219 #** Male * Catholic * religious * 50-65 * Tertiary * yes - theological education * unpaid * Congregation Leader
- 220 #** Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * Director of Formation Centre.
- 221** Female * Catholic * Widow * 50-65 * children 7 post-secondary * Secondary * yes - theological education * unpaid * St Vincent de Paul.
- 222** Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid - stipend * Grief Counsellor.
9/9/96
- 223** Female * Catholic * Married / Divorced * >65 * Secondary * yes - theological education * unpaid * Adult Faith Education, RCIA.
- 224** Female * Catholic * Married * 50-65 * children 3 post-secondary * Secondary - Trained Nursing Certificate, Community Health Nursing * no theological education * unpaid * Minister of the Eucharist, Lector, Leader of Lenten Programs, Cleaner, Frustrated member of laity but available for Grief Support / Family Contacts.
- 225** Female * Catholic * Married * 50-65 * children 4 post-secondary * Tertiary * yes - theological education - informal through WATAC, CCJP * no current church involvement.
- 226** Female * Catholic * Married * 50-65 * Secondary * yes - theological education * unpaid * Catholic Chaplaincy / Women's Prison Visiting Team 1 day each week, Liturgy every second Sunday.
- 227** Female * Catholic * Religious * >65 * Tertiary * yes - theological education * not involved - retired after injury.
- 228** Female * Catholic * Married * 25-35 * children 1 pre-school, 2 primary * Tertiary * yes - theological education * unpaid * Music and Liturgy, Family Group Movement * paid * Teacher of Religious Education in Catholic Secondary School.
- 229** Female * Catholic * Religious * 36-49 * Tertiary * yes - theological education * unpaid * 'Fringe-Dweller' - periodically run workshops or facilitate non-institutional church groups.
- 230** Female * Catholic * Religious * 36-49 * Tertiary * yes - theological education * unpaid - stipend * Religious Education Consultant.
- 231** Female * Catholic * Single * 36-49 * Tertiary * yes - theological education * unpaid * Organist.

232 Female * Catholic * Married * 36-49 * children 2 primary, 1 secondary * Tertiary * yes - theological education - non-formal * Disaffected.

233 Female * Catholic * Married * 25-35 * children 2 pre-school * Tertiary * yes - theological education * unpaid * Women's Group.

10/9/96

234 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * Art Therapist.

235 ~

236 Female * Catholic * Religious * 50-65 * tertiary * yes - theological education * paid * work in Congregation-owned Institutions.

237 Female * Catholic * Married * 50-65 * children 6 post-secondary * Tertiary * yes - theological education * Lecturer in Catholic Pastoral Institute.

238 # Male * Catholic * Religious / Ordained * 36-49 * Tertiary * yes - theological education * Director of Retreat House.

239 Female * Catholic * Religious * 50-65 * Tertiary * yes- theological education * unpaid - stipend * Religious Education Consultant.

240 Female * Catholic * Widow * >65 * children 6 adult * Tertiary * no theological education.

241 Female * Catholic * Divorced Annulled - I do not consider myself as belonging to the selected categories * 50-65 * children 2 post-secondary * Tertiary * yes - theological education * unpaid * Basic Ecclesial Community Co-ordinator, member of Working Group.

242 # Female * Catholic * Religious * 36-49 * child 1 secondary - was adopted * Tertiary * yes - theological education * no institutional church involvement apart from membership of Religious Congregation.

11/9/96

243 Female * Catholic * Married * >65 * children 7 post-secondary * Secondary * no theological education * unpaid * Catholic Women's League.

244 Female * Catholic * Married * 50-65 * children 5 post-secondary * Tertiary * yes - theological education * paid * Marriage and Family Counsellor with Centacare.

245 Female * Catholic * Single * 50-65 * Tertiary * yes - theological education * paid * Counsellor with Centacare. I don't experience my work as 'church involvement'. I'm working with and for people, although Centacare is a Family Welfare Agency under church auspices.

246 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * fundraising - St Vincent de Paul / Legion of Mary Women's Refuge. I go to Mass but I find it hard to see so much of the old still in place.

247 Female * Catholic * Religious * >65 - 66 * Tertiary * yes - theological education * interest in Justice and Peace issues, renewal of church (ill health limits activities).

