



Te Hao Nui- LAUNCH OUT LETTERS (LOL) August 2023

*When he had finished eating, he said to Simon,
“Launch out into the deep water and let down your
nets for a catch”.*

Luke 5: 4

Archdiocese of Wellington, New Zealand
Journal and Newsletter for Lay Leaders and Ministers

Welcome to the August issue of LOL!

This month it is my turn to do the Gospel reflection. The focus of the 19th Sunday of Ordinary Time is the familiar story of Jesus walking on water. This beloved Gospel is often cited to encourage us in times of difficulty. This Gospel speaks to the many issues we, the world, and the Church face.

Bridget Taupmoepeau writes about the Catholic Social Teaching principle of the Common Good. She underpins its relevance particularly as we head off for the national elections when parties are jostling to be seen, heard, and proclaiming to do so on behalf of the people; often citing statistics that reflect the majority. The complex and often uncommon Common Good may well be the Church's framework for crafting public policies. However, it is easier said than done. The Church's application of the Common Good couldn't be more true, thanks to the Synod. All Synod documents from diocesan, to national, regional (Oceania), and now the *Instrumentum Laboris* all mentioned the need to consider more the role of women, but what does that mean? We owe **Cecily McNeill** a good deal for helping us reflect better by giving us a historical overview of the role of women in the Church. In a similarly challenging theme, we see the Church on a journey to proclaim the Good News in difficult circumstances. **Margaret Bearsley** shares in her article, the existential crisis of how the early Christians communities grappled to piece together into what became the New Testament writings, the key messages about the life and work of Jesus the Nazorean, when the authoritative eyewitnesses to his ministry had died.

The Church, and we who make up its body, have always been on a journey of unfolding, wrought in struggle. Our focus is not on the storms that threaten to ravage us, but on Jesus who calls us to have faith and to walk on water with Him. Looking at history and how far we have come, the only way the Church could have reached this point is that we are actually doing so.

*Maya Bernardo
Formator & Manager, Te Hao Nui- Launch Out Programme*

Walking on Water 19th Sunday of Ordinary Time¹

By Maya Bernardo
Formator & Manager



Through the readings for the 19th Sunday of Ordinary Time, we can enter the lives of Elijah, Paul and Peter as they experience God during times of uncertainty and difficulty.

In the first reading, Elijah was at a mouth of a cave in Mount Horeb, waiting for God. Elijah was running for his life, as King Ahab pursues him to avenge the deaths of the prophets of Baal. Initially he thought God was in the strong wind, earthquake and fire but God was not in those elements. Instead God was revealed in a soft whisper. Paul in the second reading honestly admits to his anguish with Israelites but he also declares his unwavering hope in God. In the Gospel, the frightened Apostles were on a boat in the midst of a stormy sea, when they saw Jesus walk on water whom they thought at first to be a ghost. Peter asked for proof that if it was indeed Jesus so he too can walk on water. However, Peter failed miserably in that account earning Jesus' reprimand for his little faith.

Elijah, Paul and Peter were overwhelmed by the challenges of serving God and the people. In their stories we can see the different ways by which God is revealed. For Elijah, God is revealed in a gentle whisper, for Peter, it is Jesus himself appearing in the stormy sea. Paul in this instance is unique, he is gifted with the faith, to feel God journey with him and the early Christians. Their stories prove that when we look for God, God will appear and make God's presence known. However, as in the cases of Elijah and Peter, we may initially miss the signs, when we want God

Continues on Page 2

to respond according to our expectations or pre-conceived notion of who God is and what God ought to do for us. In the case of Elijah, he was expecting, as most of us would, a God who is strong like the wind, loud and powerful like the earthquake and fire. Like Peter, God's sign may frighten us like a ghost, because God's revelation (Jesus walking on water) does not make sense to us. Peter's response shows how hard it is for us to believe and our need for re-assurance - "Lord if it is truly you, command me to come to you to the water". Both Elijah and Peter struggle at first to recognise God.

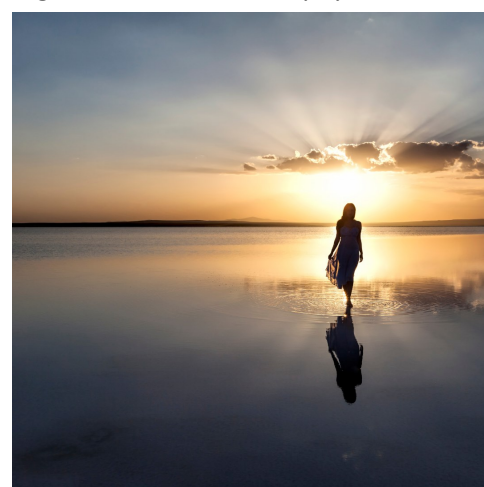
God does eventually reveal Godself to us and does help us in our unbelief. "Come" as Jesus stretches out his hand to Peter, and in the soft whisper that brushed through Elijah's ear. The Responsorial Psalm couldn't be more true when it says "Lord, let us see your kindness and grant us your salvation".

