

Make your **presence**
known by your **absence**.

CATHOLIC WOMEN STRIKE

GLOBAL WITNESS **FOR EQUALITY**

We are calling on the women of the Catholic church to join us in striking from sexism by withholding time, labor, and financial resources from the church during Lent 2025.

“Mountain Moving Day”

“The day the mountains move has come.

I speak, but no one believes me.

For a time the mountains have been asleep.

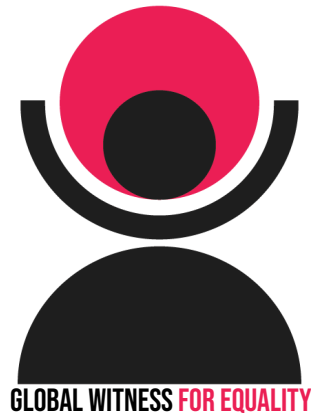
But long ago they all danced with fire.

It doesn't matter if you don't believe this,

my friends, as long as you believe:

All the sleeping women
are now awake and moving.”

-Yosano Akiko, 1911



Introduction

Ordained men decide the parameters of synodality, they decide when the time to talk about women in the church is "ripe," and they decide the limits of women's baptismal equality. And they do so at a great cost.

The Roman Catholic Church has lost an incalculable treasure in the women called to ordained ministry and denied their calling. We have lost generations of women who lived and died with the pain of not being able to fully live out God's call to them. Women have experienced the consistent humiliation of having to try to prove their humanity, their equal worth, and the validity of their calls from God, to an institution that continuously belittles them.

We will no longer wait until ordained men decide the time is right. We are calling on the women of the church to join us in striking from sexism by withholding their time, labor, and financial resources from the church during Lent 2025.

Against these odds, women are still the lifeblood of the church. We lead and coordinate the vast majority of parish ministries around the world, and serve as deacons and priests in everything but name in places where priests are scarce. Without our presence, vital work would be left undone, and pews would be empty. Despite our essential role, we are left out of any meaningful leadership and decision-making, including sacramental leadership through ordained ministry.

Our strike will answer a simple question: "What if women said no?" Instead of waiting for a papal "yes," we issue forth our "no" to the systems of misogyny, sexism, and patriarchy that seek to stop the Holy Spirit. And by doing so, we will show the institution just how vital women are to its survival—too vital to continue to hoard power and deny God's calling on the basis of gender.

Ways to Be Involved

While "striking" may mean different things for different communities, your solidarity means you and/or your community are:

- challenging the status quo through brave conversations;
- donning visible signs of support for the strike;
- withholding labor or financial support;
- engaging in other creative acts of resistance or witness;
- praying in support of a renewed church that recognized the co-responsibility and equal dignity of women.

This is a global movement and we ask all Catholics to consider how they might work to move the church closer to recognizing and valuing the gifts and ministries of women.

We embrace the reality that communities and groups will have different views on what this might mean or look like.

We celebrate this diversity and encourage creativity locally so that your witness is authentic and meaningful to you.

Here are some ideas:

- **Change the way you show up (or don't) to Mass**
 - Decline opportunities to be a lector, acolyte, Eucharistic minister, catechist, choir member, or other volunteer role you may normally take on.
 - If you still decide to attend Mass, wear a visible sign of support for the strike and sit with other women or allies.
 - Find an alternative so that pews in your church will be empty. For example, attend online, or find an inclusive liturgy.
- **Redirect your financial resources**
 - Withhold your donations to the institutional church during Lent. You may want to redirect those funds to gender justice organizations, the Catholic Women Strike campaign, or engage in mutual aid and support a woman on strike in your community. Use this as an opportunity to tell the diocese what you are doing, either in the collection basket or in a letter.
- **Change the way you show up (or don't) to your diocesan job**
 - While a sustained, 40-day strike may not be possible for many working women, think about impactful alternatives. For example, can you coordinate with allies in your diocese or office to walk out on one or more days during Lent? You might want to walk out to a planned vigil at another location, or outside your place of work. Perhaps all of the people participating in the strike can wear the same button or symbol of support?
- **Change the way you volunteer**
 - Many women are involved in volunteer or social justice ministries in their parishes. Consider how you might suspend your volunteer time and find others who can take your place. This is a great opportunity to have a discussion with your community about why you are participating in the strike.