248 Female * Catholic * Married * 36-49 (39) * child 1 pre-school * Secondary – Registered Nurse Hospital Trained * no theological education - 'informal' study sessions at parish level.

249 Female * Catholic * Married * 50-65 * children 8 post-secondary * Secondary * yes - theological education * unpaid * Minister of the Eucharist, Lector, Parish Baptism Team.

250 Female * Catholic * Religious * 36-49 * tertiary * yes - theological education * stipend * Director of Mission, Catholic Health Care Facility.

251 Female * Catholic * Religious * 50-65 * Tertiary * yes- theological education * paid * Diocesan Director of Church Ministry Program.

252 Female * Catholic * Religious * 50-65 * Tertiary * yes-/ theological education * unpaid * Congregation Leadership Team.

12/9/96

253 Female * Catholic * Married * 50-65 * child 1 post-secondary * Tertiary * yes - theological education.

254 Female * Catholic - I think I am ex-Catholic, still working that out! * Married * 50-65 * children 4 post-secondary * Tertiary * yes - theological education - study days and courses * no involvement now.

255 Female * Catholic * Divorced * >65 * children 6 adult * Secondary * no theological education * attend services.

256 Female * Catholic * Married * 88 * children 2 post-secondary * Tertiary * yes - theological education * unpaid * as far as age and health permit I am involved in the parish - transporting frail elderly to Mass, going after the 'strays', using knowledge and expertise where required.

257 Female * Catholic * Married * >65 * nil children * Tertiary * no theological education * unpaid.

258 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid * Pastoral Worker with Aboriginal Community, part-time Prison Chaplain.

259 Female * Catholic * Separated * 50-65 * children 2 post-secondary * Tertiary * yes - theological education * unpaid * Sunday Mass attendance, currently no other active involvement.

260 Female * Catholic * Married * 36-49 * children 3 primary * Tertiary * not formal theological education - short courses/summer schools, public lectures, seminars, wide reading, discussion groups * unpaid * Lay Leader of quasi Parish Council, Minister of the Eucharist, Lector, Feminist Spirituality Group, other roles and tasks, ongoing critic and supporter of pastor, active in Parish School, AWD, WATAC.

261 ~

262 Female * Catholic * Married * 25-35 * no children * Tertiary * yes - theological education * paid * Religious Education Co-ordinator in Catholic Secondary School.

13/9/96

263 # Female * Catholic * Single * 36-49 * children 2 primary * Tertiary * yes - theological education - reading and courses * unpaid * Family Group, Prayer Group, regular Mass including weekdays, Faith Discussion, LAP volunteer at Catholic Secondary School, voluntary help in Primary School, listen to people who need to be heard, educate my own children in the faith. I have included activities which feed into what I perceive as the real church - its members.

264 Female * Catholic * Religious * 50-65 * tertiary * yes - theological education * paid * Chaplain in Government Psychiatric Hospital.

265 ~

266 ~

267 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * Congregation Administration, work with families.

268 Female * Catholic * Married * 50-65 * children 2 post-secondary * Secondary * yes - theological education.

269 Female * Catholic * Single - was member of religious congregation * 36-49 * no children * Tertiary * yes - theological education * Teach Religious Education in Catholic Secondary School * not regular Church goer - will travel hours for good Liturgy.

270 Female * Catholic * Single - was member of religious congregation * 36-49 * no children * Tertiary * yes - theological education * Teach Religious Education in Catholic Secondary School * not regular Church goer - will travel hours for good Liturgy.

271 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * because of commitment to aged parents, no longer involved as Minister of the Eucharist, Lector etc.

272 Female * Catholic * Married * 36-49 * children 1 primary, 1 secondary, 1 post-secondary * Tertiary * no theological education * unpaid * help with Children's Liturgy in parish.

273 Female * Catholic * Married * 50-65 * children 5 post-secondary * Tertiary * yes - theological education * unpaid.

16/9/96

274 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * liturgical preparation * paid * Facilitator.

