

# voices voices voices



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## Pope John Paul II proclaims 1994 the

# International Year of the Family

**O**N THE FEAST OF THE HOLY FAMILY, Pope John Paul II inaugurated the Year of the Family, which parallels the United Nations' "International Year of the Family."

In announcing this observance by the Catholic Church at his General Audience on December 29, 1993, the Holy Father said, "This year must be above all a year of prayer to ask the Lord to bless all families in the world, who face both internal and external threats, so that parents may be faithful to their duty of taking care of their children. The family must be precisely the appropriate milieu where a vocation or life project, typical of the young, may be able to mature. For the apostles as well as for the fathers of the Church, the family is the 'domestic Church'. Pope Paul VI referred to this when he visited the Holy Land: 'Nazareth teaches us what a family should be, its communion in love, its austere, simple beauty, its sacred, inviolable nature' ... the Holy Family poses a challenge to all, by encouraging us to delve into the mystery of the domestic Church and of each human family in order to share all that is of joy and hope, of grief and anguish for it, making it all a pleasing offering to the Lord."

## Cdl. López Trujillo, Abp. Curtiss to address '94 WFF Conference

The 1994 Annual Conference observing the tenth anniversary of Women for Faith & Family will focus on "The Christian Family in the Modern World." **Alfonso, Cardinal Lopez-Trujillo**, Prefect of the Pontifical Council on the Family [PCF] will address this assembly in St. Louis November 4-6, 1994. In January, Omaha **Archbishop Elden Curtiss** was named North American Representative to the Presidential Committee of the PCF. Archbishop Curtiss will also address the Conference, and **Archbishop Justin Rigali**, who will be installed head of the Archdiocese of St. Louis on March 16, has been invited.

## Vatican Plans Family Observances in Rome

The PCF announced February 4 that Pope John Paul II will preside at a Mass for families throughout the world on October 9, to be concelebrated in St. Peter's Square with the bishops who will be attending the General Synod of Bishops on Consecrated life.

Plans include a "Family Feast" before the Eucharistic celebration, with the

*Continued on page 2*

## inside voices...

*He that is mighty hath done to me great things, and holy is His Name. —Luke 1:49*

**I** REMEMBER LEARNING in history class that George Washington was actually born on February 11th, but we celebrate it on the 22nd because of a calendar change that lost eleven days. Our teacher told us that the “new” calendar, adopted in 1582, in Catholic Europe, was not accepted in Protestant England (hence, of course, her colonies), because it was the innovation of a Pope — Gregory XIII.

We also learned that March 25th was New Year’s Day in England and Colonial America, long after the rest of the world observed January 1st as the beginning of the year. This Protestant refusal to accept the Gregorian calendar persisted well into the 18th Century.

Beginning a new year nearly three weeks into any month seemed peculiar, but I never thought of asking why that date was chosen. Never having heard of the Feast of the Annunciation, the irony of the continued celebration of the New Year on this major Marian Feast by rigorously Protestant countries entirely escaped me.

(By the way, St. Teresa of Avila died in 1582, and was actually buried within two days. But the Gregorian calendar took effect during her wake, thus the official the date of her burial is almost two *weeks* after her death. Also, the execution of Charles I of England took place on January 1, 1649, by the Gregorian calendar, but by English reckoning it was still 1648. Modern historians usually give it as “January 1, 1648-49”.)

March 25th usually falls within Lent, if not within Holy Week. Even so, I think Catholics should observe it as if it *were* a Holy Day of the first rank. This feast celebrating the Incarnation of Christ — the Word made Flesh — is profoundly significant for all who affirm the worth of human life, beginning at the very instant of conception.

Catholics and other Christians who are active in the pro-life movement might observe the significance of this day by special prayer vigils, Masses, etc. Such observances could make this day a time of great spiritual strengthening for their often exhausting witness for unborn children.

Catholic families will find March 25th a valuable “teaching moment” It can be made memorable by such simple things as flowers and candles, a *family* Rosary, and reciting together the *Magnificat*, Mary’s powerful prayer (Luke 1:46—55). Perhaps you could begin the *Novena for the Protection of the Unborn*

(copies are available from the WFF office).

Pastors might schedule a special festive Mass to observe this great feast of the Christian Year. Even if it is not a Holy Day of Obligation (yet), we who realize the profound significance of the Feast of the Annunciation for our time should lead the way in worship.

Great things could happen.

*Helen Hull Hitchcock*

### CRNET update

Voices readers interested in the Catholic Resource Network (CRNET) will want to know that the CRNET is no longer affiliated with CompuServ, but is now independent. For complete information on becoming a member of this computer network, call Jeffrey Mirus, Trinity Communications, 703 791-2576.

### Year of the Family — continued from page 1

presentation of testimonies from all over the world. Representation of families from all dioceses of the world is anticipated.

Women For Faith & Family plans to present a new and updated list of names of women signers of the *Affirmation for Catholic Women* to the Holy Father and the PCF at this time. (See page 31 for a copy of this statement of fidelity to the Church, the Pope and Catholic teaching.)

A document sent to bishops by the Pontifical Council for the Family, “The Church and the 1994 International Year of the Family”, refers to the celebration announced by the Holy Father last June 6th, its objectives and recommendations.

From October 6th to 8th a congress will take place, titled, “The Family: Heart of the Civilization of Love,” in which delegations from episcopal conferences and representatives of family associations will participate. The observances will include a prayer vigil in the major Basilicas and other churches in Rome before the meeting with Pope John Paul II.

The *Charter of the Rights of the Family*, a document issued by the Holy See following the 1980 Synod on the Family, is being promoted by the PCF this year. It appears on page 3 of this issue, and readers are encouraged to reproduce it for use in study groups. □

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# Charter of the Rights of the Family

*Presented by the Holy See to all persons, institutions, and authorities concerned with the mission of the family in today's world, October 22, 1983.*

## INTRODUCTION

The well-being of families, strained today by the twin forces of individualism and state power, is acknowledged as the basis of any healthy society. In our day, because of the weakening of families, society is beset by a host of evils, from abortion and the suppression of parental rights in education, to chronic poverty and the neglect of the aged.

In response to this critical situation, the Pontifical Commission on the Family released, on October 22, 1983, a document of immediate and far-reaching significance for American society.

The Vatican Charter of Family Rights constitutes a blueprint for building a healthy, humane society founded on the integrity of family life. For Catholics and for non-Catholics, it should serve as a source of reflection and a guide to action in bringing the values of the Gospel to bear on secular life.

## PREAMBLE

Considering that:

A. the rights of the person, even though they are expressed as rights of the individual, have a fundamental social dimension which finds an innate and vital expression in the family;

B. the family is based on marriage, that intimate union of life in complementarity between a man and a woman which is constituted in the freely contracted and publicly expressed indissoluble bond of matrimony, and is open to the transmission of life;

C. marriage is the natural institution to which the mission of transmitting life is exclusively entrusted;

D. the family, a natural society, exists prior to the state or any other community, and possesses inherent rights which are inalienable;

E. the family constitutes, much more than a mere juridical, social, and economic unit, a community of love and solidarity, which is uniquely suited to teach and transmit cultural, ethical, social, spiritual, and religious values, essential for the development and well-being of its own members and of society;

F. the family is the place where different generations come together and help one another to grow in human wisdom and to harmonize the rights of individuals with other demands of social life;

G. the family and society, which are mutually linked by vital and organic bonds, have a complementary function in the defense and advancement of the good of every person and of humanity;

H. the experience of different cultures throughout history has shown the need for soci-

ety to recognize and defend the institution of the family;

I. society, and in a particular manner the state and international organizations, must protect the family through measures of a political, economic, social and juridical character, which aim at consolidating the unity and stability of the family so that it can exercise its specific function;

J. the rights, the fundamental needs, the well-being and the values of the family, even though they are progressively safeguarded in some cases, are often ignored and not rarely undermined by laws, institutions, and socio-economic programs;

K. many families are forced to live in situations of poverty which prevent them from carrying out their role with dignity;

L. the Catholic Church, aware that the good of the person, of society, and of the Church herself passes by way of the family, has always held it part of her mission to proclaim to all the plan of God instilled in human nature concerning marriage and the family, to promote these two institutions and to defend them against all those who attack them.

M. the Synod of Bishops celebrated in 1980 explicitly recommended that a "Charter of the Rights of the Family" be drawn up and circulated to all concerned; the Holy See, having consulted the Bishops' conferences, now presents this **Charter of the Rights of the Family** and urges all states, international organizations, and all interested institutions and persons to promote respect for these rights, and to secure their effective recognition and observance.

**ARTICLE 1**—All persons have the right to the free choice of their state of life and thus to marry and establish a family or to remain single.

a) Every man and every woman, having reached marriage age and having the necessary capacity, has the right to marry and establish a family without any discrimination whatsoever; legal restrictions to the exercise of this right, whether they be of a permanent or temporary nature, can be introduced only when they are required by grave and objective demands of the institution of marriage itself and its social and public significance; they must respect in all cases the dignity and the fundamental rights of the person.

b) Those who wish to marry and establish a family have the right to expect from society the moral, educational, social, and economic conditions which will enable them to exercise their right to marry in all maturity and responsibility.

c) The institutional value of marriage should be upheld by the public authorities; the situation of non-married couples must not be placed on the

same level as marriage duly contracted.

**ARTICLE 2**—Marriage cannot be contracted except by the free and full consent of the spouses duly expressed.

a) With due respect for the traditional role of the families in certain cultures in guiding the decision of their children, all pressure which would impede the choice of a specific person as spouse is to be avoided.

b) The future spouses have the right to their religious liberty. Therefore to impose as a prior condition for marriage a denial of faith or a profession of faith which is contrary to conscience, constitutes a violation of this right.

c) The spouses, in the natural complementarity which exists between man and woman, enjoy the same dignity and equal rights regarding the marriage.

**ARTICLE 3**—The spouses have the inalienable right to found a family and to decide on the spacing of births and the number of children to be born, taking into full consideration their duties towards themselves, their children already born, the family and society, in a just hierarchy of values and in accordance with the objective moral order which excludes recourse to contraception, sterilization, and abortion.

a) The activities of public authorities and private organizations which attempt in any way to limit the freedom of couples in deciding about their children constitute a grave offense against human dignity and justice.

b) In international relations, economic aid for the advancement of peoples must not be conditioned on acceptance of programs of contraception, sterilization, and abortion.

c) The family has a right to assistance by society in the bearing and rearing of children. Those married couples who have a large family have a right to adequate aid and should not be subjected to discrimination.

**ARTICLE 4**—Human life must be respected and protected absolutely from the moment of conception.

a) Abortion is a direct violation of the fundamental right to life of the human being.

b) Respect of the dignity of the human being excludes all experimental manipulation or exploitation of the human embryo.

c) All interventions on the genetic heritage of the human person that are not aimed at correcting anomalies constitute a violation of the right to bodily integrity and contradict the good of the family.

d) Children, both before and after birth, have the right to special protection and assistance, as do their mothers during pregnancy and

for a reasonable period of time after childbirth.

e) All children, whether born in or out of wedlock, enjoy the same right to social protection, with a view to their integral personal development

f) Orphans or children who are deprived of the assistance of their parents or guardians must receive particular protection on the part of society. The state, with regard to foster-care or adoption, must provide legislation which assists suitable families to welcome into their home children who are in need of permanent or temporary care. This legislation must, at the same time, respect the natural rights of the parents.

g) Children who are handicapped have the right to find in the home and the school an environment suitable to their human development.

**ARTICLE 5** — Since they have conferred life on their children, parents have the original, primary, and inalienable right to educate them; hence they must be acknowledged as the first and foremost educators of their children.

a) Parents have the right to educate their children in conformity with their moral and religious convictions, taking into account the cultural traditions of the family which favor the good and the dignity of the child; they should also receive from society the necessary aid and assistance to perform their educational role properly.

b) Parents have the right to choose freely schools or other means necessary to educate their children in keeping with their convictions. Public authorities must ensure that public subsidies are so allocated that parents are truly free to exercise this right without incurring unjust burdens. Parents should not have to sustain, directly or indirectly, extra charges which would deny or unjustly limit the exercise of this freedom.

c) Parents have the right to ensure that their children are not compelled to attend classes which are not in agreement with their own moral and religious convictions. In particular, sex education is a basic right of the parents and must always be carried out under their close supervision, whether at home or in educational centers chosen and controlled by them.

d) The rights of parents are violated when a compulsory system of education is imposed by the state from which all religious formation is excluded

e) The primary right of parents to educate their children must be upheld in all forms of collaboration between parents, teachers, and school authorities, and particularly in forms of participation designed to give citizens a voice in the functioning of schools and in the formulation and implementation of educational policies.

f) The family has the right to expect that the means of social communication will be positive

instruments for the building up of society, and will reinforce the fundamental values of the family. At the same time the family has the right to be adequately protected, especially with regard to its youngest members, from the negative effects and misuse of the mass media.

**ARTICLE 6** — The family has the right to exist and to progress as a family.

a) Public authorities must respect and foster the dignity, lawful independence, privacy, integrity, and stability of every family.

b) Divorce attacks the very institution of marriage and of the family.

c) The extended family system, where it exists, should be held in esteem and helped to carry out better its traditional role of solidarity and mutual assistance, while at the same time respecting the rights of the nuclear family and the personal dignity of each member.

**ARTICLE 7** — Every family has the right to live freely its own domestic religious life under the guidance of the parents, as well as the right to profess publicly and to propagate the faith, to take part in public worship and in freely chosen programs of religious instruction, without suffering discrimination.

**ARTICLE 8** — The family has the right to exercise its social and political function in the construction of society.

a) Families have the right to form associations with other families and institutions, in order to fulfill the family's role suitably and effectively, as well as to protect the rights, foster the good, and represent the interests of the family.

b) On the economic, social, juridical, and cultural levels, the rightful role of families and family associations must be recognized in the planning and development of programs which touch on family life.