...And a few more ideas:

- **Use social media**
 - We have a powerful tool to communicate our values with our community by posting and sharing Catholic Women Strike resources on social media. Let people know why this is important to you. Use #CatholicWomenStrike to tag your posts. [Find our social media resources here.](#)
- **Organize a solidarity witness**
 - Host or join a prayer vigil outside your local church, Cathedral or place of worship before a scheduled Mass. You may want to link arms around your Church or relevant monument, or host an inclusive meal and ritual.

**Our first major “Day of Action” will be on
Sunday, March 9, the first Sunday of Lent.**

If you can only participate in one action, make it that day!

- **Write a letter**
 - Throughout Lent we will be collecting and sharing letters of women who are engaging in the strike campaign. We invite you to share them with us. You may also want to write a letter to your bishop or local church leaders, diocesan or local newspaper or larger Catholic media outlets. You are part of a global campaign - let people know!
- **Wear or share a symbol of the strike**
 - Perhaps none of the above are possible for you. Can you wear a button, pin, or even a purple stole to signify your support? Maybe you can drop off some postcards or stickers in strategic places to help spread the word? That would be wonderful.

March 9 Day of Action Ideas

- Gather with other women striking, and other supporters, outside your local cathedral or another landmark. We encourage a short program that might look like the following:
 - Gathering and welcome from leader(s)
 - Prayer together (see prayer on p. 17)
 - 1-3 short motivational talks from people engaging with the strike
 - Sing “O God of Truth and Justice” (see pages 22-23)
 - Stand in prayerful silence with “Catholic Women Strike” posters
- Perhaps you have a small group, or live in an area where it’s not easy to get to a cathedral, or the weather in early March is not conducive to an outdoor gathering. Gather indoors with your fellow strikers!
 - Show them *our forthcoming video* as a welcome to the strike (and the end of ordinary time!)
 - Pray together the prayer in the toolkit
 - Allow time for conversation/support, answering questions like:
 - Why am I called to strike?
 - What are my hopes for the church?
 - Why is now the right time to take action?
 - What do I need to sustain myself while striking through Lent?

How can I talk about the strike in *my* parish or community?

It is helpful to clarify why you are supporting this work on a personal level so that you can share your authentic voice about your experiences in a male-dominated church. Here are some talking points that might help guide your discernment.

Women keep the church running,
yet are denied equal opportunity
for leadership, decision-making,
and ministry.

Women lead and coordinate the vast majority of parish ministries around the world. In the United States, 80 percent of lay ecclesial ministers are women. Without our presence, vital work would be left undone, and pews would be empty. This is why a strike is an effective tool. Everyone *should be scared* at the prospect of a church without women.

"If we care deeply about the Catholic Church and fail to recognize and utilize the full gifts and talents of women in service to our faith community, we are squandering an enormous asset."

— Kerry Robinson

President/CEO, Catholic Charities USA

The discernment about women deacons “remains open,” and “what comes from the Holy Spirit cannot be stopped.”

The final document of the 2021-2024 Synod on Synodality wrote: “There is no reason or impediment that should prevent women from carrying out leadership roles in the Church: what comes from the Holy Spirit cannot be stopped. Additionally, the question of women’s access to diaconal ministry remains open. This discernment needs to continue.”

How long must women wait?

“Not ripe”... “No room for positive decision”... “Niche issue”... “Rushing... is not the way to promote women today”... “Further study is needed” ... “More maturation is needed”... “A step by step approach”... “When the time is right”

These are headlines from the October 2024 gathering of the Synod on Synodality. The same tired excuses continue to keep women out of ordained ministry, and have been used for decades as commissions and study groups come and go without tangible results.