275 Female * Catholic * Single * 50-65 * Tertiary * yes - theological education * unpaid - paying? * Prophetic Ministry - religious study, proclamation of the Word, witnessing the Gospel. Priestly Ministry - celebration of the Eucharist, celebration of sacraments, celebration of other rites, celebration of other community prayer.

Pastoral Ministry - social support of others, material assistance of others, personal affirmation of others, ecological stewardship of the planet. I regard my work in Government Schools as involvement. I regard work for a political party as ditto. I regard my vocation to the single life as a church activity. I see myself as part of the structure - the gathered community, the Spirit of Christ resurrected in the present. I acknowledge my faith community does not yet recognise this. 'Every baptised person ... shares equally in the mystery and mission of the Church' (CIS Cn.204).

We are the Church! Today's organisational structures do not promote this reality.

276 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid - stipend * Parish Pastoral Assistant.

277 Female * Anglican * Married * 50-65 * children 3 post-secondary * Tertiary * yes - theological education * unpaid * Member of local Anglican Church.

17/9/96

278 Female * Catholic * Married * 50-65 * children 4 post-secondary * Tertiary * yes - theological education * paid * Parish Administrative Assistant.

279 Female * Catholic * Divorced * >65 * children 5 post-secondary * Tertiary * yes - theological education * attendance at Mass a few times weekly, Prayer/Discussion Group.

280 Female * Catholic * Religious * 50-65 * Secondary * yes - theological education * paid * Pastoral Care in Catholic Hospital.

281 Female * Catholic * Married * 50-65 * children 4 post-secondary * Tertiary.

282 Female * Catholic * Religious * >65 * Secondary * yes - theological education * unpaid * work with migrants / refugees.

283 Female * Catholic * Religious * 25-35 * Tertiary * yes - theological education * unpaid * Social Justice Groups.

18/9/96

284 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid * Hospital Chaplain.

285 Female * Catholic * Married * 36-49 * children 1 primary, 2 secondary * Tertiary * yes - theological education - Parish based Discussion Groups * no current involvement.

286 ~

287 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * I believe I've worked my las. Church job!

288 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * on leave of absence.

289 Female * Catholic * Married * 50-65 * children 3 post-secondary * Secondary * yes - theological education.

290 Female * Catholic * Religious * >65 * Tertiary * yes - theological education * unpaid.

19/9/96

291 Female * Catholic * Single / Divorced * 50-65 * 3 children post-secondary * Secondary * no theological education * unpaid * Minister of the Eucharist, Lector.

292 Female * Catholic * Religious * 50-65 * Tertiary * unpaid and paid * RCIA, Sacramental Programs, Adult Faith Education, Youth Work, Minister of the Eucharist, Lector, Hospital Chaplaincy, Parish Visitation, Parish Mission Organisation, Family Groups Organisation, Parish Newsletter.

293 # Female * Catholic * Married * 50-65 * children 3 secondary * Tertiary * yes - theological education * paid * Teacher in Catholic School.

294 Female * Catholic * Married * 36-49 * children 1 pre-school, 2 primary, 1 secondary * Tertiary * no theological education * unpaid * Lector.

295 Female * Catholic * Married * >65 * children 5 post-secondary * Tertiary * no theological education.

296 Female * Catholic * Married * 36-49 * children 1 primary, 2 secondary * Tertiary * yes - theological education * unpaid * Catechist (High School), Organist * paid * Religious Education Teacher in Catholic Secondary School.

20/9/96

297 ~

298 Female * Catholic * Religious * 36-49 * Tertiary * yes - theological education * paid * Parish Pastoral Work.

299 # Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * Principal of Catholic Secondary School.