The Alleluia points to an essential part of our relationship with God—it is the waiting on God, "I wait for the Lord, my soul waits for his word". This underpins that God will come to us in God's own time and way—not as we want it, how we want it and when we want it. God will reveal Godself in God's own terms, not ours. Sometimes though, we are blessed with the settled faith that carried Paul through the tough times, regardless of the lack of physical evidence of God's sign.

The readings reveal to us the nature of a life of discipleship --there will be tough times; we can call on God, we need to wait on God, we may miss the signs a few times, but God always delivers in the end.

We all are at some point either like Elijah, Paul and Peter. These three individuals have found themselves called to give their lives in the service of God and have responded generously, albeit their limitations. Their stories give us glimpses of lives lived in intimacy with God.

Ultimately, in spite of ourselves, when we follow Jesus, we will be able to hear God in a whisper, feel God in our hearts and yes, even, walk on water.



¹<https://bible.usccb.org/bible/readings/081323.cfm>

ONLINE RESOURCES

- **Food for Faith** <https://foodforfaith.org.nz/>
- **An Uncommon Search for the Common Good by Joan Chittister** https://www.youtube.com/watch?v=v1vbY7nBM2A&ab_channel=CSCatND
- It's heart warming to see the ministries of the Candidates grow and even spread outside their parishes. Vicky Raw is a regular contributor to the **Passionist Daily Reflection** <https://www.passionists.com/daily-reflection/>
- **Fr. Donald Calloway— Conversion Story. Apparently this priest won an Emmy Award.** Margaret Bearsley recommended in our Whatsapp group . His very raw style of talking makes this a very good resource for OCIA. <https://www.youtube.com/watch?v=uE3KMKmhbVA&t=489s>
- **Follow the World Youth Day** <https://www.lisboa2023.org/en>. There are 126 young adults from New Zealand, 23 from the ADW, including our youth minister Louise Lloyd. Let's include the World Youth Day in our prayers.
- **Women in the Bible with Kieran Fenn fms.** The first session is planned for Monday, 07 August, 7-8.30pm. ZOOM. Fee: \$20 (NZD)/session or \$90 (NZD)/6 sessions (incl. study material). For more information, video clips and introductory radio programmes: <https://www.studyjoy.nz/events/women-in-the-bible-2/>. Please get in touch with **Cecily McNeill** mcneillcecily@gmail.com for registration and receiving the Zoom link.





The Common Good is a well-known pillar of Catholic Social Teaching (CST). Implicit in it is the associated principle of the dignity of all. If we are looking at the idea of something being right and good for all, because it respects the equal dignity of all, it is not a matter of something benefitting the majority, or a value judgement as to who should receive such a benefit. After all, we are all made in the image of God – not just some of us.

This principle of justice may be the one that most calls us to consider the three distinct elements of CST – principles for reflection; criteria for judgement; and guidelines for action.

Many decisions related to health, education, and housing, for example, should be driven by this principle, although this is rarely the case. As well as decisions made by governments or agencies, there are calls on our personal decisions.

At the moment, we see members of various political parties jockeying for attention in the media regarding their campaign themes - what their policies will be; how they will attract voters. While we will be aware that their motives may be to gain popularity in the upcoming election, our duty is to weigh their suggestions against the three elements mentioned above.

In New Zealand and throughout the world, we are becoming more and more aware of inequities in society, what we used to refer to as 'the haves and the have-nots'. We see it in stark poverty with shocking statistics about children growing up in households that cannot even provide their basic needs; in differences in health outcomes related to poverty and ethnicity; to poor housing for many, while others have multiple residences; of lack of opportunities for young people to pursue further education; of many jobs that still do not pay a living wage. The list goes on.

To clarify our thoughts about the importance of the Common Good, we need to turn to the major sources of Catholic ethics, which includes CST. They are scripture, tradition, reason, and experience.

Scripture teaches us about living justly. Tradition draws on the past - on reflection and the teaching of the Church. Reason allows us to examine our world and God's will. CST draws on experience because we believe that God continues to communicate with us through people, places, and events in human history.