We will no longer wait until ordained men decide the time is right.

Lent is an important time to fast from things that harm us.

The season of Lent is marked by fasting, prayer, and almsgiving, as a way of entering more deeply into relationship with God. This year, women are fasting from sexism and patriarchy, to know more deeply the God who created all people in the Divine Image.

Equal rights for women and girls shouldn't stop at the doors of a church.

Our children, grandchildren, and descendants deserve to grow up in a church that doesn't limit their participation on the basis of gender or sexuality.

God calls women to be deacons and priests.

Just like male priests, women discern a vocation to the diaconate and priesthood. These calls are just as powerful and as real as those experienced by men. Who are we to reject or dismiss the ways God works through each person? To suggest that God is incapable of calling women—that it is beyond God's power to do so—is inconsistent with our understanding of an omnipotent, loving God. All things are possible with God.

Women are fully capable of imaging Christ on earth.

Women as well as men—and people of all genders—are made in the full image and likeness of God (Genesis 1:27). Acting in the image of Christ does not mean sharing his male anatomy; it means sharing his full humanity, sharing our status as adopted children by the Spirit, and seeking to be Christlike in our words and deeds. It is not a matter of physical resemblance. (For example, we don't require priests to be circumcised Jews, or Middle Eastern, both of which were also central characteristics of the historical Jesus.)

St. Paul reminds us that the divisions we make among people are abolished through the grace of Christ: "There is no longer Jew nor Greek slave nor free, male nor female. All are one in Christ Jesus." (Gal. 3:28)

To quote the final document from the Synod on Synodality:

“By virtue of Baptism, women and men have equal dignity as members of the People of God. However, women continue to encounter obstacles in obtaining a fuller recognition of their charisms, vocation and place in all the various areas of the Church’s life. This is to the detriment of serving the Church’s shared mission.

Scripture attests to the prominent role of many women in the history of salvation. One woman, Mary Magdalene, was entrusted with the first proclamation of the Resurrection. On the day of Pentecost, Mary, the Mother of God, was present, accompanied by many other women who had followed the Lord. It is important that the Scripture passages that relate these stories find adequate space inside liturgical lectionaries. **Crucial turning points in Church history confirm the essential contribution of women moved by the Spirit.**

Women make up the majority of churchgoers and are often the first witnesses to the faith in families. They are active in the life of small Christian communities and parishes. They run schools, hospitals and shelters. They lead initiatives for reconciliation and promoting human dignity and social justice. Women contribute to theological research and are present in positions of responsibility in Church institutions, in diocesan curia and the Roman Curia. There are women who hold positions of authority and are leaders of their communities. This Assembly asks for full implementation of all the opportunities already provided for in Canon Law with regard to the role of women, particularly in those places where they remain underutilized.

There is no reason or impediment that should prevent women from carrying out leadership roles in the Church: what comes from the Holy Spirit cannot be stopped. Additionally, the question of women’s access to diaconal ministry remains open. This discernment needs to continue. The Assembly also asks that more attention be given to the language and images used in preaching, teaching, catechesis, and the drafting of official Church documents, giving more space to the contributions of female saints, theologians and mystics.”

“All our national synthesis from all over the world highlighted the request for more recognition of the role of women. There was a strong call from everywhere for more women leadership in the Church, for more women’s participation. That’s common from everywhere.

The Church has to be attentive to the voices of women who seek greater equality.”

— Sr. Nathalie Becquart

Under-secretary for the General Secretariat of the Synod

Communications Resource (1)

****To your parish leaders or bishop**

Dear [NAME],

My name is X and I am writing to you as a member of your diocese/parish to let you know that I will be participating in a global Lenten effort to bring attention to the experiences of women in the Catholic Church. The project is called “Catholic Women Strike” and therefore I will not be present in church and will not be donating my volunteer time or financial resources to the diocese.

ADD YOUR OWN VOICE: WHY ARE YOU PARTICIPATING?