- 300** Female * Catholic * Religious * 36-49 * Tertiary * yes - theological involvement * paid * Director of Youth Services (parish).
23/9/96
- 301 #** Female * Catholic * Religious * 36-49 * Tertiary * yes - theological education * paid * Principal of Catholic School.
- 302** Female * Catholic * Religious * 50-65 * Tertiary - current * yes - theological education * unpaid * Contemporary involvement, Congregation Leader.
24/9/96
- 303** Female * Catholic * Married * 50-65 * Children 5 post-secondary * Tertiary (B.A., B.D., M.Th.) * yes - theological education * unpaid * Organist, RCIA.
- 304** Female * Catholic * Single * 50-65 * no children * Tertiary * no theological education * unpaid * 'church involvement' minimal apart from Mass and Communion.
- 305** Female * Catholic * Single * >65 * Tertiary * yes - theological education * WATAC, WATER (Women's Alliance for Theology, Ethics and Ritual), 'Call to Action'.
- 306** Female * Catholic * Married * 36-49 * children 2 primary, 3 secondary * Tertiary * yes - theological education * unpaid * Minister of the Eucharist, Lector, Lay Franciscan, support altar servers.
- 307** Female * Catholic * Single * 50-65 * Tertiary * yes - theological education * unpaid * interested in the Church, read eg The Tablet / National Outlook / WATAC-MOCW-CCJP publications / Liturgy News, member Diocesan Ecumenical Commission / Board of L'Arche, Parish Liturgy Committee, Minister of the Eucharist, Lector, Ecumenical Representative * paid * Assistant Principal of Catholic Secondary School.
25/9/96
- 308 #** Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * paid - stipend * Counsellor.
- 309** ~
- 310** Female * Catholic * Religious.
- 311** Female * Catholic * Religious * 36-49 * Tertiary * yes - theological education * unpaid * Congregation Leadership Team.
- 312** Female * Catholic * Married * 36-49 * no children * Tertiary * no theological education * unpaid * paid * worked in Agency of ACBC.
26/9/96
- 313** Female * Catholic * Religious * 36-49 * Tertiary * yes - theological education * unpaid.

- 314** Female * Catholic * Married and Separated * 50-65 * children 3 post-secondary * Secondary * no theological education * unpaid * Justice Group (local and national), Ecumenical Support Group, regional Small Groups Network, WATAC, CCJP, Pax Christi.
- 315** Female * Catholic * Lay Single * 50-65 * Tertiary * no theological education. 27/9/96
- 316** Female * Catholic * Married * 36-49 * children 2 post-secondary * Tertiary * yes - theological education * unpaid. 15/10/96¹
- 317** Female * Catholic * Religious * Tertiary * current PhD.
- 318** ~
- 319** Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education * unpaid * Congregation Duties.
- 320** Female * Catholic * Married * 50-65 * Tertiary * yes - theological education * unpaid * Parish Contact CLC.
- 321** ~
- 322** Female * Catholic * Married * 36-49 * children 3 secondary * Tertiary * no theological education * unpaid * recently resigned from Parish Pastoral Team - on Team since inception 4 years ago.
- 323** Female * Catholic * Lay Married * 50-65 * children 1 secondary, 3 post-secondary * Tertiary * yes - theological education * unpaid * Parish Council, Liturgy Committee.
- 324** Female * Catholic * Religious * >65 * Tertiary * yes - theological education * unpaid * Parish Pastoral Assistant.
- 325** Female * Catholic * Married * 50-65 * children 3 post-secondary * Tertiary * no theological education.
- 326** ~
- 327** Female * Catholic * Married * 36-49 * children 3 secondary, 2 post-secondary * Tertiary * yes - theological education * unpaid * B.Theol. student, Minister of the Eucharist, Lector, Lay Carmelite.
- 328** Female * Catholic * Married * 36-49 * children 2 secondary * yes - theological education * Principal of Catholic Secondary School.
- 329** Female * Catholic * Lay Single * 50-65 * 6 children post-secondary * Tertiary * yes - theological education * unpaid * Attendance at Mass.

¹ Accumulated during absence for interviews.

17/10/96

330 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education
* Congregation Leadership and Administration.

28/10/96

331 ~

1/11/96

332 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education
* unpaid * Congregation Administration, Nurse Masseur with the Poor.

3/11/96

333 Female * Catholic * Widw 2.5 years * 50-65 * 4 children post-secondary *
Tertiary * yes - theological education * unpaid * Paulian Group (parish) 25 years,
Lector 10 years, not currently participating.

13/11/96

334 ~

15/11/96

335 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education
* paid * Diocesan Liturgy Co-ordinator.

5/1/97²

336 Female * Catholic * Religious * 50-65 * Tertiary * yes - theological education
* no current church involvement.

337 Male * Catholic * Married * 36-49 * children 1 pre-school, 2 primary *
Tertiary * yes - theological education * unpaid * Parish Pastoral Council, Chair of
Ecumenical Justice Group, Parish Refugee Support Group.