The recent Covid epidemic and the way that was handled, is a good example of where we can use a Catholic ethical approach to making decisions to promote the Common Good. This includes the contentious issue of immunisation. There are some valid reasons why some people should not be immunised, but the principles behind vaccination are not just for individual protection from contracting an infectious disease, but the idea of 'herd immunity' which protects a whole society. Vaccination has been very successful now over hundreds of years - the first vaccination against smallpox occurred in 1796 and has led to the complete eradication of this disease in 1980. Diseases that used to be fatal, or very disabling, in living memory e.g., Diphtheria; polio; whooping cough; measles; TB; etc are now rarely seen, as vaccination has interrupted the transmission of these diseases.

In the Covid epidemic, countries with high vaccination rates fared much better in terms of morbidity and mortality. Some unvaccinated people took the risk of getting infected, feeling it as an individual decision, while not acknowledging that they could contribute to the transmission of this disease to more vulnerable people. Pope Francis reminded us, at that time, of the principle of working for the Common Good, when he stated that getting immunised was 'an act of love.'

For us to consider the Common Good, whether that be in our local community, our country or globally, can be very demanding. It may require us to set aside our ambitions; to relinquish some of our privileges; to be more generous; to listen to others and their needs; to put ourselves in others' shoes; to be non-judgemental. Reading the scriptural account of Jesus' life and His teachings, as well as the account of the early Church, can be very helpful in keeping us on track to achieve this aspect of justice for all.



Sources:

"Social Spirituality" <https://social-spirituality.net/>

Immunisation Advisory Centre <https://www.immune.org.nz/>

NPR (2022) <https://www.npr.org/2022/01/10/1071766924/there-is-a-record-number-of-new-covid-cases-as-well-as-hospitalizations>



Professional scribes and copyists in the West must have faced an existential crisis in the early-1400s when the printing press was invented. Similarly, horse breeders and coach drivers lost their market when the internal combustion engine was married with the 'horseless carriage' in the late 1800s. In these two examples, it seems likely that a number of decades will have passed before the new technology became ubiquitous. So, the current copyists and horse-and-carriage professionals will have carried on working even as they foresaw a future extinction of their profession, while new generations of would-be copyists perhaps became typesetters, and horse-breeder hopefuls may have switched to farming.

Professionals today, in the design, research, and writing arenas, are facing their own existential crisis with the democratisation of Artificial Intelligence (AI) in programmes such as ChatGPT and Bard. AI has been around for decades but has suddenly become ubiquitous. Professions may change as a result, and perhaps quite quickly. It is an anxious time for many skilled professionals.

An existential crisis of a different kind arose when the authoritative eyewitnesses to the remarkable career that was Jesus the Nazorean's had all died. How were the Christian communities they founded to survive? The written material that came to be known as the New Testament (NT) provides many insights into that existential crisis that occurred in the last third of the 1st century.

That crisis is at the heart of a wonderfully brief and readable book by one of my Scripture scholar superheroes, the late Raymond E Brown, SS, *The Churches the Apostles Left Behind (The Churches)*¹.

Brown reminds readers that the Gospels were unlikely to have been written by eyewitnesses to Jesus' earthly ministry. Scholars are in strong agreement that even the earliest of the NT writings, 1 Thessalonians (written probably in 51 AD), while written by one of the best-known of the Apostles, was not written by an eyewitness to Jesus' earthly life—Paul never met the pre-Resurrection Jesus.

It was the death, by 67 AD, of the three best-known of the great first generation of Apostolic-age guides, Peter, Paul, and the Beloved Disciple of the Johannine Community, that created the crisis that the NT writings answered: *How will the community of those who never saw the Lord, survive, now that its founding hero of the Apostolic-age has died?*

Brown discusses seven such Sub-Apostolic communities, or 'witnesses' to Sub-Apostolic forms of thought. These are three differing Pauline forms of thought found in the Pastorals², Colossians/Ephesians, and Luke/Acts; two Petrine forms in 1 Peter and Matthew; and two forms related to the Beloved Disciple in John and the Johannine Epistles.

For example, focusing on ecclesiology, the subject of Chapter 6 of *The Churches*, the ecclesiology of the post-Pauline heritages, especially that of Colossians/Ephesians was the concept of the Body of Christ. That of the post-Petrine heritage was the People of God. The ecclesiology of the Johannine heritage as attested in John's Gospel, is that of the relation of the individual to Christ—of inhering in Christ—but in a community; John has deep Old Testament and Jewish roots so that, in Christ, God saved *a people*. Jesus is the vine, and disciples are branches who have life by remaining in the vine; similarly, Jesus is the Good Shepherd who knows each one of His sheep.