**ARTICLE 9** — Families have the right to be able to rely on an adequate family policy on the part of public authorities in the juridical, economic, social, and fiscal domains, without any discrimination whatsoever.

a) Families have the right to economic conditions which assure them a standard of living appropriate to their dignity and full development. They should not be impeded from acquiring and maintaining private possessions which would favor stable family life; the laws concerning inheritance or transmission of property must respect the needs and rights of family members.

b) Families have the right to measures in the social domain which take into account their needs, especially in the event of the premature death of one or both parents, of the abandonment of one of the spouses, of accident, or sickness or invalidity, in the case of unemployment, or whenever the

family has to bear extra burdens on behalf of its members for reasons of old age, physical or mental handicaps, or the education of children.

c) The elderly have the right to find within their own family or, when this is not possible, in suitable institutions, an environment which will enable them to live their later years of life in serenity while pursuing those activities which are compatible with their age and which enable them to participate in social life.

d) The rights and necessities of the family, and especially the value of family unity, must be taken into consideration in penal legislation and policy, in such a way that a detainee remains in contact with his or her family and the family is adequately sustained during the period of detention.

**ARTICLE 10** — Families have a right to social and economic order in which the organization of work permits the members to live together, and does not hinder the unity, well-being, health and the stability of the family, while offering also the possibility of wholesome recreation.

a) Remuneration for work must be sufficient for establishing and maintaining a family with dignity, either through a suitable salary, called a "family wage," or through other social measures such as family allowances or the remuneration of the work in the home of one of the parents; it should be such that mothers will not be obliged to work outside the home to the detriment of family life and especially of the education of the children.

b) The work of the mother in the home must be recognized and respected because of its value for the family and for society.

**ARTICLE 11** — The family has the right to decent housing, fitting for family life and commensurate to the number of the members, in a physical environment that provides the basic services for the life of the family and the community.

**ARTICLE 12** — The families of migrants have the right to the same protection as that accorded other families.

a) The families of immigrants have the right to respect for their own culture and to receive support and assistance towards their integration into the community to which they contribute.

b) Emigrant workers have the right to see their family united as soon as possible.

c) Refugees have the right to the assistance of public authorities and international organizations in facilitating the reunion of their families.



## What the bishops said...

**F**OLLOWING IS A TRANSCRIPTION of audio and video tapes of the first part of the U. S. bishops' debate on liturgical translations, recorded at the 1993 Fall meeting of the National Conference of Catholic Bishops at the Omni-Shoreham hotel in Washington, D.C. Helen Hull Hitchcock and Margaret Whitehead represented *Voices* at the conference. Transcription was done by Sherry Tyree. Editorial notes (in brackets) are by Helen Hitchcock; information was current in November (some terms of office in NCCB committees expired at that meeting). Inaudible words are indicated by ellipses. Otherwise, the text is unedited, and appears just as spoken by the bishops.

The reader will note that this transcription represents *only* the discussion which took place on Monday morning, November 15. The conversation on liturgical matters was by far the most lengthy and intense — and in our view, the most important — of all the matters considered during the 4-day meeting. What follows does *not* include the final disposition of the sections of the revised Roman Missal the bishops were asked to consider (they agreed on consultation between the Bishops' Liturgy and Doctrine Committees before the texts are returned for their vote; nor does it include the debate and vote on the *Grail Psalter, Inclusive Language Version* which took place on Wednesday, November 17. Although the new *Grail Psalter* had been previously granted an *imprimatur* by Archbishop Keeler on the advice of the Administrative Committee, and was actually used for prayer at the NCCB meeting, it was *rejected for liturgical use* by the bishops after an absentee ballot failed to secure the necessary two-thirds majority required.

The debate on the revised liturgy is expected to continue for several years, as the International Commission on English in the Liturgy (ICEL) proceeds with its massive revision of all liturgical texts. As a service to our bishops, a complete transcription of *all* recorded parts of the NCCB's debate on the liturgical texts has been prepared by WFF, and a copy will be sent to each bishop.

Readers who missed seeing the NCCB meeting tele-

cast by EWTN, who wish to learn more about the challenges and problems with which our bishops are confronted in the matter of liturgical translations, and want to read eloquent and edifying defenses of Catholic liturgical tradition by many bishops which are *not included in this preliminary discussion*, may receive a copy of the transcript by writing to the WFF office. A donation of \$7.50 is requested.

### Monday morning, Nov. 15, 1993

Liturgical Discussion (coffee break to lunch)

**Bishop Wilton Gregory** [*then aux., Chicago, now bishop of Belleville, IL; Chairman, Bishops' Committee on Liturgy, member Administrative Committee*]: Archbishop Keeler, my brother bishops, the Liturgy Committee wishes to present four Action Items for the approval of the membership of the NCCB. They deal with:

One: Segment One, Ordinary Time of the Proposed Revision of the Sacramentary.

Two: The Procedure for Approving the Revised Roman Missal at Future Meetings.

Three: The Grail Psalter, Inclusive Language Version, and

Four: the Spanish Translation of the Order of Christian Funerals.

Action item #1 is concerned with the first segment of text of the Sacramentary. We will, however, treat it after the procedures which is listed as Action Item #2. But before I begin my summary of that Action Item, namely Action Item #1, I wish to deal with some questions and misunderstandings about the preparation and translation of liturgical texts.

First of all, I would like to point out that all liturgical texts in English *must* be approved by the conference of bishops and confirmed by Rome before they can be used in the celebration of the liturgy.

For the most part, liturgical texts in English are prepared by the International Committee [*sic*] on English in the Liturgy, which is commonly referred to as ICEL, for the English-speaking conferences of bishops. ICEL is an international body established at the request of the Apostolic See by the English-speaking conferences of bishops. It is governed by a board of bishops composed of one bishop from each of the eleven

*Continued on page 22*

# VOICES Reader Survey

## A Preliminary Report

WE ARE MOST GRATEFUL to all those who took the time and trouble to respond to the Reader Survey contained in the Fall-Winter, 1992 issue of VOICES. A total of **476 completed surveys** were received (about 4% of approximately 8,000 copies of VOICES mailed — considered a very good rate of response). Many surveys contained extensive additional comments or appended detailed letters. Processing the information from the Survey is nearing completion. Information from **Section D** (Participation in Worship and Church Related Activities) and **Section E** (Education, Religious Education and Moral Formation) and the final comments are not included in this preliminary report. Further results will be published in future issues of VOICES.

Survey respondents were predominantly women (although 32 were men) ranging in age from 21 to 87, and representing **123 U. S. Latin Rite dioceses** as well as one US Ukrainian Rite diocese and one diocese in England. Respondents have **1,633 children** and **1,933 grandchildren** (probably more by the time these results are published, as many respondents mentioned children or grandchildren “on the way” in their lists.) Results from the first three sections of the survey, which dealt with personal, family, and religious profiles are tabulated below. (The totals do not always add up to 476 because some respondents left some questions blank.)

### A. Personal Profile

Men: 32 Women: 437 Affirmation for Catholic Women Signers — Yes: 320 No or don't know: 156  
Age: 20-29: 13 30-39: 55 40-49: 71 50-59: 100 60-69: 118 >70: 99

### B. Family Profile

Clergy/Religious: 24 Married: 322 Single: 50 Widowed: 51 Divorced: 18 Separated: 4

### C. Religious Profile

Cradle Catholic: 416 Convert: 60  
Preference among terms often used to describe Catholics.  
Mainstream: 14 Conservative: 58 Liberal: 5 Progressive: 6 Traditionalist: 76 Orthodox: 296

### F. General Areas of Concern

In this section respondents were asked to rate each issue on its importance on a numerical scale of 1 to 10 with 10 representing the highest importance. Numerical responses were averaged and statements are listed below ranked from highest to lowest in average ranking of importance.

#### Importance

#### Area of Concern

- 9.8 Religious and moral instruction of children.
- 9.7 Seminary formation of priests based on orthodox Catholic teaching.
- 9.7 Clear presentation of Catholic teachings by pastors.
- 9.5 Sense of sacredness, reverence, at Mass.
- 9.5 Religious and moral instruction of new Catholics.
- 9.2 Preparation of *parents* for moral, ethical, religious training of children.
- 9.1 Increase in vocations to priesthood, religious life.
- 8.6 Need for spiritual directors, models of spiritual life, spiritual formation.
- 8.3 Adequate preparation for “lay ministries” in the liturgy (e.g. lectors, CCD teachers, altar work, altar boy training.)
- 8.3 Opportunities for para-liturgical devotions (e.g. Holy Hours, Benediction of the Blessed Sacrament).
- 8.2 Accessible, doctrinally sound resources for advanced academic study and/or professional “adult education”.
- 8.1 Opportunities for adults to deepen understanding of Church teachings in *non*-professional “adult education”.

PRELIMINARY ANALYSIS of the responses revealed no significant differences in responses from different age groups or between opinions of lay people and religious, either in Section F (above) or Section G (below). However, in **Section G** (on liturgy, doctrine and Church structure) striking differences appeared if the answers were compared with the *descriptive terms* in **Section C** (e.g., ‘orthodox’, ‘liberal’, etc.) There was general agreement in responses among those who called themselves orthodox, traditionalist, conservative, or mainstream; and those who considered themselves liberal or progressive tended to give responses similar to each other — but very different from those in the other four groups. The number of the liberals and progressives responding to the reader survey was, as expected, very small (only 11 of the 476), but the difference of opinion seems significant. On many questions the responses of the two sets of groups are not just noticeably different, but almost opposite — note, for example, the responses to # 4, on girls and women as altar servers, # 12, on kneeling during the Consecration at Mass, # 7, on ordination. All groups responded negatively, however, to # 24, on changing unpopular Church doctrines to attract more people.

The numerical responses for each statement were averaged separately for each group and the averages are shown in the table **Section G**. (Some of the survey statements in this section appear in abridged form here.) Respondents were asked to rank their views on each statement on a numerical scale ranging from 5 (strongly agree) to 1 (strongly disagree). The column headings represent the descriptive terms in **Section C**, with M standing for mainstream, C for conservative, etc.

### G. Liturgy, Doctrine and Church Structure

	<u>M</u>	<u>C</u>	<u>L</u>	<u>P</u>	<u>T</u>	<u>O</u>
1. Pastors do not do enough to explain Church teaching on moral issues.	4.3	4.2	2.8	3.3	4.5	4.6
2. Pastors do not do enough to explain Church teaching on doctrine.	3.9	3.9	3.0	3.5	4.2	4.4
3. Pastors and bishops are too sensitive to feminist concerns.	4.2	4.1	2.2	2.7	4.4	4.6
4. It is unfair that girls or women are not allowed to serve at the altar.	2.6	1.3	4.4	3.5	1.3	1.2
5. Religious sisters should wear habits as sign of consecration.	4.5	4.5	1.6	2.7	4.6	4.6
6. Liturgy should change continually to conform to current social ideas.	1.4	1.3	3.8	2.6	1.2	1.1
7. That only men may be ordained is a central, unchangeable teaching.	4.1	4.6	1.8	2.5	4.5	4.7
8. Scripture and Mass prayers should be changed to use feminist language.	1.2	1.4	4.2	3.7	1.2	1.1
9. Translations for Catholic worship should be faithful to original text.	4.9	4.8	2.8	4.0	4.8	4.9
10. Latin Masses (Novus Ordo, Tridentine) should be more available.	3.5	3.9	1.6	2.0	4.3	4.2
11. There are too many Masses where the liturgy is poorly done.	3.4	3.8	3.5	2.8	3.9	4.1
12. People should kneel during the Consecration at Mass.	4.8	4.7	1.8	3.5	4.9	4.8
13. Greater use of traditional music would aid Catholic worship.	4.1	4.1	2.5	2.5	4.5	4.7
14. A sense of sacredness is missing from most Masses.	3.7	3.8	1.6	2.3	4.4	4.2
15. The “Tridentine Mass” is personally important to me.	2.4	3.1	2.0	1.8	4.1	3.3
16. The US bishops generally teach clearly with the Church.	2.5	2.2	3.0	3.5	1.9	2.0
17. Most bishops are aware of problems in diocese and try to correct them.	2.1	2.3	3.0	4.0	2.0	1.9
18. The Church is served well by its national and diocesan bureaucracies.	2.2	2.0	2.3	3.3	1.8	1.7
19. Catholic schools are doing a good job of educating in secular subjects.	3.7	3.6	3.4	4.7	3.6	3.6
20. Catholic schools are doing a good job of educating in faith & morals.	2.8	2.3	3.0	4.3	2.1	1.8
21. Dissent by Catholics in leadership positions is a serious problem today.	4.6	4.7	2.6	3.0	4.6	4.7
22. My bishop sets a courageous example of defense of Catholic teaching.	3.5	2.9	3.6	4.0	2.7	2.5
23. Catholics who reject Church teaching should look for another Church.	3.3	3.8	2.0	3.2	4.0	4.1
24. Unpopular doctrines can & should be changed to attract more people.	1.4	1.3	2.6	1.8	1.3	1.2

There is an interesting footnote on this survey, although no attempt will be made to tabulate it. We had asked that the form be returned by April 1. The first wave of responses were overwhelmingly from people over age 50. Responses from younger people, especially from those with children at home, came in much later, and the overall totals were smaller. This should not be surprising, since completing a detailed survey, finding an envelope and stamp — and then remembering to put it in the mail — is not usually high on the list of busy young mothers, as we know only too well. So a special note of gratitude goes to those among our younger readers who actually managed to get it done.

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**Messages from our Bishops to  
Women for Faith & Family's Ninth Annual Conference on the  
Catechism of the Catholic Church  
November 5-7, 1993**

As the Ninth Annual Women for Faith and Family Conference gathers in St. Louis this November 5-7, 1993, it is my special privilege to convey to the participants the heartfelt greetings and prayerful best wishes of **His Holiness Pope John Paul II**.

Your well-chosen theme, "The Catechism of the Catholic Church", is most appropriate for the present time. The Holy Father, introducing on December 7, 1992 the Catechism as "this singular gift of divine providence", said: "The publication of the text has to be counted as one of the major events in the recent history of the Church. It constitutes a precious gift, a rich gift, an opportune gift. It is a real gift which represents the Truth as revealed by God in Christ and by Him entrusted to His Church. The Catechism sets forth this Truth, in the light of the Vatican Council, such as it is believed, celebrated, lived and prayed by the Church". Such a statement, with emphasis on Truth, cannot but bring to mind the title of the recent great encyclical, "Veritatis Splendor", "The Splendor of Truth", on certain fundamental questions of the Church's moral teaching. One could say indeed that we are living a most important moment regarding Truth, thanks also to the ongoing appeals, so profound and beautiful, of our Holy Father. There is undoubtedly an increasing need of knowing, accepting and courageously proclaiming the Truth, as contained in the authentic Catholic doctrine in all its purity and integrity. Doing so, the cause of genuine freedom, moral good, and human progress will be assuredly promoted.