23/1/97

338 Female * Catholic * Married * 50-65 * children 1 secondary, 3 post-secondary
* Tertiary * yes - theological education * no current church involvement.

18/2/97

339

*not dated*³

340 ~

341 ~

342 ~

² Awaiting return after absence.

³ Received subsequent to 18/2/97.

APPENDIX TWO

SURVEY QUESTIONNAIRE

WOMEN AND THE STRUCTURAL CHURCH: IMPLICATIONS FOR CHANGE

*Questionnaire Part 1. Biographical Data.**Please circle your response:*

Female		Male			
Anglican	Catholic	Uniting Church	Other (please specify)		
Lay Single	Married	Member of religious congregation		Ordained	
Age	<25	25-35	36-49	50-65	>65
Number of children	Pre-school	Primary	Secondary	Post-secondary	
Highest level of education	Secondary		Tertiary		
Please indicate if you have had opportunity for post-school religious or theological education					
	Yes	No			
Current church involvement	Unpaid		Paid		
Please specify activity					

Thank you for your assistance in providing biographical data*If you are willing to be contacted further, please print on the reverse of this sheet your name, address and telephone number.*

Name (please print)

Address

Telephone number(s)

Signature

WOMEN AND THE STRUCTURAL CHURCH: IMPLICATIONS FOR CHANGE

Questionnaire Part 2. Church Experience. Please write in the space provided. If you need more space, please write on the reverse of this page or on another piece of paper.

1. Please describe how you experience the Catholic Church, whether in worship and liturgy, in teaching and policy, in governance and decision-making, or in any other way. Please suggest why you experience church in this way.

2. Please suggest what changes if any you would like in the Catholic Church for yourself or for women, and why you would like these changes.

3. Please suggest what, in your experience, might limit or prevent the changes in the Catholic Church that you suggest, and why this may be so.

Thank you for answering these questions.

APPENDIX THREE

INTRODUCTORY LETTERS

Newman College,
887 Swanston St.,
Parkville 3052.
03-9357 0983
15 August, 1996.

Dear WATAC member,

Please may I introduce myself. My name is Denise Desmarchelier. I am a Loreto Sister (IBVM), a Ph.D. external student of the University of New England, engaged in a research project *Women and the Structural Church: Implications for Change*. Please find enclosed a summary of the aims and focus of this study, and a copy of a survey in which I invite your participation. My study seeks to explore how women might hear and respond to their own experience, to that of other women, and to the organisational constraints of the Catholic Church.

I am supported by Bernice Moore and by the WATAC Committee in approaching WATAC members to participate in this study. Mailing to you is through the WATAC office, in order to preserve the confidentiality of the membership. Your reply will be sighted only by myself in order to preserve your confidentiality.

If you are willing to assist in this project, please complete and return the enclosed questionnaire in the envelope provided, no later than 15 September. It should require no more than half an hour of your time to complete. The questionnaire is in two parts. The first is biographical data, providing a profile of WATAC membership. The form requires mainly that you circle your response. This part of the questionnaire can be completed in a few minutes only.

The second part is open-ended and seeks to know your experience of the Catholic Church at local or wider level, under the headings of worship and liturgy, teaching and policy, governance and decision-making. Please broaden these in any way that will enable you to share your experience of the church and what changes you would welcome.

If you do not wish to answer Part 2 of the questionnaire, or if you believe that you do not have the time in the coming week or two, but you wish to participate in the survey, please complete and return the biographical data only, at your earliest convenience.

Following the return of the questionnaire, I plan to do a small number of selected interviews. Also I may need to contact individuals to clarify or to deepen my understanding of a particular response. This will, of course, be based on your willingness to be identified for this purpose. If you are willing, please write your name, address and telephone number on the reverse of the sheet that seeks biographical data. I anticipate that I shall conduct interviews in late September-early October, or in late November-early December. The time required for each interview will be no longer than an hour and a half. The identity of those interviewed will not be disclosed by me to anyone. Content of these interviews will be reported in the study but in a non-identifiable form. Printed report of the study will likewise be in non-identifiable form.