- As a lifelong Catholic...
- As a theologian...
- Since I was a little girl...
- As a mother of young children...
- Following the Synod on Synodality, I feel frustrated by...

[[If a volunteer/employee: I recognize the hardship this may cause for our parish and community, and I do not take my participation in the Strike lightly. I am informing you of this now so you can make the appropriate preparations.]]

The collective intention is to make visible what is often invisible in the life of the church and disrupt the larger injustices experienced by women around the world. Women are the lifeblood of the church, yet are left out of decision-making, ordained ministries, and many meaningful leadership roles.

I would be glad to meet with you or members of the parish to share more about my decisions to participate in the strike campaign. Thank you for your time.

Sincerely,

Communications Resources (2)

****To a friend, or to women of your parish**

****Dear Sister in Christ,****

I wanted to take a moment to share why I have chosen to participate in Catholic Women Strike, and why I believe it's a call for justice that aligns with the values we both hold dear as Catholic women.

First and foremost, I want to acknowledge the complexity and difficulty of this decision. I understand that the idea of striking, especially within the context of our faith, can feel unsettling. But I also believe it's a moment for us to pause and consider the ways in which we, as women of faith, are being called to act in solidarity with one another and with all those who suffer due to systemic inequality, oppression, and the neglect of women's voices within the Church and society.

As Catholic women, we have always been leaders—whether in our families, our communities, or our parishes. And yet, we know all too well the ways in which our voices are often silenced, our work undervalued, and our needs overlooked. The Catholic Women's Strike is not just about one day of action—it is about drawing attention to the ongoing, deep-rooted issues that affect us all: unequal labor, lack of support for caregivers, the violence and abuse many women face, and the ways in which the Church has historically failed to address these realities.

By participating in the strike, I am not turning away from my faith. Quite the opposite. I am engaging with it in a deeper way, seeking justice and equality within the Church and in the broader world. I believe that the strike is a prophetic act of resistance—an expression of our rightful demand for dignity, respect, and an end to the marginalization of women in all spaces, including our sacred Church.

I know that you may have concerns about how this strike might be perceived, or perhaps you're uncertain about its impact. But I ask you to consider: (*cont.*) How do we honor Christ by remaining passive in the face of injustice? How do we live out the Gospel message if we fail to advocate for the most vulnerable and oppressed among us, including ourselves as women?

The strike is an opportunity for us to come together, to remind the world that Catholic women are powerful, resilient, and deserving of respect. It is an act of solidarity not just with one another, but with all women, especially those who cannot afford to take a day off from the exhausting realities of poverty, violence, and systemic marginalization.

I invite you to join us—not as an act of rebellion, but as an act of love, of faith, and of justice. The Church has a long history of fighting for the marginalized and the oppressed, and I believe that by supporting the strike, we are continuing this tradition of standing in solidarity with those who need it most. We can be the change we want to see in the world, and the change we want to see in our Church.

Please know that I am praying for you and for all of us, as we seek to live out the Gospel in all its fullness. Let's not let fear or uncertainty keep us from the radical love and justice that Christ calls us to.

With love and in solidarity,

[Your Name]

A Sister in the Strike

Social media guide

[Download graphics](#) to share on Facebook, Instagram, BlueSky, etc. Use the hashtag **#CatholicWomenStrike** when you post!

Sample Facebook Posts

- Without the labor of Catholic women, the Church would grind to a halt. Catholic women are striking from their parishes to demand justice in our Church. I support **#CatholicWomenStrike** because we need to disrupt business as usual! Will you join me? Visit www.catholicwomenstrike.org.
- Without the labor of Catholic women, the Church would grind to a halt. Catholic women are striking from their parishes to demand justice in our Church. I strike because _____. *(share your personal story)* Will you join us? **#CatholicWomenStrike**

Sample Tweets/Bluesky Posts

- Without the labor of Catholic women, the Church would grind to a halt. Let's disrupt business as usual and demand justice in our Church! **#CatholicWomenStrike**
- For Lent 2025, let's make women's presence known by our absence. **#CatholicWomenStrike**
- For Lent 2025, I'm fasting from sexism. **#CatholicWomenStrike**
- My time, talent, and treasure already belong to the people of God, not the hierarchy. **#CatholicWomenStrike**

GOD WHO KNOWS NO BOUNDARIES

A Prayer for Catholic Women Strike

God Who Knows No Boundaries,

For too long, Catholic women have felt the pain
of being on the outside.