May this gathering, therefore, be an occasion for all the participants to once again give themselves to the service of Truth in faithfully responding to their own unique vocation in the Church and society.

As a sign of his spiritual esteem and solidarity, **Pope John Paul II imparts to you his Apostolic Blessing**, granted through the intercession of Mary, Mother of the Word Incarnate. To the sentiments of the Holy Father, allow me to add my own prayerful best wishes and cordial regards.

Sincerely in Christ.  
**+Archbishop Agostino Cacciavillan**  
**Apostolic Pro-Nuncio to the United States**

To the Participants at the Annual Meeting of Women for Faith & Family, St. Louis, November 1993

Greetings to all taking part in the annual meeting of Women for Faith and Family!

You have chosen as the theme for your meeting the Catechism of the Catholic Church. Throughout the world, Catholics are thanking God for this gift to his Church. This finds expression in words of gratitude to the Holy Father Pope John Paul II and the Bishops of the Church, who are the authors of this truly collegial catechism.

As Catholic women who love the faith and the family, take the Catechism of the Catholic Church into your homes. Read it, meditate on it, use it as a source for prayer. Rediscover in it the perennial riches of our holy Catholic Faith. Share it with your friends, for this is not a book reserved for a few people. This authoritative compendium of the faith is available to all who seek the truth, which is to be found in Christ Jesus.

Thus, especially in the forthcoming International Year of the Family, may the Catechism of the Catholic Church become a means of the New Evangelization, which finds its living center in the domestic church, the Christian family.

With my prayers and best wishes to you all, I am

Yours sincerely in Christ  
**+Alfonso, Cardinal López Trujillo**  
**President, Pontifical Council for the Family**

As participants of the Women for Faith and Family Conference on the Catechism of the Catholic Church gather to discuss this important subject, I wish to assure you of my support, admiration and prayers.

The Catholic Catechism is a priceless gift from, by and for the Church. I am delighted that the Catholic Catechism is such a priority for you. Like the Catholic Catechism itself, Women for Faith and Family is an effective and valuable instrument for the preservation and proclamation of true Catholic teaching. May your loyalty to the Holy Father and your faithfulness to the Church's teaching ever be the mark of your commitment.

May God grant you an abundance of His blessings and may Mary Our Mother protect you always.

Sincerely yours in Christ,  
**+Anthony, Cardinal Bevilacqua**  
**Archbishop of Philadelphia**



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Congratulations and best wishes on the occasion of the Ninth Annual Women for Faith and Family Conference taking place over November 5–7, 1993 in St. Louis. Please extend my greetings to the conference participants.

Faith and family must certainly be the foundation stones of any society that seeks to foster peace and justice. I pray that this gathering might generate fresh initiatives to strengthen the values of faith and family within our American society today.

I applaud the focus of this year's conference on the Catechism of the Catholic Church. The publication of the new Catechism represents a graced moment in the life of the Church to reflect more deeply on the truths of faith and to commit ourselves more fully to the challenge of sharing these truths of faith with others. I can think of no place where the truths of faith are communicated more effectively than within the "domestic church" of the Catholic family.

With warm personal regards and asking God to bless you, I am

Sincerely yours in Christ,

**+Bernard, Cardinal Law, Archbishop of Boston**

Women for Faith & Family has wisely chosen to focus its annual conference on the *Catechism of the Catholic Church*. This important teaching document offers us a timely and complete summary of our precious Catholic faith. It is a vitally important resource and basis for catechetical and adult education programs and for formation programs for Church service. I hope the participants will gain much insight into this wonderful new catechism so that they can promote its widespread use in the months and years ahead.

Let me take this occasion to assure you of my prayers for the success of the meeting.

With kindest personal regards, I am

Sincerely in Christ,

**+James, Cardinal Hickey, Archbishop of Washington**

I wish to extend to all who are participating in the Women for Faith and Family Conference my prayers and best wishes. Your gathering in St. Louis is a clear sign of your love of God and your commitment to carrying out the Church's mission of proclaiming and building the kingdom. The Catechism of the Catholic Church is the newest vehicle of passing on what we hold so dear in our tradition. That is why your study, discussion, and most importantly, your prayer during these days is so crucial in helping to discover how to best draw out the enormous wealth that is contained in it. As always, I pray that Our Lady's presence at your assembly will be for all of you an inspiration and grace.

With every good wish, I am

Faithfully yours in Christ,

**+Theodore E. McCarrick, Archbishop of Newark**

Dear Friends in Christ,

Greetings and best wishes to all who have gathered for the 9th Annual Women for Faith and Family Conference. Last year as Bishop of Belleville, and neighbor to the Archdiocese of St. Louis, I had the opportunity of meeting many of you and of addressing some of your concerns.

As I look at your theme and at the excellent roster of speakers, I am deeply impressed. It seems to me that two problems plague the Church today.

The first is the abysmal ignorance of so many of our young people — not to mention even our adult Catholics. Something has gone terribly wrong in the transmission of the faith and in grasping the depth of Catholic teaching. In this regard the new catechism will afford a firm foundation for all teachers of our faith, affording them direction, correct content, and clarity of understanding of the faith.

The second problem — or so it seems to me — is that at times those who are charged with teaching our youth from kindergarten through the university, either do not themselves understand the full content of our Catholic heritage or are caught up in a kind of "cafeteria mentality" by which folks pick and choose what appeals to them from the Church's gospel tradition.

It is our hope that the new catechism can find broad support from not only the faithful folks like yourselves, but from the Church in the United States. Every chance we have we should speak to its excellence and to its importance. Critics have arisen and will continue to arise who will seek to degrade its importance. Let our voices be stronger than theirs, and let the people of God know that there is a compendium of clear magisterial teaching now available to all who have the privilege of passing on the Catholic heritage.

Sincerely yours,

**+James P. Keleher, Archbishop of Kansas City, Kansas**

Dear Friends,

On behalf of the whole Archdiocese of St. Louis let me welcome you to your 9th Annual National Conference.

It is particularly appropriate that the Conference will focus on the Catechism of the Catholic Church because of its

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fundamental nature as an expression of the teachings of the Faith, based on the revelation of Almighty God in the Scriptures and the Tradition of the Church.

My prayers and best wishes are with you for a productive Conference — and I also hope you have the opportunity of enjoying a bit of the family attractions offered in our community.

God bless you all.

Sincerely in Christ,  
**+Edward J. O'Donnell**  
**Archdiocesan Administrator, St. Louis**

Yours is a most important and formidable effort in the Church in the United States. I ask the Lord to bless abundantly the work of Women for Faith & Family, so that the Church may grow in unity, faith and love in furthering the mission of Jesus Christ. In this quest your efforts are vital and necessary.

May your annual conference in Saint Louis be successful. Be assured of my prayers and solidarity. May the Lord bless you and keep you. I remain,

Faithfully yours in Christ,  
**+ Roberto Gonzalez, Auxiliary Bishop of Boston**

Thank you for the information you sent regarding the Ninth Annual Conference of Women for Faith and Family. Your focus on the Catechism of the Catholic Church is a timely one and the speakers you have invited are, each in their own right, respected catechists. Congratulations for your fine choices of theme and presenters!

You have my sincere best wishes for a successful conference. May God's Holy Spirit guide the participants in the pursuit of His WORD.

My personal blessing and prayers are with you as you continue to plan for this important event. With heartfelt encouragement to you, I remain.

Sincerely in the Lord,  
**+Adam J. Maida, Archbishop of Detroit**

Thank you for your letter...and the information about the Ninth Annual Women for Faith and Family Conference... We will advertise it in our diocesan paper, the *A.D. Times*. I hope it will be a great success and I enclose a small donation to aid the cause.

Please extend to those in attendance my best wishes. The Catechism of the Catholic Church will make a wonderful topic and send them all home full of evangelizing energy.

God bless you all,  
**+ Thomas J. Welsh, Bishop of Allentown**

...I am pleased to send you my special greetings and words of encouragement as you gather in St. Louis for the Ninth Annual Women for Faith & Family Conference.

I can see that you have an outstanding program planned for this conference which will be on the Catechism of the Catholic Church. This, of course, is a very timely topic and I am sure your treatment of it will be very fruitful and enlightening. I wish I were able to join you, but, unfortunately, my calendar will not permit it. I will try to send some representatives from the Diocese of Scranton to St. Louis for the conference...

Again, my best wishes to you as you carry out your outstanding work for Women for Faith & Family. Your witness and your teaching in these areas are very much needed and deeply appreciated.

With kindest personal regards and every best wish, I am,

Sincerely yours in Christ,  
**+James C. Timlin, Bishop of Scranton**

Dear Friends in Christ,

I would like to assure you of my prayers and support as you consider the *Catechism of the Catholic Church* — that document which our Holy Father has indicated will be instrumental in the renewal of the Church's life. The task at hand is both simple and crucial. Catholics need to take up, embrace and learn the content of the Catechism and pass it on to those whom they know and love. The four pillars of the Catechism — the profession of faith, the sacraments, the commandments and Christian prayer — must become the pillars of individual and family lives if they are going to directly or indirectly become pillars of the society and Church in which we live.

With kindest personal regards, I am

Sincerely in the Lord,  
**+John J. Myers, Bishop of Peoria**

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To those attending the Ninth Annual Women for Faith & Family Conference in November, 1993:

Dear Friends:

I greet you and salute you from the Diocese of Lincoln! I want to commend all of those who have gathered in St. Louis on the occasion of the Ninth Annual Women for Faith & Family Conference for their obvious devotion to the new Catechism of the Catholic Church, and to learning more about this extraordinarily important document whose diffusion and use will depend upon the zeal of devoted people such as yourselves. The organization Women for Faith & Family has been doing an exceptional amount of good work over a long period of time for which all who are responsible for the founding and continuation of the organization deserve gratitude and appreciation.

Asking God to bless you and to enrich by the light of the Holy Spirit your deliberations and your studies, I am

Sincerely yours in Christ Jesus,  
**+Fabian W. Bruskevitz, Bishop of Lincoln**

To the participants in the Ninth Annual Conference of Women for Faith and Family:

Prayerful greetings to all participants in this year's conference. I commend your conviction that the family, although under assault, is the fundamental cell in society. I appreciate also your desire to bring both your faith and this commitment to family into the public arena in order to influence public policy. May your study of the Catechism during these days strengthen and deepen this twofold effort.

**+Alfred C. Hughes, Bishop of Baton Rouge**

Thanks for your letter and copy of the program. Looks exciting. Wish I could be there.... [There are] some wonderful articles in the journal, *Nouvelle Revue de Theologie* on the Catechism by noted authors, e.g. Bishop Schönborn [of Vienna], over the past year.

God Bless you.

In Christ,  
**+John R. Sheets, SJ**  
**Auxiliary Bishop of Fort Wayne/South Bend**

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## **Pope John Paul II to U. S. Bishops:**

### **Translations must be "free from doctrinal ambiguity and ideological influence..."**

*Addressing the last group of American bishops (California, Nevada and Hawaii) at the conclusion of their ad limina visit on Sunday, December 4, 1993, the Pope emphasized that faithful liturgical translations are necessary for authentic worship. The following quote from this address appeared in L'Osservatore Romano on December 15.*

...As shepherds after the Lord's own heart (cf. Jer 3:15), one of your principal tasks and joys is to lead your communities in worship and prayer. The Catechism of the Catholic Church reminds us that prayer is that "enthusiasm of the heart" (2558), which is the fruit and life-blood of the mystery of salvation — founded on faith, strengthened by the sacraments and active in charity. In our prayer we must be careful to safeguard divine transcendence and to purify our hearts of false images (2779). Our prayer must always reflect the Church's true faith. The core of Christian prayer is the revelation of the Father to the "little ones" (Mt 11:25), his adopted children (1 John 3:1-2). In union with the Son through the Holy Spirit we are able to approach the Father and say "Abba! Father" (Rom 8:15). Not to teach this sublime truth or to teach anything less would be to fail in our responsibility to be true spiritual guides, offering the solid food of genuine Christian spirituality and helping the members of the

Church to grow into full maturity in Christ (Eph 4:13).

You are presently involved in a revision of some liturgical texts, and this has been on the agenda of the recent Plenary Meeting of your Conference. One of your responsibilities in this regard, as stewards of the grace of the supreme priesthood (*Lumen gentium*, n. 26), is to make available exact and appropriate translations of the official liturgical books so that, following the required review and confirmation by the Holy See (CIC, can. 838, §2-3), they may be an instrument and guarantee of a genuine sharing in the mystery of Christ and the Church: *lex orandi, lex credendi*. The arduous task of translation must guard the full doctrinal integrity and, according to the genius of each language, the beauty of the original texts. When so many people are thirsting for the living God (Ps 42:2) — whose majesty and mercy are at the heart of liturgical prayer — the Church must respond with a language of praise and worship which fosters respect and gratitude for God's greatness, compassion and power. When the faithful gather to celebrate the work of our redemption, the language of their prayer — free from doctrinal ambiguity and ideological influence — should foster the dignity and beauty of the celebration itself, while faithfully expressing the Church's faith and unity."

[Note: Emphasis in original text.]

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# Silk Purses and Sow's Ears

## *"Inclusive Language" Comes to Mass*

*Paul V. Mankowski, S.J.*

**C**onsider, if you will, the sad but instructive case of Brother Paulinus Riordan of the Society of Jesus. In the late forties and fifties, Brother Riordan worked in the library of the novitiate of one of the midwestern Jesuit provinces. He could often be seen of a morning, so I've been told, sitting at his desk with a pair of scissors, a pot of glue, several sheets of thick colored paper, and a magnifying glass. His goal — that is, the Final Cause of his efforts — was to help preserve the purity of Jesuit novices, an entirely honorable task. His means consisted of snipping tiny bikini bras and panties out of the paper and carefully pasting them in position over the photographs of tribal women that appeared in National Geographic magazine, so that no unwary reader be led astray into unchastity. For the fact of the matter is that, though his work was known and approved by his superiors, Brother Riordan was insane.