¹(New York/Mahwah: Paulist Press, 1984)—just 150 pages excluding indices and bibliography. An earlier work of Brown's, referred to in this work, is also on my 'Must Read' list: *The Community of the Beloved Disciple* (New York: Paulist/London: Geoffrey Chapman, 1979).

²1 & 2 Timothy and Titus.

For John, Christians come into being through faith in Jesus, and they must continue being attached to him in order to have life (This is eternal life, to know the only true God, and Jesus Christ whom God has sent (Jn 17:3)).

Near the end of the 1st century, NT writers were depicting Jesus as the builder, founder, or cornerstone of the church (Matt 16:18; Eph 2:20). While this is an important insight, the downside is that the image is inert, that of a constructor whose work was in the past. John avoids this imagery. For the community of the Beloved Disciple, Jesus is the animator still in the community's midst. Within the core of John's ecclesiology is a personal, ongoing relation to the life-giver coming down from God.

A similar dichotomy is found between the Synoptic images of Jesus proclaiming the kingdom, rule, or reign of God in the world, with many of the parables symbolising this (the sower, the seed, the treasure or pearl of great price, the vineyard, etc). But for John, the allegorical imagery is applied to Jesus himself, particularly in the 'ego eimi / I Am' statements (the vine, the sheeppath, the bread of life, etc). So for John, instead of entering the kingdom of God as a place, one needs to inhere in Jesus to be part of the living Christian community.

A further dichotomy can be detected with regard to the Sacraments. In Matthew the risen Jesus commands the eleven to go make disciples of all nations, baptising in the trinitarian formula. In Luke and 1 Corinthians, in the eucharistic directives, Jesus commands with reference to his body and blood, 'do this in memory of me'. Once again, we have an image of a founder, about to depart, telling his disciples to do things that he did not normally do, for nowhere in the Synoptic tradition did Jesus baptise, and only at the last meal of his life did he speak about bread and wine being his body and blood.

John has no command from Jesus instituting baptism or the eucharist—there is no eucharist at the Johannine Last Supper but only the washing of the feet. Brown's footnote 128 here is worth setting out in full—and is one of my favourite excerpts from the whole book:

"The substitution [i.e., of the foot washing for the institution of the eucharist] is scarcely accidental, even if the purpose is not totally clear. (The tradition that Jesus spoke of his body and blood the night before he died is too entrenched in Paul and the Synoptics for John to have been ignorant of it.) The washing of the feet has similarities to the eucharist: same place in the meal, an action symbolic of Jesus' self-giving in death, an accompanying command to repeat (John 13:15 "You shall do as I have done for you"). But the washing shows more clearly than does the eucharist the theme of humble service by the Christian. Because it is so sacred, the eucharist has been very divisive in Christian history with almost every aspect having been fought about. Would Christians have argued with each other so fiercely over the washing of the feet? Many Christians vie for the privilege of presiding at the eucharist. How many would vie for the "privilege" of washing another person's dirty feet?"

Furthermore, Johannine sacramental references are made in relation to what Jesus normally did in his lifetime. For example, the most direct eucharistic reference is in Jn 6:51 – 58, where the eating of Jesus' own flesh and drinking of his blood is necessary for eternal life. While all four Gospels agree on the multiplication of loaves at Galilee, the Synoptics have no eucharistic reference as an aftermath of the multiplication. But for John, just as Jesus fed people in his lifetime with multiplied physical bread as a sign of the food that endures for eternal life, so he feeds them, through bread and wine, with his flesh and blood which are the food of eternal life.

The Churches is a compilation of several lectures Brown gave in 1980 to the Presbyterian Theological Seminary in Richmond, Virginia, USA. This careful presentation by a Roman Catholic scripture scholar to an educated Protestant audience provides a useful, and surprisingly practical, reference for those of us dealing with ecumenical issues, whether in our personal lives or in our work.