Outside the structures of leadership.

Outside the rooms where decisions are made.

Outside the sanctuary.

But we know that You are closest to those on the margins,

The left out,
The outsiders.

You give us the courage to break down the doors
that separate us from equality.

You give us voices to speak truth to power.

You give us women called to serve, lead,
and minister to Your people.

Soften the hearts hardened by clericalism.

Embolden the spirits frightened by rocking the boat.

Open us up to embrace the vocations of all whom you call.

Enlarge our circles so that there is no longer inside and outside:

Only one Beloved Community, enacting your love.

Amen.

Prayer Service Ideas

GATHERING SONG (Optional): A Place at the Table by Lori True
(Language adapted for inclusivity)

For everyone born, a place at the table,
for everyone born, clean water and bread,
a shelter, a space, a safe place for growing,
for everyone born, a star overhead,

and God will delight when we are creators
of justice and joy;
yes, God will delight when we are creators
of justice, justice and joy!

For equals in faith, a place at the table,
revising the roles, deciding the share,
with wisdom and grace, dividing the power,
for equals in faith, a system that's fair,

and God will delight when we are creators
of justice and joy;
yes, God will delight when we are creators
of justice, justice and joy!

OPENING PRAYER

Leader: We gather as kindred with members of a global movement on this day that marks the beginning of Catholic Women Strike. We gather outside this church to symbolize where the hierarchy has left women for hundreds of years: Outside. We gather because the Spirit calls us to proclaim that the status quo is unjust and unacceptable.

We call upon the church to recognize the work of women, the contributions of women, and the ministry of women. We stand outside the church, and announce boldly:

All: ***We are here!***

LITANY

Leader: We remember the women who have gone before us in leadership. Let us respond after each name - ***sister, you are with us.***

(One or several voices may be invited to speak the names in the litany.)

Mary Magdalene, Apostle to the Apostles...

Phoebe, deacon of Cenchreae...

Junia, the apostle...

Lydia, leader of house church...

Desert mothers, wise women...

Macrina the Younger, theologian and saint...

Theodora, bishop...

St. Hildegard of Bingen, doctor of the Church...

St. Catherine of Siena, doctor of the Church...

St. Teresa of Avila, doctor of the Church...

St. Therese of Lisieux, doctor of the Church and matron saint of women's ordination...

Dorothy Day...

Sr. Mary Luke Tobin...

Ada Maria Isasi Diaz...

Sr. Thea Bowman...

(Please adapt with the names of women who are important to your local community. Participants are also invited to name aloud women they wish to bring to the circle.)

Leader: And all women, living and dead, who have modeled courage and vision within our Church.

SCRIPTURE (Choose one of the following options)

Option One: A reading from the book of Wisdom. (Wisdom 7:21-30)

I learned both what is secret and what is manifest,
for wisdom, the fashioner of all things, taught me.
There is in her a spirit that is intelligent, holy,
unique, manifold, subtle,
mobile, clear, unpolluted,
distinct, invulnerable, loving the good, keen,
irresistible, beneficent, humane,
steadfast, sure, free from anxiety,
all-powerful, overseeing all,
and penetrating through all spirits
that are intelligent, pure, and altogether subtle.