Let us turn then to a more contemporary setting: the National Conference of Catholic Bishops. In a memorandum distributed to bishops last summer by the chairman of the Bishops' Committee on Liturgy, the recipients were asked to consider and vote on nine alternative translations of a line in the Nicene Creed. The phrase deemed defective. *Et homo factus est*, is currently rendered "and [he] became man." The options listed were these:

1. and became truly human
2. and became a human
3. and became a human being
4. and became one in Being with us
5. and became of one Being with us
6. and took our human nature
7. and assumed our human nature
8. and assumed our humanity

9. and became one of us

What we have here, I shall argue, is the spectacle of roughly 300 grown men with scissors and paste, clumsily trying to install a kind of fig leaf over something they consider unseemly in the Nicene Creed: an occasion of sin — not impurity, in this instance, but injustice. What they believe they have found in the text, what they find an affront and a scandal, is of course "gender exclusive" language. I intend to demonstrate that their scruples, though as well intentioned as those of Br. Riordan, are no less beside the point.

There is *no such thing as exclusive language*. It is undeniably true that one can use speech to urge the consideration that women should be excluded from this or that enterprise, just as one can use speech to demean tomatoes or to insinuate that baritones should have no active role in the social order. But the language in and through which these injustices are advanced can of itself be no more "gender exclusive" than it can be tomatophobic or soprano-centric. The concept of inclusivity (as its partisans would have us understand it) is a phantasm, a category mistake, a chimera buzzing in a vacuum. Exclusion and inclusion have a political valence, but not a linguistic one, and the attempt to pretend otherwise is itself a politically motivated fraud.

If a set A is so treated that subset B is distinguished within it, the label or name given to A will have two meanings (or two uses): first, the general or universal meaning, and second, that of all non-B members of A. Linguists refer to the use of B as "marked" and that of A as "un-marked." For example, if next to the word "pig" we

introduce the word “piglet”, “piglet” is marked (for size) and “pig” is the unmarked form. Because it is unmarked, “pig” has (along this axis) two meanings: pig *in se*, and adult pig. In the sentence “I have one pig and eight piglets” the word “pig” means the adult; in the sentence, “I bought three goats and six pigs” we cannot know how many adults and how many piglets made up the purchase. The second example is not an instance of “exclusive language”; no potential piglet is left out of the discourse; “pig” is simply unmarked for size.

Gender contrasts are treated linguistically the same way. When a form marked for gender is introduced, its correlative assumes two uses: the gender alternate to the marked form, and the usage non-specific as to gender (not the same as neuter). Thus we have “poetess”, which is marked for gender, next to “poet”, unmarked. It is important to stress that the marked/unmarked distinction is entirely independent of the sex or social status of the speaker and even of the surface grammar of the language. We find the feminine as the marked form in languages whose only adult speakers are women. The feminine appears as the marked form in Sumerian, the oldest of all written languages, which has no grammatical gender whatsoever; yet we have unmarked *dumu*, son or child, versus marked *dumu-munus*, daughter.

THE POINT OF ALL the foregoing pedantry is this: regardless of the language, regardless of the speaker, regardless of the pertinent semantic axis, the marked/unmarked contrast is ineradicable. To stigmatize on particular operation of this contrast as sexist is as pointless as damning the distinction between odd and even numbers as elitist.

The usage that the US bishops apparently wish to stigmatize is the word “man” employed generically, on the grounds that the generic sense has been lost in contemporary English and hearers today do not feel that women have been included by the use of term. But of course “man” is unmarked not only for gender but for a theoretically infinite number of qualifications. Consider this sentence: “The men and officers of the second battalion will return to winter quarters on Monday.” Here the word “man” is being used exclusively (i.e., non-generically), but it means, of course, not “non-females” but “non-officers.” The word “man” is not only unmarked for gender but unmarked for military rank. Accordingly, in different sentences it can serve the broader or the narrower function, usually without ambiguity. There are, of course, certain linguistic situations in which it may be difficult to tell which use is intended. For example, in a pub you overhear a stranger say, “Jack’s a man in my regiment.” Does he mean man/non-officer or generic man? A speaker of even modest skill can ordinarily indicate his meaning clearly.

Now suppose for a moment you’re serving as a military chaplain somewhere and have just conducted a Mass in which

you recited the Nicene Creed according to the conventional translation. How would you deal with a red-eyed infantry colonel who buttonholes you in the sacristy and complains in a trembling voice that he feels the words, “For us men and for our salvation he came down from heaven”, exclude officers from the ambit of divine salvific activity? If you have bought into the standard inclusive-language mindset you’re in a tough bind, for according to the mindset it is the listener’s subjective impressions that take precedence over standard usage and over the intentions of the speaker. So if you refuse to change the Creed to read, “for us men and officers he came down from heaven,” you’re at a complete loss to explain your previous concessions to feminist critics. And if you do make the requested change you’re incapable of refusing with rational consistency the next madman who feels himself excluded by your language.

I want to stress that the jaws of this logical vice are formed not by contemporary social realities but by the nature of language itself. Thus for every “exclusivist” usage the Thought

**“You can’t forbid a language to act according to its nature and then demand that it behave normally.”**

Police successfully manage to stigmatize, another seven will spontaneously appear in its stead. For example, the US bishops issued a statement which read in part, “the Word of God proclaimed to all nations is by nature inclusive, that is, addressed to all peoples, men and women.” Yet by their own reasoning, “men and women” won’t quite do. For it could be seen to exclude children and hermaphrodites, who are of themselves entirely human, in need of redemption and addressees of the Word. Yet even the correction, “men, women, children, and those of indeterminate gender” will still leave our colonel sniffing in the narthex, and babies-yet-to-be-born certainly belong to “all the nations,” but fit into none of the listed categories. Notice: this proliferation is stark nonsense, but the only objection that can be tendered by the champions of inclusive language — viz., that the unmarked locution includes the various marked forms — is one that undercuts their own argument. Either way their project fails; the dilemma is fatal.

The claim is sometimes made that the imposition of “inclusive” language is justified by the fact that language changes over time; words change their meanings, and the proposed diction is simply a tardy recognition of what has already occurred. Well, it is true that the semantic range of a given word is susceptible of change, and it is true that words referring to males and females are as susceptible as any other, and it is true that marked-unmarked contrasts are sometimes redistributed. Thus there is no reason why the particular word “man” could not become a form marked for gender in the future. Yet this only points up the futility of performing the kind of invasive surgery on living language that is demanded by the inclusivist project. (This demand is hard to understand on its own terms; why so

*Continued on page 18*

## Conference Considers Catechism

by Jocelyn Johnson

**B**ISHOP CHARLES CHAPUT's keynote address to the 1994 Women for Faith & Family Conference on the Catechism of the Catholic Church, focused the need for understanding of Church teachings in order to evangelize. Bishop Chaput of Rapid City, South Dakota, is a member of the National Conference of Catholic Bishops' Committee on Evangelization.

In his address, "As Christ Loved the Church", Bishop Chaput said it is first necessary to know Christ's Church through her teachings — then to love the Church — for the Church is an essential means to the Kingdom of Heaven. Dissenters, he stated, need to understand that the Church is not the Pope's: it is Christ's Church — and it is Christ's teachings the dissenters reject. The bishop called on Catholics to be confident of their beliefs, and he cited as examples the Holy Father and Mother Teresa of Calcutta.

Bishop Chaput also called on faithful Catholic women to write to their bishops on subjects such as so-called "inclusive" language; stressing that many female voices have been heard who favor it, but relatively few women have spoken out who oppose innovations in the liturgy. He also said that women should evangelize other women on such subjects at informal gatherings, in the workplace, etc.

**THE OPENING ADDRESS** of the Conference was given by **Monsignor Michael Wrenn**, pastor of St. John the Evangelist Church in New York City, author of *Catechisms and Controversies* (Ignatius Press), and translator. He spoke of the history behind the new Catechism of the Catholic Church, emphasizing that the idea of the Catechism was not a recent one.

As Vatican II ended, it was proposed that such a Catechism be written. It was not until twenty years later, however, at the Extraordinary Synod in 1985, that Bernard, Cardinal Law of Boston called for an evaluation of the progress made on implementing the vision of the Council and clarification of misunderstandings of its teachings. The purpose of writing a new Catechism, the first since the Council of Trent, was an outgrowth of all the doctrine on faith and morals discussed at the 1985 Synod, and it was felt an explanation of some of the Vatican II directives was needed. Thus a nearly unanimous agreement to compile a new catechism was reached by the world's bishops.

Monsignor Wrenn emphasized that the new Catechism is not meant just for use by "experts." It is intended, basically, for anyone who can read. It is for teens and adults to use to reinforce

their knowledge of the Church, and for remedial teaching, as well, for those Catholics whose education in the faith is lacking.

He stated that the faith itself is at stake at this time in the history of the Catholic Church in the U.S. because of dissent, both internal and external, and he made it clear that the Catechism can be used widely by the faithful as a textbook.

Pope John Paul II has called the Catechism "God's gift to the whole Church." Monsignor Wrenn sees it as an implement to strengthen and refresh Catholic believers, and as a persuasive, rich and correct guide for those who are drifting or who have drifted away from Church teachings.

**KENNETH WHITEHEAD**, translator, author and former assistant secretary of education, spoke on "The Catechism in English: The Art (or Artifice?) of Translation". He called the Catechism the "renewal we've been waiting for since Vatican II ended." He stated that it proves that the Church is guided by the Holy Spirit, because in the midst of turmoil in our Church, the bishops could commission the Catechism as a means of transmission of the orthodox Catholic faith which comes down to us from the apostles.

In comparing the first proposed English translation of the Catechism with the original French, Mr Whitehead found "mistranslations of words, phrases and entire passages; additions to and omissions from the French version, and even renderings which sometimes appear to misstate or distort what seemed to be very important doctrinal points. That translation was flawed because it used 'inclusive' language — language which avoids the words 'man' or 'men' or the masculine pronouns used generically to mean everyone, the human race, men, women and children, people-in-general, etc. The English language does use the words 'man' or 'men' in a precise generic way ... since Anglo-Saxon times, more than 1,000 years ago. Today the feminist movement asserts that women are not included when such generic language is used." Mr. Whitehead noted that "inclusive" language is not idiomatic English, and by insistence on using it, meanings become distorted. He found hundreds of such examples in the first English translation, which necessitated the Vatican's retranslation and thus the delay of more than a year in this vitally important Catechism's appearance in English.

**DR. JOYCE LITTLE'S** expertise as a theologian (at the University of St. Thomas in Houston) was evident in her address on "Trinitarianism Versus Egalitarianism", which

showed the development of the authentic Christian concept of equality into a distorted notion of "egalitarianism", which confuses 'equal' with 'identical' or 'interchangeable', and claims "rights" based on radical autonomy of the individual. She contrasted the notion of egalitarianism with the concept of hierarchy, which means "sacred rule", or "sacred order"; and observed that the opposite of hierarchy is anarchy.

"Anarchy is chaos," Dr. Little said, "and if we doubt that this is what egalitarianism really leads to, all we need to do is look at the violence in our streets, the disorder in our families, the anarchy in our schools, the corruption in our politics, the immorality in our media, and the dissent within our churches." She spoke of the "Imperial Self, intent on creating its own values and truths" and refusing to accept objective truth or any authority outside the self, especially God. For God — the Trinity — is literally a "patriarchal hierarchy": Father, the First Person, who begets the Son, the Second Person, and from both proceeds the Holy Spirit, the Third Person, in that order. The determination of feminism to reject the "patriarchal hierarchy" of the Church is consistent with rejection of the Fatherhood of God and masculinity in general.

"TEACH ME THY STATUTES", was the title of **Helen Hull Hitchcock's** address, taken from Psalm 119, the longest of the Psalms, in which nearly every verse mentions the necessity to learn God's law, or teachings, or word. She stressed the importance of remembering that in the midst of the "malaise we are currently encountering, the confusion and general decline of religious beliefs, that we have John Paul II, successor of Peter — the Rock — who is perhaps the most intellectually gifted and personally appealing Pope in history. His response to the crisis of faith in our time resoundingly reaffirms the splendid Truth of Christ." In his new encyclical, *Veritatis Splendor* (The Splendor of Truth) and in the Catechism of the Catholic Church, Mrs. Hitchcock said, the Pope has given us "essential tools with which to construct with 'living stones' a strong and splendid Church".

IN HIS ADDRESS to the Conference banquet, **Fr. Joseph Fessio, SJ**, founder and editor of Ignatius Press and publisher of Catholic World Report, called the Catechism "A Light for the New Dark Ages." He compared the monasteries of old to movements of today, not only of religious contemplatives, but also small private prayer groups, movements like Women for Faith & Family, new Catholic publications, and home-schooling groups. This is where the true faith is being kept alive, he said. Fr. Fessio envisions these new groups and movements committed to transmitting the Catholic faith as the seed for a

new Christian culture.

Fr. Fessio described the Catechism of the Catholic Church as a marvelous document to achieve this goal, and he deems it providential (as did other speakers) that we are given it at this particular moment in history. The Catechism draws from Scripture, early Church Fathers, great spiritual writers, the saints, popes, Conciliar documents, and includes both Western and Eastern Church writers. He called the Catechism our window to the past as well as to the present, and said that Ignatius Press has published a companion to the Catechism as a guide to the footnotes.

THE 1994 FAITH AND FAMILY AWARD was presented at the banquet to **Kenneth and Margaret Whitehead**. Other recipients of this award for outstanding service to the Catholic Church and to the family have included **Ann O'Donnell, Cardinal Joseph Carberry, Monsignor George A. Kelly, Cardinal Edouard Gagnon, and Mother Angelica**. Last year's Faith and Family Award was given to all **Catholic Fathers** — including fathers of families and priestly Fathers.