If you do not wish to participate in the study, please return the blank questionnaire in the envelope provided. The completion and return of the questionnaire indicates your consent to participate in the study. You may withdraw later if you wish, but anonymous responses will be difficult to identify.

Provision of name, address and telephone number indicates your consent to a follow-up contact. This information will be kept in a locked place. You may, of course, withdraw at any time. If you are interviewed you will have the opportunity to read and comment on a written summary of the interview.

The findings of the survey will be reported to WATAC members through normal WATAC communications.

Thank you in anticipation for whatever help you are able to give, whether it be the return of the blank questionnaire, of one or both parts of the survey, or you are willing for me to contact you further.

Yours sincerely,

A solid black rectangular box used to redact the signature of Denise Desmarchelier.

Denise Desmarchelier IBVM

16 July 1996

TO WHOM IT MAY CONCERN

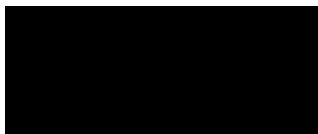
Re: PhD candidature of Sr Denise Desmarchelier

Sr Denise Desmarchelier is enrolled in a PhD at the University of New England. Her topic of study is *Women and the Structural Church: Implications for Change*. As the key focus of her study is how Catholic lay women experience church, she needs to collect mostly qualitative data, especially the stories selected women tell of their relations with particular aspects of the institutional Church.

I have been her supervisor since she began her doctoral studies in 1994. She has just spent another extended period on campus in my department carrying out further literature searches, compiling questionnaire items and preparing questions to be used in the interviews. While here, too, she presented a work-in-progress seminar on her topic.

At this stage of her candidature she is engaging in fieldwork. I hope you will be able to give the kind of support she needs to help in what promises to be a ground-breaking study.

Yours sincerely,



Dr Kay M. Harman
Supervisor



**WOMEN AND THE AUSTRALIAN CHURCH
WATAC INC.**

235 Devonshire St. (Locked Bag 1500) Surry Hills 2010. Ph: (02) 9310 5504 Fax: (02) 9310 5103

TO WHOM IT MAY CONCERN

**RE: SR. DENISE DESMARCHELIER AND THE
SURVEY: *WOMEN AND THE STRUCTURAL
CHURCH: IMPLICATIONS FOR CHANGE***

Sr. Denise Desmarchelier is a Ph.D student at the University of New England. Her topic of study is *Women and the Structural Church: Implications for Change*. The key focus of her study is how Catholic women experience the institutional Church and in order to gather this information she has developed a survey: *Women and the Structural Church: Implications for Change*.

Sr. Denise has been involved in doctoral studies at the University of New England since 1994 and has already read in depth the available literature in this topic which is of great interest to her.

I hope you will be willing to support Sr. Denise in her collection of the qualitative data she will need if she is to further the study of this significant issue. One way in which you can do this is by completing the enclosed survey.

Yours sincerely,



Bernice Moore
Co-Ordinator, WATAC INC.

APPENDIX FOUR

WATAC BROCHURE

THE GOAL OF WATAC

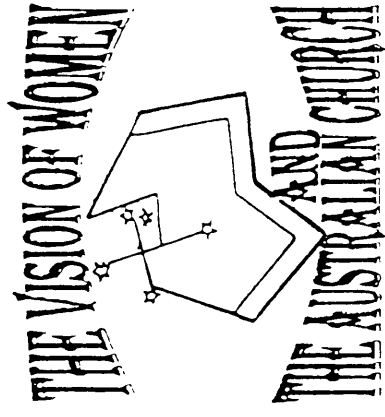
A change in the understanding of the role of women in their participation in the Australian Church and in society.

ITS PRIMARY TASK

Consciousness raising of women on Christian feminist issues.

WATAC is a co-operative venture of women and men interested in the Australian Church. It was initiated by the Women and Men Religious of Australia and has their ongoing support.