Furthermore, living as we are today, in a world that is increasingly hostile to Christianity, we can take comfort from learning about the existential crisis dealt with by our Christian forebears around 2000 years ago, in the communities the Apostles left behind. They survived, and we will survive. Come Lord Jesus!³


³Revelation 20:22

UPDATES

Lay Pastoral Leadership on the ground **A practical and reflective exploration of the sacraments**

On 19 August, 9:30-3:30 at St. Francis Parish, Ohariu, JOE GREEN, Lay Pastoral Leader will give a seminar to Te Hao Nui-Launch Out. His topic will be his practice and insight into his role in the sacraments of baptism and marriage, and at funerals. There will be workshops to help participants take home useful tools for supporting these sacraments in their parishes. Through this learning exercise, Joe will share his reflection and experience as Lay Pastoral Leader. This day will be both practical and reflective.

Joe Green had 32 years of experience in the police force before he joined Launch Out in 2015. He was first appointed LPL to Wellington South Parish, then in 2021, he moved to his current post as LPL of St. Francis, Ohariu. Joe is a qualified adult educator and a sought-after registered marriage celebrant. He has written for Tui Motou, Cathnews, Welcom and Launch Out Letters.



A Launch Out Friend and Advocate

Monsignor Charles Cooper has retired after 24 years in Eastbourne, 17 years in Petone and later Waiwhetu and Wainuiomata. Charles has completed 65 years of priestly ministry and been a big supporter of Launch Out. Starting in 2006 he ministered alongside Cushla Quigan who was the first Lay Pastoral Leader appointed. Together they role modelled collaborative ministry particularly well. Charles also ministered with Sharon Penny and Matthew White. Matthew is a seminarian these days and completing a pastoral year in the Catholic Parish of Otari with Fr Ron Bennett. In the early days of Launchout, Charles was a sought after mentor especially when candidates were doing pastoral projects around liturgy. He was also part of deciding the endorsement of candidates during the time of Joan McFetridge. You might remember Charles as one of our resource speakers on Collaborative Ministry last 25 January, 2020 Learning Day.

Monsignor Charles with Mary Ann Greaney, LO Graduate and former ADW Parish Leadership Ministry Director.

We wish Charles good health and may he enjoy the fruits of his long labour. We thank him for his support to Launch Out through the years and value our ongoing relationship with him as a beloved priest of the Archdiocese.



Safeguarding Course, 03 August 2023 at St Mary's of the Angels. In picture: Bernadette, Bonita, Margaret and Sr Catherine Jones, enjoying lunch. Jude and Vicky were also there (not in picture).

Reminders on Pastoral Projects

- Don't forget to evaluate your pastoral projects
- Don't forget to take pictures
- Keep in touch with your Pastoral Mentors.
- New date: 25 November, Pā Maria Spirituality Centre

Martyr, Witches, Mystics and Rebels: The Role of Women in the Church

By Cecily McNeill
Pastoral Mentor

The story of women's participation in the Christian church in the two millennia since the resurrection of Jesus Christ has been one of ambivalence. Scholars have written widely about the role women have played in establishing the early church but who were silenced before the end of the first century of the Common era.

Through the ages this ambivalence towards women has spread to the laity in general until the 1960s when Pope John XXIII instituted the second Vatican Council. Here the call for laity to have an expanded role was heard throughout as the pope asked that the windows of the church be thrown open to refresh the stale air and bring awareness of what was happening in the world outside in a process called "Aggiornamento".

This article aims to look at some of the forces against women's participation in the church through two millennia. It will touch briefly on the early church and some women leaders following the early period before scooting forward to the mid-20th century and the present moment.

An important consideration in any historical account is in what is not included in official records. The Gospel of John and the three synoptic gospels, Matthew, Mark and Luke, are included in the Canon of the Roman Catholic Church, as are the second part of Luke: the Acts of the Apostles, and the letters of Paul, which give an earlier account of the life of Jesus than other writings from the first century. However, non-canonical writings include The Gospel of Mary of Magdala, The Gospel of Thomas and the Gospel of Philip, all of which show Mary in the role of leader. Mary's epithet, "apostle to the apostles", was inspired by the account of her meeting Jesus after his resurrection and Jesus instructing her to, "Go ... to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God'" (John 20:17).

Through her witness with Mary, the mother of Jesus and other women at the foot of the cross, Mary had come to be regarded as a leader in the community. The Gospel of Thomas particularly refers to the reactions of the other apostles who looked to Mary as their leader. In fact, scholars believe that without the witness of the women at the foot of the cross, the news of the resurrection would not have been shared. The only other person there was a Roman centurion who was unlikely to have dared to impart such heretical information.