For wisdom is more mobile than any motion;
because of her pureness she pervades and penetrates all things.
For she is a breath of the power of God,
and a pure emanation of the glory of the Almighty;
therefore nothing defiled gains entrance into her.
For she is a reflection of eternal light,
a spotless mirror of the working of God,
and an image of his goodness.
Although she is but one, she can do all things,
and while remaining in herself, she renews all things;
in every generation she passes into holy souls
and makes them friends of God, and prophets;
for God loves nothing so much as the person who lives with wisdom.
She is more beautiful than the sun,
and excels every constellation of the stars.
Compared with the light she is found to be superior,
but against wisdom evil does not prevail.

The Word of Our God. ***Thanks be to God.***

OPTION TWO: A reading from the holy Gospel according to Matthew (Mt. 5:14-16)

[Jesus said,] “You are the light of the world. A city built on a hill cannot be hidden. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your God in heaven.”

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

A larger candle is lit, and all participants hold taper candles or electric candles.

Leader *(if Wisdom reading is used)*: God's Spirit, Wisdom, is a reflection of eternal light and passes into holy souls in every generation. Yet, there are those who would attempt to conceal her radiance. We will now offer our prayers of gratitude and recognition of the work the women gathered here have faithfully offered and given to the church.

OR

Leader *(if Matthew's Gospel is used)*: The light of women in the Church has been hidden under a bushel basket. We will now offer our prayers of gratitude and recognition of the work the women gathered here have faithfully offered and given to the church.

Leader *(with both readings)*: We invite women who feel so called to say their name and the gifts they offer the church through their work. After you speak, please light your candle from the larger one.

EXAMPLE: My name is Lydia, and I provide my home for small faith-sharing groups.

After each woman,

ALL RESPOND: *You are a reflection of eternal light.* *(if Wisdom was used)*

OR

Your light shines; we see your good works. *(if Matthew's Gospel was used)*

Continue until all who wish to speak have had an opportunity.

CLOSING PRAYER

From “You Shall be My Witnesses” in WomanPrayer, WomanSong by Miriam Therese Winters

ALL:

God of Good News,
God of surprises,
We have come together
to praise you
And to open ourselves wide
To Your intuitive touch.
Surrounded by a cloud of witnesses,
Women of history,
Named and unnamed,
Known and unknown,
We drink deep of the wisdom
And fidelity

Of the past,
The faith of our foremothers
Who showed us how
To live what we believe.
When driven to doubt,
When close to despair,
May we still believe in miracles
And witness courageously
To what might be,
In Jesus the Christ.
Amen.

CLOSING SONG (Optional): “O God of Truth and Justice” by Jessica Gerhardt

O God of Truth and Justice

Jessica Gerhardt

Chorus
E^(omit3) Esus4

O God of truth and ju - - stice, You tear down e - very wall Same

3 Em Esus4

bap - ti - sm same spi - - rit, same call - ing for us all

(continued next page)

1.

Verse 1

E^(omit3)

5

Where our deep glad - ness meets the world's need Where our deep lis - tening re - veals your voice

9

May our whole church see we are one bo - dy In e - very call - ing let us re - joice

2.

Verse 2

E^(omit3)

13

If e - very flow - er looked like the ro - ses Na - ture would lose the beau - ty of the spring

17

Let us em - brace each and e - very wild - flower Let us ce - le - brate the joy that each one brings



CATHOLIC WOMEN STRIKE GLOBAL WITNESS **FOR EQUALITY**

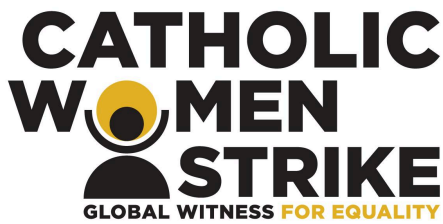
WOMEN, MAKE YOUR **PRESENCE** IN THE CHURCH KNOWN BY YOUR **ABSENCE**.

The Women's Ordination Conference is calling on the women of the church to join us in striking from sexism by withholding time, labor, and financial resources from the church during Lent 2025.

LEARN MORE AND GET INVOLVED:



Our goal: to remove all barriers to ministry and governance—including Holy Orders—for women and people of all genders.