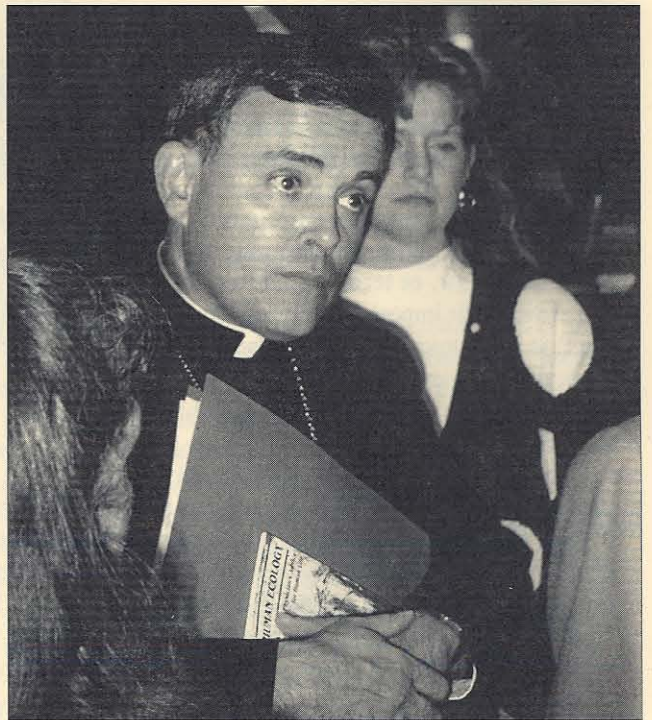
SUNDAY MORNING'S PROGRAM featured a panel of **Msgr. Wrenn, Fr. Fessio, Kenneth Whitehead** and questions from the participants. An afternoon symposium consisted of an "open mike" discussion following presentations from **Pat Feighan** of Cleveland, **Sandra Miesel** of Indianapolis, **Margaret Whitehead** of Falls Church, Virginia, **Regina Doman**, of New York, **Sherry Tyree** and **Helen Hitchcock** of WFF's St. Louis staff.

Conference Masses were held at the Old Cathedral near the St. Louis Arch. **Bishop Chaput** was principal celebrant and homilist at Saturday's Mass; **Msgr. Wrenn** was principal celebrant and **Fr. Fessio** was homilist for the Sunday Mass, which featured the **Chorale of St. Peter** from Jefferson City, Missouri. The Office of Vespers was celebrated Friday evening by **Fr. Lawrence Brennan**, of Kenrick Seminary.

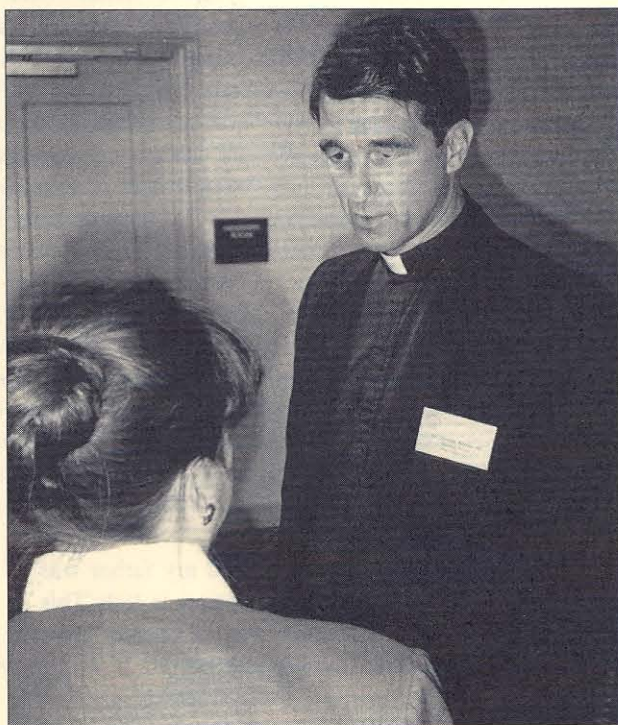
A MESSAGE AND APOSTOLIC BLESSING from **Pope John Paul II** and **Archbishop Agostino Cacciavillan**, the Papal Pro Nuncio to the United States, and messages to the conference from bishops were read to about 150 participants, including delegates from the dioceses of Lincoln, Rapid City, Arlington and Green Bay; representatives of WFF-Cleveland, WFF-Toledo, and WFF-Kansas City; seminarians and clergy, lay and religious women and men. (See *Messages from Our Bishops* in this issue.)

All sessions of the conference were audio-taped by the **Daughters of St. Paul** and may be ordered from their St. Louis location using the Tape Order Form on page 26.

# WFF Conference Album November 5 -7, 1984







**Top** (left to right): Speaker, Dr. Joyce Little; Pat Feighan, Pres. WFF—Cleveland; Speakers Kenneth Whitehead and Msgr. Michael Wrenn; Regina Doman, New York; Dorothy Flake, St. Louis, at registration desk.

**Middle:** Bishop Charles Chaput; Miriam Murray and her mom (Germaine); Fr. Fessio and Helen Hitchcock.

**Bottom:** Margaret and Kenneth Whitehead receiving 1994 Faith & Family Award at banquet; Panel at prayer — Margaret Whitehead, Regina Doman, Helen Hitchcock, Sandra Miesel, Pat Feighan. (Photos by Phyllis Mees.)

much effort to direct us where we can't help going? A surgeon might alter a child's arm so that it attained its adult length, but we would hardly call the process growth.) As new words and new applications continue to be dumped into the active lexicon of a language, they will continue to bud and fructify according to laws of linguistic nature, not according to the strictures of political sensibility. You can see this on any playground; and even in places where political gender-awareness has reached its highest pitch, even in the US divinity schools, a dyed-in-the-wool feminist will run into a room full of women, or women and men, and say, "D'you guys want to order out for a pizza?" The unmarked form can no more be pruned from language than can semantic change itself.

AT THIS POINT in my argument someone may object, "I'm

**This curious feeling that surrounds certain words... reflects the supra-linguistic phenomenon called a "taboo"**

not impressed with linguistic reasoning on this matter. Whatever you say, I know I feel differently now when I hear the word 'man' used generically than I did fifteen years ago, and I think most people of similar background share the same feeling." Now this curious feeling that surrounds certain words is indeed widely shared; but it does not reflect a change in language strictly speaking. Rather it reflects the operation of a supra-linguistic phenomenon called a "taboo". For reasons of religion, superstition, etiquette, and of course politics, certain locutions are stigmatized in certain societies as unpronounceable or unacceptable. Sometimes they are banned entirely; sometimes they are excluded from certain levels of discourse. The word "left" in many cultures, various common words for bodily and sexual functions, words referring to hell and damnation — all are examples of natural language utterances placed under taboo. On the political level, one of the clearest examples has been given by the sociologist Peter Berger, who said:

"My mother was from Italy and my father was Austrian. As a child I spent a lot of time in Italy. This was in the 1930s, when Italy was of course under Mussolini. Sometime during that period, I forget which year it was, Mussolini made a speech in which he called for a reform of the Italian language. In modern Italian — as in most Western languages, with the interesting exception of English — there are two forms of address, depending on whether you are talking to an intimate or to a stranger. For example, *tu* and *usted* are used in Spanish. In modern Italian *tu* is the intimate form of address, *lei* is the formal address. *Lei* happens to be the third person [feminine singular]. I do not know the history of this, but it has been a pattern of modern Italian for, I would imagine, some two hundred years. No one paid any attention to this. Even as

a child, I knew what one said in Italian. It meant nothing.

"But Mussolini made a speech in which he said that the use of *lei* is a sign of effeminacy, a degenerate way of speaking Italian. Since the purpose of the Fascist Revolution was to restore Roman virility to the Italian people, the good Fascist did not say *lei*; the good Fascist said *voi* — from the Latin *vos* — which is the second person plural. From that point on, everyone who used *lei* or *voi* was conscious of being engaged in a political act.

"Now, in terms of the empirical facts of the Italian language, what Mussolini said was nonsense. But the effect of that speech meant an awful lot, and it was intended to mean an awful lot. Because from that moment on, every time you said *lei* in Italy you were

making an anti-Fascist gesture, con-sciously or uncon-sciously — and people made you conscious of it if you were unconscious.

And every time you

said *voi* you were making the linguistic equivalent of the Fascist salute."

The "funny feeling" which we associate with generic "man" and with other instances of inclusive language is the same twinge of uneasiness that second-person *lei* would have prompted in Fascist Italy. The feeling is not a natural response but a conditioned response to the stimulus. We feel it because we have been coached to feel it. We feel it because, like rats repeatedly given a jolt of electric current when they move in a particular way, we have become aware of potential unpleasantness accompanying certain behavior. That is how a taboo works. The Italian who used stigmatized *lei* risked Fascist anger; the English speaker who uses stigmatized "man" risks feminist wrath, but the phenomenon is identical. The converse is also applicable. As Berger says, the accommodationist Italian who said *voi* was giving the equivalent of a fascist salute. The accommodationist bishop in our time who uses "inclusive language" is making a little genuflection, a curtsy, in the direction of feminism.

I HAVE CONCEDED the possibility that the usage of "man" could change in the future in the direction that inclusive language partisans claim that it already has. How would we know when this change has indeed occurred? Only when classes of speakers insulated from taboos or indifferent to them spontaneously employ the new usages, and when cognitive errors spontaneously begin to multiply when the older usage is maintained. For example, when unsupervised schoolchildren speaking on the playground talk about a horror movie in which a mass of protoplasm is metamorphosized into Tom Cruise and they say, "In the last scene, the Blob assumed our human nature and became of one Being with us," then we can be confident semantic change has taken place. Or when an intelligent little girl dives into a tank at Sea-World and is killed, innocently

believing that the posted warning “Man-Eating Shark!” did not apply to her because she was female, then we’d have a respectable linguistic case for changing our liturgical language on the grounds that the natural language substrate had shifted already. Such shifts are possible. They are not inevitable.

Perhaps the quandary in which the US bishops find themselves over the translation of *homo factus est* is not so surprising after all. There is one and only one obvious and adequate translation of the phrase, and that has been excluded by taboo — at least, by those taboos the bishops have chosen to take seriously. It is to be expected that there should be nine unsatisfactory circumlocutions in uneasy contention for the job of “man.” This is our language’s way of telling us that it is in the throes of a nervous breakdown. You can’t forbid a language to act according to its nature and then demand that it behave normally. You can’t avoid saying certain ordinary words any more than you can avoid stepping on cracks in the sidewalk and not expect the manifold enfeeblments of neurosis. If you come to believe those who tell you that your mother-tongue is wicked, then you either have to find yourself a new tongue, or a new mother. Neither replacement does credit to the innovator; neither enterprise gives honor to the Church.

I CONFESS IT IS SOMEWHAT embarrassing to have to argue for the naturalness of nature, just as it is embarrassing to make the case for the wholesome effects of not putting knitting needles in one’s ears. But the fact is that we are being invited, indeed by our bishops, to sit at the table with Br. Riordan and his scissors and paste and — significantly! — his magnifying glass, to scrutinize with him the occasions of sin he has diligently identified for us, to acknowledge those lusts buried so deeply within us that we are unaware of their existence, and to paper-over the obscenity of places where we find no obscenity. Br. Riordan’s partisans in the 1950s may have justified his zeal on the grounds that he was so much more pure than the rest of his brethren that he was proportionately more sensitive to the nuances of impurity. I doubt it. And I doubt very much that the

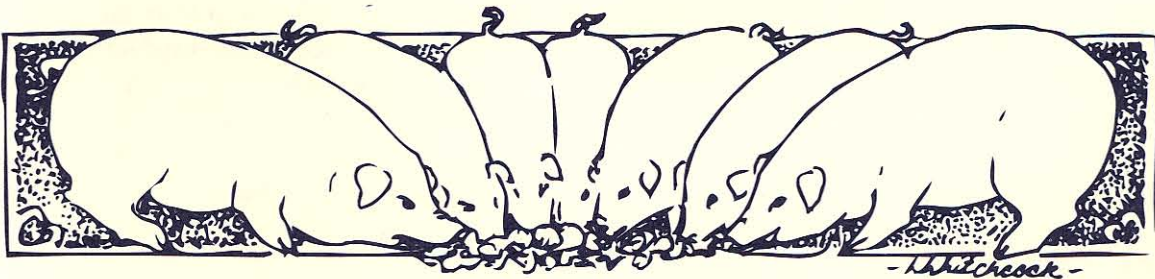
champions of inclusive language exist on a higher plane of appreciation and respect for women than the rest of us. In fact, though my experience is obviously limited and I have no hard statistical data on the matter, my own observations suggest that extreme sensitivity to exclusivism occurs in men and women who are radically unbalanced in their ability to treat women as human beings — as opposed, say, to treating them as means to political ends. When I see self-proclaimed advocates of “gender-inclusivity” deal with those women who vocally resist feminist-inspired changes to liturgical or other language, I do not find in their demeanor the patience, attentiveness, humor, respect, or even elementary human sympathy for the struggles of others that would count as evidence for this Higher Justice they claim to have found.

Surprised? Then try to look at it this way: would you really want your child to have for a babysitter someone who couldn’t make it through this month’s National Geographic without whiting-out the photos? Would you really want your sister to date someone who couldn’t make it through the Sacramentary without whiting-out the pronouns? Exactly.

In sum: inclusive language is a fraud. It may be a pious fraud, although I am inclined to think otherwise. In neither case does it make our thought more precise; in neither case does God’s love for us shine more clearly through Sacred Scripture and sacred worship. I applaud the dignity of womanhood as I applaud the virtue of chastity. Yet, as Cardinal Heenan remarked during the last Council, “*Timeo peritos et dona ferentes*.”: I fear the little men with magnifying glasses; I fear the hyper-sensitive reformer with scissors and paste; I fear the experts, even when they bear gifts.

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**Paul V. Mankowski, S.J.**, teaches Hebrew at the Pontifical Biblical Institute in Rome. His essays have appeared frequently in *First Things* and elsewhere, and he is a contributor to *The Politics of Prayer: Feminist Language and the Worship of God* [Ignatius Press, San Francisco, ed. H. Hitchcock].



**Quotations from John Paul II's Apostolic Letter for the  
Twenty-fifth Anniversary of the Constitution on the Liturgy  
December 4, 1988**

**Erroneous Applications of Liturgical Reform**

13. Side by side with...benefits of the liturgical reform, one has to acknowledge with regret deviations of greater or lesser seriousness in its application.