The end of Paul's letter to the Romans lists women without whom Paul could not have continued his ministry. These women, Phoebe, Prisca (with her husband Aquila), Mary, Tryphena and Tryphosa, Persis, and Junia, (Lydia could also be included here) were instrumental in the church of Acts, some opening their homes as house churches at a time when the followers of Jesus Christ were forced underground by the Roman occupation. It is likely they were women of means, like Joanna, the wife of Herod's steward, Chuza, and Susanna "who provided for them out of their own resources" (Luke 8:3; see also Mark 15:40). We know that Lydia was a businesswoman of some means because she managed a lucrative business in dyeing and selling purple cloth – highly prized for ceremonial use in the society of the time.

It is worth rereading Acts to reflect on the role of these powerful women at the forefront of the foundation of house churches in such towns as Ephesus and Corinth. Yet, by the end of the first century a male-led movement in the church had succeeded in silencing these women and their successors.

It is important to see this silencing of women in the church in the context of the time. In Graeco-Roman society, women were confined to their homes while the men discussed politics in the public spaces, often in the public toilets where they would sit for hours with others arguing points of law or politics.

In the second thousand years there was a tussle to wrest control of the church from the laity. The idea of married clergy was universally accepted but, in the middle of the opening century, a war against clerical marriage started with Leo IX, intensified under Gregory VII and reached a canonical climax at the second Lateran Council in 1139. To institute clerical celibacy, the church had to get rid of the wives of its priests. This debate which raged for more than a century, was primarily about the clergy, but also about the role of women in Christianity and the debate extended to explore the very nature of women (Malone vol II:21).

One difficulty was that women were presented through the eyes of the clergy who had been schooled in female suspicion. The struggles for clerical celibacy were exacerbated by a new ecclesiastical marriage teaching that insisted on mutual consent. But this was conspicuously ignored in many marriage arrangements being made when the bride was as young as four years of age. She was seen as an available and hopefully fertile womb (Malone II:25).

There were women through the ages who worked against this anti-woman movement. These include Hildegard of Bingen, Julian of Norwich and St Teresa of Avila. Malone says Hildegard "would have to be considered among the geniuses of any age" (III:301) and Julian saw God as "only, always and everywhere Love, and one could never conclude from her writings ... the existence of a sinful ancestor called Eve..." (III:300). Catherine of Siena went around Europe trying to convince church and political leaders that their goal should be "the public exercise of compassion".

Hundreds of women leaders of religious orders, including the Beguines and the Ursulines, worked hard to convince church leaders that their mission should be in the service of the poor and that this was not a danger to humanity but an expression of gospel living (Malone III:301).

Barely out of her teens, Joan of Arc was burned at the stake for leading the French army to victory against an English attempt to conquer France during the Hundred Years' War.

She was believed to have been hearing voices. She died in 1431 and was canonised 500 years later in 1920.

Feminist historian Anne Llewellyn Barstow's analysis of the witch craze of the Renaissance, found that some 200,000 witches were burned to death between 1560 and 1760 – a mass murder of women by the Christian churches (Catholics and Protestants). These figures do not include lynchings, those who died under torture, or those simply murdered in prison. Malone notes that most were "the poorest of the poor, condemned to live as outcasts, surviving as best they could". This highlights the quality of Christian life in the period of the most profound theological debate and conciliar reform" (32-33). Barstow calls it "a burst of misogyny without parallel in Western history" (Malone III 31-32). The judges, torturers and executioners were men, "and even more ambiguously, those who initiated the process and prayed over the final moments were ordained men." She also questions the effect on villagers and townspeople of watching daily executions.

I have not discussed the sea change wrought by the Council of Trent (1545 – 1563) which reinforced the cloister for religious women from the Jewish tradition and the strict obedience of wives to their husbands (this requirement for wifely obedience is also seen in Islam. Vatican II (1962-65) will have to wait for another article. I will stress though the impact on women of Vatican II's promotion of ecumenism as they met and mixed with women leaders of other faiths.

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Note:

Most of this material is inspired by Mary T Malone: Women & Christianity Volumes I, II (2001) and III (2003), Orbis. Malone gives a comprehensive bibliography for each volume which includes Schüssler Fiorenza, Elisabeth, But She Said: Feminist Practices of Biblical Interpretation, Beacon Press, 1992 and Searching the Scriptures: Volume One, A Feminist Introduction, Crossroad, 1993; Vol II: Schillebeeckx, E, Ministry: Leadership in the Community of Jesus Christ, Crossroad, 1981; In Vol III: Küng, Hans, Christianity: The Religious Situation of Our Time SCM 1994 For an exegesis of the Gospels of Philip, Thomas and Mary Magdalene, see Pagels, Elaine The Gnostic Gospels 1979