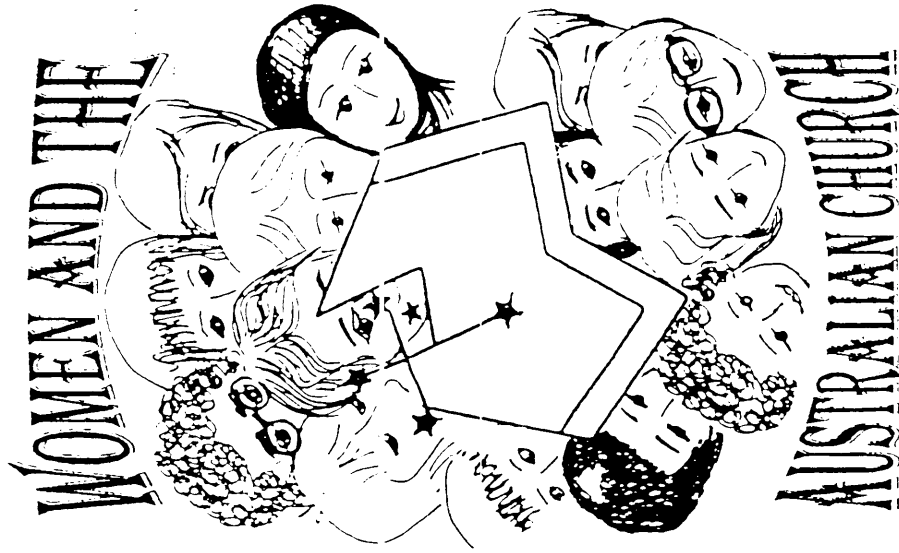
For further information:
The Co-ordinator Bernice Moore (02)516 1065
Or write
The Secretary, 20 Achilles Rd
Engadine, 2233.
Fax: (02) 548 3410



WATAC

- engages those searching and longing for an inclusive church
- nourishes them in diverse ways
- acts for justice in local and global issues
- provides healing and hope
- gives birth to a transformed church

**WOMEN WEAVE THE THREADS
REWEAVE THE STORY
OF THE CHURCH
TO MAKE ALL THINGS NEW**



THE PROCESS

WATAC ORGANISES

- small groups state wide
- regular workshops and speakers in response to expressed needs
- a women's conference each alternate year
- regional representatives' meetings regularly. These facilitate networking throughout the state.

WATAC CONTRIBUTES

- to the development of a Christian feminist theology through the lived experience of women and men in the Australian context
- to scriptural insights and a critique of our tradition from a feminist perspective.

WATAC PROVIDES

- a regular Newsletter-WATAC NEWS
- a resource centre of video and print material for members which address the issues of sexism, racism, poverty and the destruction of the environment.

WATAC CELEBRATES

- multiple images of God in the path to freedom and transcendence.

MEMBERSHIP IN WATAC NSW

There are in N.S.W. locally based groups which seek to integrate the raising of consciousness, education and the sharing of information regarding the role of women in the church and society.

Since WATAC is committed to radical inclusivity its membership is inclusive of both women and men. Its goal and primary aim clearly focuses WATAC's activities on Christian feminist issues.

BASIC MEMBERSHIP:

If you wish to be part of this vital group please complete membership form opposite and enclose annual subscription of \$20.

SELF RELIANCE MEMBERSHIP:

WATAC was incorporated in 1993 and as a group we are endeavouring to be self reliant. If you feel able to contribute beyond a basic membership fee it will help us achieve this goal.

GROUP MEMBERSHIP:

This entitles a group, such as a school staff to receive multiple copies of the newsletter, and it provides an avenue for such a group to support the on-going life of WATAC.

MEMBERSHIP (NSW)

NEW

RENEWAL

PLEASE COMPLETE AND FORWARD TO

WATAC INC

20 ACHILLES RD
ENGADINE NSW 2233

NAME.....

ADDRESS.....

P/CODE.....

PHONE: (H).....

(W).....

ANNUAL FORMS OF MEMBERSHIP

BASIC MEMBERSHIP \$20

SELF RELIANCE MEMBERSHIP

\$50 \$75 \$100

GROUP MEMBERSHIP

\$100

Please make cheques payable to WATAC Inc
If using Credit Card please complete the following details:

Bankcard Mastercard Visa

Amount \$..... Expiry Date.....

Card No:.....

Cardholder's Name:.....

(Please print)

Cardholder's Signature.....