On occasion there have been noted illicit omissions or additions, rites invented outside the framework of established norms; postures or songs which are not conducive to faith or to a sense of the sacred; abuses in the practice of general absolution; confusion between the ministerial priesthood, linked with ordination, and the common priesthood of the faithful which has its foundation in baptism.

It cannot be tolerated that certain priests should take upon themselves the right to compose eucharistic prayers or to substitute profane readings for excerpts from Sacred Scripture. Initiatives of this sort, far from being linked with the liturgical reform as such...are in direct contradiction to it, disfigure it and deprive the Christian people of the genuine treasures of the liturgy of the Church.

It is for the bishops to root out such abuses, because the regulation of the liturgy depends on the bishop within the limits of the law and because "the life in Christ of his faithful people in some sense is derived from and depends upon him."

**Adaptation**

16. Another important task for the future is that of the adaptation of the liturgy to different cultures. ... Liturgical diversity can be a source of enrichment, but it can also provoke tensions, mutual misunderstandings and even divisions. In this field it is clear that diversity must not damage unity. It can only gain expression in fidelity to the common faith, to the sacramental signs that the Church has received from Christ and to hierarchical communion.

**Attention to New Problems**

17. ... In these 25 years, new problems have arisen... for example: the exercise of a diaconate open to married men; liturgical tasks in celebrations which can be entrusted to lay people; liturgical celebrations for children... the procedures for the composition of liturgical texts appropriate to a particular country.

**The Organisms Responsible for Liturgical Renewal**

19. The task of promoting the renewal of the liturgy pertains in the first place to the Apostolic See. ... In the

new structure of the Roman Curia ... the whole area of sacred liturgy is brought together and placed under the responsibility of a single dicastery: the Congregation for Divine Worship and the Discipline of the Sacraments. Always taking into account the area of competence of the Congregation for the Doctrine of the Faith, it pertains to this congregation to regulate and promote the liturgy ... keeping watch over sacramental discipline. ...

The congregation will assist diocesan bishops ... [and it] will be in close and trusting contact with the episcopal conferences for all that pertains to their competence in the liturgical field.

**The Episcopal Conferences**

20. The episcopal conferences have had the weighty responsibility of preparing the translations of their liturgical books. Immediate need occasionally led to the use of provisional translations, approved *ad interim*. But now the time has come to reflect upon certain difficulties that have subsequently emerged, to remedy certain defects or inaccuracies, to complete partial translations, to compose or approve chants to be used in the liturgy, to ensure respect for the texts approved, and last to publish liturgical books in a form that both testifies to the stability achieved and is worthy of the mysteries being celebrated.

For the work of translation... each episcopal conference was required to establish a national commission and ensure the collaboration of experts in the various sectors of liturgical science and pastoral practice. The time has come to evaluate this commission, its past activity, both the positive and negative aspects, and the guidelines and the help which it has received from the episcopal conference regarding its composition and activity. The role of this commission is much more delicate when the conference wishes to introduce certain measures of adaptation or inculturation. This is one more reason for making sure that the commission contains people who are truly competent.

**The Diocesan Bishop**

21. In every diocese the bishop is the principal dispenser of the mysteries of God, and likewise the governor, promoter and guardian of the entire liturgical life of the people.

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# “Blessed is the man...”

*But while men were sleeping, his enemy came and sowed weeds among the wheat (Mt 13:25)*

**W**e've all been sleeping. Do you know that at the present time there is no longer a single major translation of the Catholic Bible available in standard English? The Revised Standard Version [RSV] and the Jerusalem Bible were recently revised to conform with feminist aversion to the word “man.” The New American Bible, whose copyright holder is the Confraternity of Christian Doctrine (CCD), a department of the NCCB/USCC, was a holdout. Until last year.

Now the New American Bible [NAB] has a new (1991) “inclusive language” version of the Psalms. The earlier version is out of print and the CCD is forbidding any further reprint.

But isn't this a minor matter of usage? Isn't it more pastoral, more Christlike, to make a small concession to those who feel offended by the vestiges of patriarchy in our common language? After all, it doesn't affect doctrine, does it?

*They have taken away my Lord, and I do not know where they have laid him (Jn 20:13)*

The new *Catechism of the Catholic Church* calls the Psalms “the masterpiece of prayer in the Old Testament” (2585) and teaches that “the prayer of Christ, true Messiah and Son of David, would reveal and fulfill the meaning of this prayer” (2579). The *General Instruction of the Liturgy of the Hours* tells us that “the Fathers, and the liturgy itself, could legitimately hear in the singing of the psalms the voice of Christ crying out to the Father, or of the Father conversing with the Son... A christological meaning is by no means confined to the recognized messianic psalms...”

Well, the very first line of the very first Psalm of this “maserpiece of prayer” begins *eshrei ha-ish* (Hebrew), or *makarios aner* (Septuagint), *beatus vir* (Old and New Vulgate). Until recently, every English version of the Bible translated this as “Blessed is the man...” Who is this man “who walks not in the counsel of the wicked?” Of course, it is Everyman, each one of us. But is there any one among us who *really* “walks not in the counsel of the wicked,” who has really avoided all sin? There is One, who “reveals and fulfills the meaning of this prayer,” the one like us in all things but sin, the Lord Jesus. He is the man truly blessed to whom this Psalm, the whole Psalter, and the entire Old Testament primarily refer. We are blessed only if we share in his blessedness.

How is this verse now translated? “Happy are *those* who do not follow the advice of the wicked” (New RSV), “How blessed is *anyone* who rejects the advice of the wicked” (New Jerusalem Bible), “Happy are *those* who do not follow the counsel of the wicked” (New NAB).

The New NAB even adds a note: “*Those*: literally ‘the man.’ That word is used here and in many of the Psalms as typical and therefore is translated ‘they’.” It is true that “the man” is typical. But, as all the Fathers and unbroken Tradition have taught, Christ is the antitype, the fulfillment of all the types of the Old Testament. To translate it as “those” simply obliterates the christological (and therefore the most profound and divinely intended) meaning of the Psalms.

So this is far from a minor matter of usage. The doctrinal implications are profound. And the irony is that it is now the American bishops themselves, through their official organ, the CCD, who are depriving their flocks of the Christ of the Psalms.

Could this be one of the reasons why John Paul II addressed the following words to the bishops of California, Nevada, and Hawaii on their *ad limina* visit two months ago?

“The arduous task of translation must guard *the full doctrinal integrity* (the Pope’s italics!) and, according to the genius of each language, the beauty of the original texts... When the faithful gather to celebrate the work of our Redemption, the language of their prayer — free from *doctrinal ambiguity and ideological influence* (my italics)— should foster the dignity and beauty of the celebration itself, while faithfully expressing the Church’s faith and unity.”

Taking the Holy Father’s words to heart, this *vir* is very *beatus* to announce (since the new translators have also downgraded “blessed” to merely “happy”) that **The Ignatius Bible** will soon be available from Ignatius Press; a standard English version of what one scholar/bishop has recently called “the best translation of the Bible that exists,” the Revised Standard Version of the Catholic Bible. It will be *the only major translation of the Catholic Bible in standard English*. Stay tuned for details.

—Joseph Fessio, SJ.

*Reprinted with permission from Catholic World Report, February, 1994. Father Fessio is the founder of Ignatius Press and publisher of CWR.*

member conferences of bishops.

ICEL has the responsibility of translating the official Latin text of the reformed liturgical books into English and it also prepares additional liturgical texts that its member conferences might desire. ICEL usually prepares an interim or provisional translation for comment by the episcopal conferences and the conferences may request Rome for the approval and subsequent use of these provisional texts.

Usually after several years a final translation is prepared based on the comments that have been received on the provisional translation. Each conference of bishops is free to approve or reject any ICEL translation, but before any English text can be used in the liturgy, it must first be confirmed by the Apostolic See.

But all ICEL translations presently in use have been authorized by the Congregation for Divine Worship and the Discipline of Sacraments in Rome after they were approved by our own episcopal conference.

A few liturgical texts have not been prepared by ICEL but by the English Language Liturgical Consultation, an ecumenical body representing the Catholic Church and the various English speaking Christian churches throughout the world. The Apostolic See had encouraged such cooperative ecumenical effort as is noted in the recently published ecumenical directory from Rome. These texts are the ecumenical versions of the Gloria, Creed, Sanctus and Lord's Prayer.

Each conference of bishops is free to use these texts or not. In the United States we have used these ecumenical texts, with the exception of the Lord's Prayer, since the late 1960's. In recent years some suggested revisions have been made in these prayers and the bishops will consider whether to adopt the revised version of these ecumenical texts for use in the new translation of the Sacramentary in November of next year.

In addition to the Sacramentary a second book is needed for the celebration of Mass, the Lectionary for Mass which contains the scripture readings. The revision of the American edition of the Lectionary for Mass has *not* been an ICEL project, but rather has been a project of the National Conference of Catholic Bishops themselves. Our second edition of the Lectionary is based on the Latin second edition and uses the Revised New Testament and Psalms of the New American Bible.

The Lectionary has already been approved by the NCCB and now awaits the confirmation of the Congregation for Divine Worship and the Discipline of the Sacraments. A second version of the Lectionary for Mass will also be published. It will use the New Revised Standard Version of the Bible, the Catholic edition, which has been approved for liturgical use by our conference and confirmed by the Congregation for Divine Worship.

In addition, the NCCB has approved a special Lectionary for Masses with children which has been authorized for use by the Apostolic See. This special Lectionary for Masses with children is the *only* one such approved for use in the United States. [All these revised texts are "inclusive language" translations. —*ed.*]

I would also like to note that bishops, of course, are sensitive to the legitimate expressions of concern by the faithful in matters liturgical. However, we must evaluate these concerns in the light of the Church's official teaching and our requirements of the liturgy as reformed by the Second Vatican Council and mandated by Pope

Paul VI and Pope John Paul II.

In our Action Item #1 today, the members of the NCCB are asked to approve the first portion of the revised English text of the Roman Missal — or Sacramentary, as it is called in the United States and Canada. Rome has already issued two editions of the Latin Missal and intends to prepare a third Latin edition sometime in future.

We have used our English texts for over twenty years and, like other language groups, for example the French, German and Italian speaking conferences of bishops, whose revised Sacramentaries have already been approved and issued or are under preparation, we are now revising our translation of the Mass prayers in the light of our experience of celebrating the liturgy in English. These new translations are both faithful to the meaning of the Latin and reflect a higher and more worthy English style.

Since 1978, all ICEL translations have used gender-inclusive language in reference to persons. Every liturgical book approved by the NCCB and confirmed by the Apostolic See has employed gender-inclusive language since that time: The Rite of Christian Initiation of Adults, the Dedication of a Church, Pastoral Care of the Sick, the Order of Christian Funerals, and the collection of Masses of the Blessed Virgin Mary.

Our own conference of bishops has used inclusive language regarding persons in its official documents for many years.

Three years ago the NCCB approved guidelines [Criteria] for the Evaluation of Inclusive Language Translation of Scriptural Texts [Proposed] for Liturgical Use. These guidelines were prepared to insure that all scriptural translation destined for liturgical use are doctrinally sound. It should be noted that language regarding God has *not* been changed in the Sacramentary text or in the Lectionaries for Mass.

This rather long preface to our action items is to remind all of the lengthy process leading to the revised translation and this process has already involved the bishops through preliminary consultation and study books. The proposed ICEL revision of the Missal is *not* a new liturgy. Rather, it is a new and improved translation of the one that we already have, supplemented at times by alternate texts; for example, the new optional opening prayers that correspond to the three year cycle of the Lectionary.

Action #1: The first Action Item of the Liturgy Committee is on pages 1 through 6 of your yellow Supplementary Document #1, Action #1.

You will also need to refer to the green book entitled The Proposed Revision of the Sacramentary, Segment One, Ordinary Time, which was sent to each bishop in September. It contains the actual text of the proposed ICEL liturgical texts along with the Latin text of the same prayer. For this action, we have been following an interim procedure for approving the Revised Roman Missal which was authorized by the Administrative Committee in September of this year.

This procedure was formulated in order to respond to the concerns raised by His Eminence, Cardinal Mahony and others, to allow the bishops to receive the ICEL texts in segments and vote on them over a longer period of time. ICEL has been very cooperative in responding to our request and I wish to thank both **Archbishop Daniel Pilarczyk**, as Chairman of the ICEL Episcopal Board and **Dr. John Page**, the Executive Secretary of ICEL for their cooperation and assistance.

In accordance with the instructions, *Comme le prévoit* [1969 document, also known as *Instructions on the Translation of Liturgical Texts*, which says translations need not “slavishly” adhere to the literal text. —*ed.*], each text may only be approved or not approved by the conference of bishops. Those texts not receiving 2/3 canonical approval will be returned to ICEL with a request for changes in the text or the substitution of other texts. ICEL will consult with the other episcopal conferences and either modify the individual text, substitute another text, or reject the request of the NCCB.

If the other conferences do not wish to join the NCCB in approving a modified text, the liturgy committee may *again* request the NCCB to approve the original text. If the original text again fails to receive the canonical 2/3 approval, or if the Liturgy Committee does not wish to resubmit the text to the NCCB, the Liturgy Committee will present its *own* text to the NCCB for approval.

The Committee has reviewed all the comments received as of last night from individual bishops who have registered an objection to a particular text and have submitted motions requesting further consideration. It will review any further motions that must be submitted no later than noon today.

Bishops who submit motions for further consideration by ICEL that are not accepted by the Liturgy Committee may ask that these motions be considered individually by the members of the NCCB. Approval of a text requires the canonical 2/3 affirmative votes of all the Latin rite *de jure* bishop members of the NCCB. A motion requesting further consideration requires only a simple majority of the Latin rite *de jure* members of the NCCB. The approved text will require the subsequent confirmation by the Apostolic See.

The members of the NCCB are now asked to approve the following motion: *Do the members of the NCCB approve segment #1 Ordinary Time of the Roman Missal as requested by the NCCB Committee on the Liturgy?*

Archbishop Keeler, I would be happy to entertain any questions for clarification on this motion.