“WHAT IF WOMEN SAID NO?”

Women are the lifeblood of the church: We lead and coordinate the vast majority of parish ministries around the world, and serve as deacons and priests in everything but name in places where clergy are scarce. Women were protagonists on the synodal journey. Women were the first witnesses to, and preachers of, the Good News of Jesus’ resurrection!

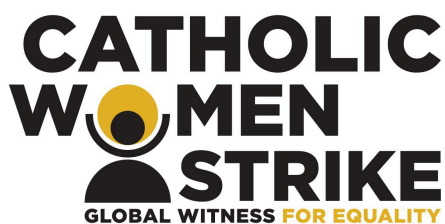
Yet ordained men decide if and when women's ministries can be 'studied' and when the time will be 'ripe' to do something to include us more fully. And they do so at an incalculable cost. The church has lost generations of women who endured the pain and humiliation of having to prove the validity of their calling and the value of their labor. We will no longer wait until ordained men decide the time is right.

Our strike will answer a simple question: what if instead of waiting for a papal “yes,” we issue forth our “no” to the systems that seek to stop the Holy Spirit. And by doing so, we will show the institution just how vital women are to its survival—too vital to deny God’s calling on the basis of gender.

We are calling on the women of the church to join the Women’s Ordination Conference in witnessing for gender equality during Lent 2025. A “strike” may look different for different people and communities.

We invite you to consider:

- Withholding time, labor, and financial resources. Redirect your funds to social service missions, justice organizations, or women’s groups.
- Wearing a visible sign of your solidarity with Catholic women seeking an equal place in the church.
- Engaging in brave conversations about what is at risk in our church if we do not recognize women’s co-responsibility in the life of the church. These might be one-on-one conversations, letters to your bishop, or hosting listening sessions for women to share their experiences.
- Organizing a prayer service in solidarity with the strike in your community.



“WHAT IF WOMEN SAID NO?”

Frequently Asked Questions

“Won’t a strike cause more harm than good? What about the children in religious education and everyone else who won’t receive the ministries that they rely on?”

We need to show our children that we will not stand for a church that discriminates against women. A strike puts our commitments into prophetic action. It is a ministry of justice that we undertake for everyone in our church.

“What if I would risk my job by striking?”

An effective strike is not a solo effort. Workers unite to demonstrate their collective power. Individuals can be replaced, but an entire class cannot be replaced. If Catholic women stand in solidarity with each other, we can challenge institutions to listen and take action.

“What if my community and I aren’t able to strike?”

The beauty of grassroots efforts is that they arise out of local communities, drawing on their capacity and resources. You understand your community best, so if you want to organize another type of witness in solidarity with the effort, we support your participation and creativity in this movement.

“How will I meet my sacramental obligations during Lent?”

Consider live-streaming Mass from home or seeking alternative, inclusive liturgies led by women.

“What if I am not comfortable with the word *strike*?”

The word “strike” can be considered loaded and perhaps too political for some people. We use the word as a shorthand for disrupting a system that isn’t working and empowering women to recognize the value of their presence, labor, and gifts. A “strike” is what will get attention, but together we each can add our own expression and meaning to it.

I WON'T BE THERE

CATHOLICWOMENSTRIKE.ORG



STRIKING FROM SEXISM

CATHOLICWOMENSTRIKE.ORG



“Call”

There is a new sound
of roaring voices
in the deep
and light-shattered
rushes in the heavens.

The mountains are coming alive,
the fire-kindled mountains,
moving again to reshape the earth.

It is we sleeping women,
waking up in a darkened world,
cutting the chains from off our bodies
with our teeth, stretching our lives
over the slow earth—

Seeing, moving, breathing in
the vigor that commands us
to make all things new.

It has been said that while the women sleep,
the earth shall sleep—

But listen! We are waking up and rising,
and soon our sisters will know their strength.

The earth-moving day is here.

We women wake to move in fire.

The earth shall be remade.

— Rev. Alla Renee Bozarth

