Womanpriest
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Published by Fordham University Press


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Appendix B

Interview Questions for Womenpriests

This is an exhaustive list of the questions I used for interviews and surveys, which reflect my growing understanding of the movement and the womenpriests themselves. In other words, these questions evolved and expanded between 2009, when I received IRB approval to begin ethnographic research, and 2014, when I created a survey using SurveyMonkey. In what you will see below, for instance, question 16 asks women why they decided to seek a contra legem ordination, and the multiple-choice options emerged years into my research, once I had enough data to identify patterns in the women’s descriptions of their vocational callings. Questions about differences between RCWP and ARCWP came after the split between these entities. Questions asking about the respondent’s relationship with “God/Godde/Higher Power” reflect the ways I had heard womenpriests talk about the divine.

During in-person and over-the-phone interviews, I would often begin with questions like these and find that our conversation focused almost exclusively on, for instance, sacraments or ministry. The survey I conducted in the summer of 2014 included all of these questions, and as with my in-person interviews, most survey respondents gravitated toward questions that most spoke to them.

The online survey gave me a chance to compare responses from RCWP-USA and ARCWP women, as well as compare the handful of responses from Canada and Europe to those from America.

All womenpriests were offered anonymity; very few wanted it. A greater number were willing to be quoted only if I cleared their quotations with them before publishing.

In quoting the respondents (for this survey and email interviews), I retain their choices in capitalization.

Basic Demographic Questions

1. What year were you born?
2. What is your gender?
3. Where do you live (city, state, country)?
4. What educational degrees have you received (and in what years)?
5. Which of these best describes you? (cradle Catholic, convert to Catholicism, other)
6. Given the church’s position on women’s ordination, why have you chosen to remain Catholic?
7. What do you consider the most important issues confronting the Roman Catholic Church?
8. What is your current relationship status?
9. Which of the following best describes you? (heterosexual/straight, gay/lesbian, bisexual, other)
10. How many children do you have (including biological, adopted, and from blended families)?
11. How many grandchildren do you have (including biological, adopted, and from blended families)?
12. Do you have a job, jobs, or a career in addition to your service as an ordained person?
13. When (month and year) and where were you ordained to the diaconate? To the priesthood? To the episcopate?
14. At what age were you first ordained?

Discernment Process

15. At what age did you first experience a call to priesthood? Feel free to comment on this call.
16. What is the reason you decided to seek a contra legem ordination?

(You may select more than one option.)
To honor a call to priesthood
To work for justice in the Roman Catholic Church
To protest the all-male priesthood
To be a role model for women and girls in the church
To stand within the lineage of activist Christian women
Other (please specify)

17. What does being ordained allow you to do that you could not do before?
18. Before you were ordained through RCWP, were you an ordained or consecrated member of any other religious order or organizations?
19. Did you work with a priest mentor as part of your discernment and preparation process?
20. With which group or region do you affiliate? (USA-West, USA-East, USA-Midwest, USA-Great Waters, USA-Southern, Canada-West, Canada-East, Europe-West, Weiheämter für Frauen, ARCWP)

Role within RCWP/ARCWP and within Leadership and Ministry

21. Do you hold an office or position with RCWP/ARCWP?
22. What do you call yourself? (Multiple answers possible: womanpriest/womandeacon/womanbishop; woman priest/woman deacon/woman bishop; priest/deacon/bishop; other (please specify))
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23. What do the people you serve call you? (Multiple answers possible: Reverend; Mother; Your first name; other (please specify))

24. What do you wear to signal you are ordained when celebrating sacraments?

25. What do you wear outside of liturgy and sacraments, if anything, to signal you are ordained?

26. Do you think RCWP and ARCWP are “Roman,” as the groups’ names suggest? Why or why not?

27. What do you see as the important differences between your movement’s different regions and organization (e.g., RCWP vs. ARCWP, USA vs. Europe, Canada-West vs. Canada-East, etc.)?

28. Do you regularly lead a faith community?

29. What is the name of your faith community?

30. How did you choose this name?

31. How often do you meet for liturgy?

32. How many people regularly attend worship?

33. How would you describe your community demographically?

34. Do you lead this community with other members of RCWP? Or with members of other faith traditions?

35. Do you partner with other religious communities in your area? If so, what groups and what kinds of interfaith/ecumenical work do you do?

Sacraments

36. What sacraments have you performed? (Multiple answers possible: Eucharist; baptism; reconciliation; marriage; holy orders; confirmation; anointing of the sick)

37. Can you describe, in just a few words, what it’s like to administer sacraments as an ordained person?

38. Do you use an organization (like the Federation of Christian Ministries) to “legitimate” your sacraments?

39. In working with liturgical forms, what have you kept from the traditional Roman Catholic rite and what have you modified? Have you made changes to your liturgy in the wake of the new Roman missal in 2011?

Interfaith and Ecumenical Work

40. What kinds of ecumenical and/or interfaith work have you done as a member of RCWP/ARCWP?

41. Have members of other religious traditions (Christian and non-Christian) helped you discern your call to ordination? If so, how?
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Changes and Transitions, Personally and in the Movement

42. Since you have been ordained, how have you seen RCWP change?
43. Since you have been ordained, how has your worship community (if applicable) changed and evolved?
44. Since you have been ordained, how have your ministries changed and evolved?
45. How has your personal theology changed, if at all, since becoming ordained?
46. How has your relationship with [God/Godde/your Higher Power/etc.] changed, if at all, since becoming ordained?
47. What do you see as the future for RCWP? (acceptance and integration into the institutional Roman Catholic Church; separation from Rome as a distinct sect; integration into an existing group or denomination; other (please specify))
48. What would you like to see happen to or for RCWP?
49. If you could convince your fellow RCWP members of one thing, what would it be?

Various

50. What are your thoughts about Pope Francis?
51. If Pope Francis called you tomorrow and said, “We have reconsidered. Your ordination is valid. Come join us!” what would you say and do?
52. The research for this book focuses on topics like ordination ceremonies, sacraments, ministries, families, bodies, and sexuality. If you have any examples or stories about these or other topics that you are willing to share, please do so here.
53. What should I be asking you? What have I missed?