**Archbishop Keeler:** Questions for clarification now. Bishop Bosco.

**Bishop Anthony Bosco** [*Greensburg; member, Committees on Women in Society and in the Church, Pastoral Practices and Administrative Committee*]: Bishop Gregory, each year I look forward to seeing which of our agenda items is going to generate the most mail and thus enrich the U.S. Postal Service. The winner by far this year was inclusive language, obviously generated, since most of the letters said the same thing, but included also — and I’m sure I’m not the only bishop that received this — was a critique of the English translation of *Comme le prévoit*. That about exhausts my French right there. [laughter] And since I don’t know what the provenance of that was there is some question as to whether there was some malice in it, some manipulation, that it was a poor translation of the French and consequently misled those of us who are not fluent in French.

Would you have anything to say about the origin of our English translation and whether it deserves the disdain that it has provoked.

**Bishop Gregory:** Bishop Bosco, I am aware of the questions regarding the translation. May it suffice to say that the translation was indeed prepared by ICEL but it was submitted as a draft translation to the *Concilium* which did not accept uncritically the draft that it received and made corrections in that draft and issued it in its own name. [*Concilium* is an agency created to implement the Vatican II document on the liturgy. It has had members from ICEL since its inception. —*ed.*]

But the concern that some have regarding the translation might properly be addressed to the *Concilium* rather than to ICEL since the *Concilium* made adjustments — perhaps some would consider not enough adjustments — but the *Concilium* did issue the text as we have it in English as a legitimate translation.

Much beyond that, Bishop, I cannot say, but I think part of the difficulty was that some people were saying that the *Concilium* really had nothing to do with this translation, that it simply received it and in an uncritical manner issued it and there are documents which would argue against that. Whether they would convince those parties who have trouble with the translation, of its accuracy or validity, it is *de facto* a document from the Holy See.

**Archbishop Keeler:** Thank you. Before I recognize the next speaker, I’ve received a bulletin amending the amended deadline for amendments. It will now be not twelve noon but 12:30 [laughter] for those who are rushing in with amendments to liturgical documents. Bishop Weigand, a question for clarification.

**Bishop William Weigand** [*Salt Lake City, member Administrative Committee*]: Bishop Gregory, I don’t relish the prospect of comment and debate on every one of these prayers when we later get to that point, but could you help those of us who are not at all experts on translation to understand the philosophy behind it? Are these generally literal translations or a more fluid kind of translation and, depending on that — at least if you think there’s going to be outlandish discussion later — wouldn’t it be better to get a sense of the body about those two ways of translating?

**Bishop Gregory:** Bishop Weigand, I would like to separate in the first segment two types of prayers.

The first type are the prayers that are translated from the Latin. The guiding principles that ICEL has followed are those that are enunciated in your green book and are in conformity with *Comme le prévoit* and other documents from the Holy See regarding the translation of Latin. I guess the operative word is “literal,” since a number of bishops and individuals believe that literal means an absolute word-by-word even word order conformity with the Latin.

The principles that *Comme le prévoit* outlined is that that type of literal translation is not required, that what is more important is that the truth of the prayer in Latin be rendered in a suitable, knowable way in the modern language.

It also means that in those translations from the Latin it might be possible to amplify and enrich them, so for those who are looking for an absolute literal translation, the difficulty, perhaps, is not so much with this text as with some of the guiding principles in *Comme le prévoit*.

The second type of prayers are the newly composed prayers that are original English composition and those prayers are written

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to reflect — or at least allude to — the scripture readings of the Sundays on which they are assigned and thus they sometimes make reference to the Gospel or one of the readings in an oblique fashion. They are new compositions; they are not translations from Latin. So you really have to look at it from those two different vantage points.

**Archbishop Keeler:** Thank you. Cardinal Mahony and then Archbishop Levada with questions for clarification.

**Cardinal Roger Mahony** [*Los Angeles, Executive and Administrative Committee member, Chmn. Pro-life Committee*]: Bishop Gregory, there is a bit of an unsettling rumor moving around the halls in these days about this and I think it is very important to have some clarification. It has to do, I believe, with your meeting yesterday in the Bishops Committee on the Liturgy in which the amendments and the suggestions of the bishops were to be reviewed.

The rumor has it that in fact Archbishop Pilarczyk and members of ICEL — two or three were there — and in fact had a primary role in reviewing the bishops' comments which it would seem to me would be more appropriately done by our committee. Now ICEL has submitted the material to us and we submit our comments to our own committee and it seems to me that that is the appropriate way to go. I hope the rumor is not true.

**Bishop Gregory:** Well, Your Eminence, it is true that ICEL, representatives of ICEL, were present and it is true that our BCL staff people in receiving the recommendations asked for assistance in either a question of why was this translated this way or why was this word not translated or why was this word used over this word, what rationale can you provide?

It is not true that the members of ICEL voted or in any way directed how the BCL would either accept, reject, modify or explain its actions in reference to a bishop's opinion. They were there as *periti* [experts] since the work that was being criticized had come from them and some of the questions that had come from the bishops really asked ICEL why it was done this way rather than another way. So the presence of the ICEL representation is the truth, but that they were somehow making judgments on the bishops' observations or determining which bishops' observations would be accepted, which would be rejected is completely false.

[NOTE: **Rev. Ronald Krisman**, executive director of BCL 1991-93, is a member of ICEL's Administrative Committee; **Rev. Alan Detscher**, now dir. of BCL, is on ICEL's Subcommittee on Presentation of Texts. **Msgr. Frederick McManus**, former exec. dir. and consultant to BCL, is a founding member of both ICEL and *Concilium*, the commission responsible for *Comme le prévoit*, the letter advocating openness and freedom in translation published in 1969 in *Notitiae*, official newsletter of the Congregation for Divine Worship. —ed.]

**Archbishop Keeler:** Archbishop Levada to be followed by Cardinal O'Connor.

**Archbishop William Levada** [*Portland, Oregon, Doctrine Committee member*]: Thank you, Archbishop. My question is perhaps

an appropriate follow-up to Cardinal Mahony's question.

Bishop, I understand the magnitude of the task before your committee and I would like to ask at this time if my understanding of this opportunity that has been provided the conference, I think as a result of the motion that Cardinal Mahony made a year or so ago and that we voted last June, is a correct understanding. It is my understanding that through that motion the conference sought to involve, to give us an opportunity to participate at an earlier stage in a helpful way in the work that ICEL produces, ultimately for our vote up or down in the revision of the new Sacramentary.

I don't — and I can understand why — I don't see on our table as I have for the other Action Items presented this morning, a list of the committee's acceptance or rejection of items which have already been submitted by the bishops. But if I understand the process, at least from my perspective, it seems to me that what we are asked to present at this point, and what we will be asked to judge and vote on during our session here, would be material that we would ask to be given to ICEL for further consideration.

Therefore, it seems to me that what I would hope from our conference's committee would be a process which would facilitate the transmission of those thoughtful recommendations to ICEL for their further consideration — and not a process that would want to exclude them or hasten at this point the ICEL process by seeking to reject a number of these suggestions.

I certainly grant the committee's right to take anything that is spurious or ugly or contentious or whatever else and say, well, we recommend against it. But what I'm suggesting is that my understanding of this process is that our committee would want to assist and facilitate the involvement of the bishops in presenting material which they would like ICEL to give further consideration to as an additional aid to come up with a more refined and a better translation. Am I more or less on track with my sense?

**Bishop Gregory:** Well, I do know that relative to what we receive this afternoon, before 12:30, that you will receive a document which represents all of the bishops' observations and corrections and points of clarification.

They will be divided into two packets: one, those that we received that we did not feel that the committee wished to remand to ICEL; and those that we received that we believed that the committee had recommended should be remanded to ICEL. According to the procedures, we must vote on each one of those that we send for remanding, and it is the right of any bishop member to pull any of those that we had not suggested to be remanded for individual vote, so that will be provided you. ...I believe that the more practical reason that you don't have it now is that the document already is at 120 pages and it would mean duplicating such a document for a full body of bishops of 300, but you will get it. What we didn't want to do is reduplicate it now and then an additional one, so we want a full packet.

**Archbishop Levada:** I understand that. Perhaps I did not make my point as directly as I might want to, and you illustrate that by the 120 pages you mentioned which may even expand.

It would be my hope that the committee would accept the recommendations of bishops to ask for further consideration by ICEL of their amendments regarding these prayers, unless it is clear that those recommendations are contrary to some established principle or contrary to good translation.



In other words, I would hope that we would see a large bloc of those suggestions being accepted favorably by the committee and that the committee would help our discussion later by isolating those which really have some difficulty with them. Thank you.

**Archbishop Keeler:** Cardinal O'Connor, a question for clarification to be followed by Archbishop Schulte.

**Cardinal John O'Connor** [*New York, Pro-life Committee member*]: Bishop Gregory, I thought your explanation was very clear; I appreciated it very much.

It seemed to me, however, that both your explanation and the intervention by Bishop Bosco seemed to articulate the issues primarily in terms of "inclusive" or "exclusive" language, so that an impression could be created that if one voted against this version, it would be because of dissatisfaction one way or the other relative to language.

The majority of the proposals that I offered addressed *doctrinal* issues, correctly or incorrectly, but I would think that I would not want personally for the vote to be taken within that climate or context, that this is a vote on "inclusive" or "exclusive" language. That's a no-win vote.

**Bishop Gregory:** Your Eminence, if I can respond briefly to your point. Of the 400 and approximately 40 recommendations, suggestions that we received, not *one* dealt with the question regarding "inclusive" language.

They all were questions regarding the literalness of the translation from the Latin — for those texts that were translations — or a particular point of theological clarification or concern. That's why in my opening comments I highlighted that *vis a vis* the question of "inclusive" language, all of the texts that we have already approved and been confirmed by the Holy See were produced by ICEL using the same principles that it is currently operating under now in reference to "gender-inclusive" language. That has not been a point of concern in the texts that we have been reviewing.

**Archbishop Keeler:** Archbishop Schulte, to be followed by Bishop Chaput.

**Archbishop Francis Schulte** [*New Orleans, Liturgy Committee member*]: Bishop Gregory, because of the doctrinal implications that you just referred to, and that Cardinal O'Connor referred to, there had been some suggestion — I don't know if that is the word — that perhaps a joint review of the material by the Committee on Doctrine as well as the Committee on Liturgy would be helpful. You and I had a private conversation about that, because I did bring that concern to you and I think it might be helpful for the body to know that indeed the Administrative Board considered doing that and decided against it?

**Bishop Gregory:** Let me share a conversation I had not only with you, Archbishop, but with several other bishops. When I met with the Administrative Committee on Saturday, I had two questions — I may have had more — but two specific questions in reference to this project, that I wanted the wisdom of the Administrative Board.

One: In September I wrote to bishop Al Hughes, the Chairman on the Committee on Doctrine, and asked him to share in whatever

way the Doctrine Committee felt appropriate in the review of this text. I did not feel that it was my prerogative to tell the Doctrine Committee how their participation should be detailed. Bishop Hughes and I had several conversations and the final conclusion thereof was the Doctrine Committee to date has *not had* a chance to review this material as committee, obviously, as members of the NCCB each of them have all of the information as voting members.

I was concerned about that. And I must say, I am still concerned about that. I brought that to the Administrative Committee along with another concern which is the fact that as of Wednesday, last week, the BCL had received responses from approximately *only 16 bishops*. Obviously, between Wednesday and this moment we have received others.

But I wasn't certain how to interpret the lack of response on the part of the membership, especially in light of the fact that the documentation had been sent out two months prior, in conformity with the desire for us to have more time to review them . . .

I brought those two issues to the Administrative Committee and asked for their wisdom. They responded by saying that they felt that these were not reasons to delay having a vote and a discussion on this first fascicle of the Sacramentary. I say that in all candor to the full body, because it has been the topic of conversation with myself and other members of the membership as individuals.

**Archbishop Keeler:** Bishop Chaput, who will be the last ... oh, Bishop Hughes also. Bishop Chaput?

**Bishop Charles Chaput** [*Rapid City, member Committees on Permanent Diaconate, Evangelization, Native American Catholics*]: Thank you very much. Bishop Gregory, you and the Committee have an impossible task and we're very grateful for your effort.

You said some while ago when you were talking about the principles of translations that translations should be noble and beautiful as well as literal.

It seems to me that many of the problems that some of us have with the text would have been solved if it had been much more literal — and I don't think those terms are exclusive. It can be literal in terms of the content *and* beautiful in expression. It seemed to me that there was a looseness in the translation many times and it was not easy for someone to understand who is not an expert, perhaps.

And I think those of us who have objections — serious objections — are trying to signal ICEL and the Committee that it would be a good thing that these translations could at least have all the *contents* of the prayer — maybe expressed in another way. So I [understand] your observations about the fact that so few of us responded... I think part of that is because of the *ad limina* visits this fall, for some of us, that took us away; but also you have it difficult, as we do too at home. We don't have the kind of staff to help us with those kinds of difficult things. We rely on the expertise of ICEL and the expertise of your committee.

Where my deepest concern is, is the fact that so many of the prayers seem that they could have been more embracive of the faith of our Church if they had been more literal — not in a "slavish" sense — but in the content of the prayers.

And I'd like to ask, is that a principle of ICEL that when they

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translate they'll try to be as literal as *possible* while maintaining beauty and flow and all those important things?

**Bishop Gregory:** The principles that ICEL follows are in the green book next to the supplementary documents, as well as the document *Comme le prévoit*. And I think you put your finger on the real neuralgic point that we face. That is, where does the "literal" and the "enriched" version intersect? And when I say "enriched" I mean, not a departure, but not that type of forced following of word order, the exact number of words, etc., etc. That's a point that we'll have to face together.

**Bishop Chaput:** My concern was the *impoverishment* of the text, rather than its "enrichment" — because of the *lack* of a literal translation.

**Bishop Keeler:** Bishop Hughes — Al Hughes.

**Bishop Alfred Hughes** [*Baton Rouge, Chmn., Committee on Doctrine*]: Bishop Gregory, thank you very much for what you and the Liturgy Committee have been doing in attempting to facilitate this conference. As far as I know it is an extraordinarily challenging task.

You rightly say that in our discussion in attempting to work out the best way for the Committee on Doctrine to work with the Committee on Liturgy, we have had a time-table conflict. We are appreciative of being invited into the process. We want to be participants. It was not possible for us between September and November to include it on the agenda of the one meeting that we had because the agenda was so full.

In addressing something like this kind of review collectively as a committee, it takes, of course, considerable time, as you experienced with the Committee on Liturgy as well. It's for that reason that we have some difficulty in attempting to move ahead with the discussion and vote on this series of collects and prayers at this particular juncture.

Understandably, the Administrative Committee wished to go ahead, because this body has requested ICEL to submit these texts piecemeal so that we could have a chance to review them. But I would like to indicate the continuing willingness and desire of the Committee on Doctrine to find a way and a time-table that would make possible either participation on the part of the whole committee or the formation of some kind of joint effort that would make possible a timely review of the text.

**Archbishop Keeler:** Bishop San Pedro, to be followed by Archbishop Pilarczyk.

**Bishop Enrique San Pedro, SJ** [*Brownsville, TX: Chmn, Hispanic Affairs; member Priestly Formation, Review of Scripture Translations; consultant, Liturgy*]: Bishop Gregory, my question is concerned more with the alternative prayers that are composed by ICEL. I would like to know if my perception is correct that the original Latin prayers try to focus on specific aspects for every Sunday. I mean that the prayers are also an element of teaching that the liturgy uses for the faithful and if there is anything in this regard in the different prayers that have been made by the ICEL? I mean do they have anything in mind, any particular aspect of the doctrine, anything which is connected more or less with the main

theme of the Mass of the particular Sunday?

That is a question, and it is difficult — at least for me — to come to an opinion, if I don't know whether they are just randomly made or they have some idea behind that they want to convey.

**Bishop Gregory:** Bishop San Pedro, the question that you raise is the type of question that doctoral dissertations come from, that is, how and where does the Holy See select the prayers that *it* chose — the Latin *originals* — and what was the thematic or dogmatic or doctrinal statement that the Holy See wished to make in each prayer, in the sequence of those prayers, and in choosing this edition over another. I am not certain of that.

That is the work that came from the Congregation [for Divine Worship], from the *Concilium* in putting together the *Missale Romanum*, the original 'typical' edition.

They chose prayers from a wide variety of sources, from some of the ancient Sacramentaries, some of the medieval Sacramentaries, from prayers that belong to liturgical books that were more circumscribed in their use, and it was the Holy See collection, and to my knowledge no one has come up with a definitive outline of how the theological, if in fact there is a theological development of those Sunday prayers. Certainly they are not related to the readings directly. They may, on occasion, but I believe that's more by chance than by design.

**Bishop San Pedro:** My question is this. Is there anything that we know about the composition of the ICEL prayers, does it have anything to adjust...

**Bishop Gregory:** Of the new composed prayers?

**Bishop San Pedro:** Yes. Was there anything that they had in their minds... It is difficult for me, for instance, in the second Sunday we have three optional prayers which address very different....

**Bishop Gregory:** Well, Prayer One addresses the scriptural theme from Year 1, the year of Matthew's gospel. Prayer Two addresses the theme that would be found in the Liturgy of the Word in Luke's Gospel year, Year B. Year C would reflect a scriptural text. It doesn't necessarily come from the Gospel, but it is related to the Word of God that will be proclaimed in the Liturgy of the Word on that particular....

**Bishop San Pedro:** Is that the case? (Bp. Gregory responds: That is the case.) Not only this Sunday but in every other prayer that they composed?

**Bishop Gregory:** No. This is only the guiding principle for this first set of prayers that we are considering, the Sunday prayers.

**Bishop San Pedro:** OK. Thank you.

**Archbishop Keeler:** Now, Archbishop Pilarczyk, to be followed by Bishop Connolly. It appears there is a great thirst for clarification in the body this morning.

**Archbishop Daniel Pilarczyk** [*Cincinnati; Chairman, Episcopal Board of ICEL; Liturgy Committee consultant, Administrative Committee member*]: Thank you, Mr. Chairman, I wish to offer

two items for clarification:

First of all, it is my understanding that what we are empowered and asked to do by the Administrative Committee at this meeting dictates what is to be the final vote on this first batch of materials from ICEL, namely the Prayers for Ordinary Time. The plan is then, that was the intent of Cardinal Mahony's motion [at last year's meeting]; namely, that materials come to us in smaller batches so that we can deal with them much more conveniently. This is *not* one more step in the composition of the prayers on the part of the International Commission on the English Liturgy.

That step, namely, the participation of the bishops in the composition and revision of these prayers, is a step which I initiated when I sent out a letter some months ago inviting all those who had comments to submit them before I made my vote as our representative on the Episcopal Board of ICEL. As I have said on other occasions, the zeal to participate at that point in the process has not been much in evidence.

Secondly, I wish to address the question of the participation of ICEL representatives, including myself, in the committee meeting of the Bishops' Committee on Liturgy. In one way, the ICEL person — the staff persons of ICEL — are staff persons to the conference, in that ICEL is a creature of our conference, at least in part. The fact remains, obviously, that the ICEL staff must follow the directives of the Holy See in preparing these documents and in getting these documents voted on by the member conferences. ICEL staff members are *not* free to change the disposition of *Comme le prévoit* anymore than we are.

It seems to me that the chairmen of our committees have the right to invite whatever *periti* they wish to invite. Obviously, the final vote is taken by committee members only. I use the analogy of a composition of a Pastoral Letter when those who were the *de facto* writers of the letter generally meet with the bishop members of the drafting committee.

Moreover, it has been the custom that the ICEL representative of our conference serve as a consultant to the Bishops' Committee on the Liturgy. That has been the case ever since the beginning of ICEL, as far as I understand it. If either of those two practices, namely, the practice of allowing committee chairmen to invite in whatever *periti* they wish and the practice of having our conference representative on the International Commission on English Liturgy as a consultant to BCL — if either of those practices are thought to be inappropriate — it seems to me that we need a policy decision so that unfortunate misunderstandings can be avoided in the future.

[NOTE: The speaker omits mentioning the *staff members* of the BCL who are also members of ICEL. (See note above, p 24) —*ed.*]

**Archbishop Keeler:** Thank you. Bishop Connolly and then Bishop Hanus who is the last one who has asked for a clarification this lap.

**Bishop Thomas Connolly** [*Baker, CA; member Committee on Selection of Bishops*]: Bishop Gregory, you have spoken several times about the *Editio Typica*, and then you used the word "the original" and it provoked a question in my mind. Which is the Latin text that we have for consideration in front of us?

**Bishop Gregory:** It is the second typical edition, the second Latin edition of the *Missale Romanum*.

**Bishop Connolly:** Is that the final one?

**Bishop Gregory:** Bishop Connolly, I have been told that the Holy See is considering a third, however, that could be a *very* long process. I have no way of knowing how far along that third edition is, nor what areas it will modify. But, that's the common conversation.

**Bishop Connolly:** Can you give us any enlightenment on the question of when they revised the original *Editio Typica*? Did they use the same kind of principles that we're trying to apply now to arrive at this second version or are we dealing with something that as a matter of fact may *not* have been an improvement over the first one?

**Bishop Gregory:** Well, that would be — that would ask me to make judgment on the Holy See, and I'm a bit reticent to do that. I wouldn't want to criticize them, but only the text. [laughter] I believe that when the Holy See issued the second edition it included some additional plans, it also made some adjustments that had obviously been points... raised for clarification from local episcopal conferences. I'd be hard pressed at this point to point out exactly what those were. But the second typical edition came out, I believe, in '77 — '77 or '78 — but there is another one. When it will be issued I have no idea.

**Archbishop Keeler:** Bishop Hanus, and then we will conclude the search for clarification at this time, to be continued this afternoon.

**Bishop Jerome Hanus** [*St. Cloud; Liturgy Committee member*]: My point of clarification deals with the Bishops' Committee on Liturgy. Four years ago the election was between Bishop Gregory and myself. I'm very happy that you elected him [laughter] but I've been privileged to serve these three years with him on the committee and I think he's done a marvelous job.

In regard to the presence of the ICEL people: last night I said that I supported Bishop Gregory's invitation of them. I think it was totally appropriate. Not all of us may agree with that, but I thought it was appropriate and certainly very helpful to the Liturgy Committee in working out our task as committee. I thought it was appropriate for you as chair and certainly in conformity with instructions of the Holy See which say that this the bishops' committee, that bishops' conferences are to employ any experts, any commission, any mixed commission, which they feel necessary to accomplish the task. So in that point of clarification, I certainly support him, and I think most of the Liturgy Committee supported him.

**Bishop Gregory:** I also should clarify that there was another theological consultant who was present who was not a member of the ICEL staff, and that is Father Kevin Irwin, who is a priest of the Archdiocese of New York and the Center of Liturgy at Catholic University of America, and I invited him to sit in on the conversation also.

**Archbishop Keeler:** Thank you very much for your patience and for articulating responses to a number of concerns. We'll invite you back this afternoon to continue this discussion of the presentation on the liturgy. □

## Conference informs, encourages couples to use NFP

by Sherry Tyree

The 25th anniversary of Pope Paul VI's famous but little-read encyclical inspired many conferences in 1993. The largest was a five-day gathering in Omaha, Nebraska last July. Many who addressed the conference were well known to Women for Faith & Family, among them, Dr. Janet Smith, Dr. Joyce Little, Dr. James Hitchcock, Bishop Fabian Bruskewitz, Bishop John Sheets, and Archbishop Elden Curtiss. Sherry Tyree of WFF's St. Louis staff attended and reports.

**T**HE GIFT OF SEXUALITY is like a wild, beautiful stallion given you on your thirteenth birthday — even though you hadn't the wit to put it on your wish list. This breathtaking gift comes with a standard set of rules which could be nicely delivered by a deep Bill-Cosby-God-Voice:

Rule #1 "You must tame him without breaking his spirit."

Rule #2 "You can't give him back, even if you have trouble with Rule #1."

Rule #1, difficult but possible, is ordinarily made easier by a supportive, wise society. But, alas, this is America and the national theme — "I-want-what-I-want-when-I-want-it" — bears much responsibility for the stampede of untamed stallions careening through the culture, wreaking havoc on each other and, increasingly, on the larger community as well.

Is there anyone left with self-restraint? Yes, lot's of people. Last summer I attended a weeklong conference — 1,500 participants from 29 countries — a veritable small village of doctors, historians, nurses, nursing mothers, priests, scientists, nuns, young married couples, single people, bishops, Catholics, Lutherans, a Cardinal, politicians, philosophers, theologians, publishers — even an ex-abortionist.

The conference was held in Omaha, Nebraska to celebrate 25 years of *Humanæ Vitæ*, Pope Paul VI's 1968 encyclical that reaffirmed the Catholic Church's constant teaching on the significance and purpose of conjugal love, maintained the teaching against "the direct interruption of the generative process" — be it contraception or abortion, and warned that we must "consider how easy it will be [for many] to justify behavior leading to marital infidelity or to a gradual weakening in the discipline of morals."

*Humanæ Vitæ* hit like a thunderbolt in 1968. All other Christian denominations had by then reversed their bans on contraception. The Catholic Church was expected to follow suit. Even the pope's own birth control commission had earlier issued a private recommendation — promptly leaked to the press — that Church teaching be changed. The expectations for change were increased because of the unreliability of morally acceptable "rhythm method", the introduction of The Pill (accompanied by much scoffing at condoms), and the *Griswold*

vs. *Connecticut* decision of the U.S. Supreme Court, which invalidated state anti-contraception laws of a century ago. Who would have thought then that 25 years later so many people — by no means all Catholics — would be celebrating this wildly unpopular encyclical?

Dr. Tom Hilgers, for one. Hilgers, who hosted the Omaha conference, read *Humanæ Vitæ* in 1968, agreed with its premises, and responded to the document's "Appeal to Men of Science: ...that medical science, through the observation of natural cycles [of fertility], strive to establish a satisfactorily clear basis for the moral regulation of offspring."

Inspired by the work of Drs. Lyn and John Billings, an Australian couple whose research revealed that a woman's normal mucus signs could yield precise fertility information, Dr. Hilgers started the Natural Family Planning (NFP) Center at St. Louis University. Later he joined the medical faculty at Creighton University where he and his colleagues developed the Creighton Model Natural Family Planning system, a modification of the original Billings' Ovulation Method.

All NFP methods have been refined and simplified over the years and are taught throughout the world — to 50 million couples according to a 1987 estimate — including the poor and illiterate. What motivates so many couples to practice NFP? And why would non-Catholics be interested?

One reason is "Contraception Burnout": The sponges, spermicides, diaphragms and condoms are unreliable and aesthetically unappealing; there are too many contra-indications and side effects with the Pill; Depo-Provera and Norplant, the IUD and low-dose Pill, are seen as harmful, degrading and too likely to be actually abortifacient. Sterilization? "Fine for farm animals," one woman told me, "but an insult to humans."

Another reason for the appeal of natural methods fertility awareness is reliability: "NFP works," couples say. Also, the woman controls this method's effectiveness — not a third party whose motives include profit from marketing devices or drugs which often carry health hazards. Robert Kambic, a research scientist on population issues at Johns Hopkins University, said that he and his wife used NFP for twenty years to "space" their four children. He says that if 100 couples were to observe all the

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*Requiescant in pace, et lux perpetua luceat eis.*

*In Thanksgiving*

*For Pope John Paul II's encyclical, Veritatis Splendor from Rick & Barb Goldkamp  
For the birth of Laurissa Jane Marcotte, daughter of Elizabeth Marcotte and the late Ron Marcotte  
from the James Hitchcock family*

rules of NFP every month there would be as few as one or two unplanned pregnancies per year.

A third reason for the appeal of NFP is the possibility of early treatment of disorders. Infertility, hormonal imbalances and ovarian dysfunction can be quickly detected as a result of the observation involved in the woman's "charting" of physical changes during her monthly cycle.

Finally — and perhaps most important of all — many people attest to an actual deepening of the marriage bond which takes place when a couple practices NFP. Women are happy with the mutual responsibility for fertility awareness; men are glad to protect their wives from "subvert-and-override" methods which can harm her; and both are gratified by increased communication between husband and wife. Both benefit, also, from their own ability to be sexually disciplined and the peace which comes from living in harmony with God's own laws of nature.

Pope Paul VI would surely be pleased.



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