

voices voices voices



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Saint Michael, Archangel:
Defend us in battle. Be
our protection against the
wickedness and snares
of the Devil.
Do thou rebuke him, we
humbly pray: And by the
power of God, thrust into
Hell Satan and all the evil
spirits who prowl about
the world seeking the ruin
of souls.
Amen.

The Church Needs YOU

Challenges to the Catholic Faith Call for Prayer, Witness

EVENTS OF THIS UNUSUAL SPRING show that a long cold winter is not yet over — at least not in the Church or in society. Some of the recent signs of the “winter of our discontent” have almost overwhelmed hopeful signs of the New Springtime for the Church the Holy Father speaks of in *Crossing the Threshold of Hope*.

Very recent events indicate an alarmingly intensified assault on virtually every aspect of Catholic belief and practice, on the liturgy, on organizations which defend the Church, and on individuals known for orthodoxy. The “women” angle is also apparent. A review of some of these recent events follows.

We Are —What?

One of the cold wintry blasts came from the Call to Action-led coalition of organizations, Catholic Organizations for Renewal [COR] in their most recent manifesto, *We Are Church*, published in the *National Catholic Reporter* May 31, seeking a million signers. The list of COR groups is familiar to all as organizers of attacks on virtually every Catholic doctrine and moral teaching for over two decades.

Call to Action president **Linda Pieczynski**, of Chicago, says the *We Are Church* statement is designed to give a voice to the “people in the pews”. Although Mrs. Pieczynski says she “has no desire to be a priest”, women’s ordination is still a priority item.

Although Call to Action claims the *We Are Church* drive was inspired by similar plebiscites conducted in Europe last year, and claims to be a new “grassroots” idea, it is clearly recycled from the 1990 Call For Reform manifesto the same groups promoted at the time the “women’s pastoral” was being considered. That statement got about 4,500 signatures.

Call to Action’s May newsletter says that proceeds from their fund-raising (they ask for a dollar per signer) will be divided between the Women’s Ordination Conference, which is coordinating the signature collection and “local organizations”, including feminist, pro-abortion, and homosexual rights groups.

Cherchez les femmes — again and again?

On May 30, **Father Andrew Greeley** released the results of his survey which purported to show that Catholics want a “democratic” Church. Was it merely

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coincidence that Greeley's survey questions are virtually identical with the list of items in the Call to Action manifesto? Greeley's own interpretation of the results claims that it is mostly women who want a radicalized "democratic" Church. He said, there is "a gender gap in Catholic attitudes towards the kind of Pope desired, with women being more radical in their expectations".

Chicago Cardinal Bernardin said of Greeley's survey that people should not "reject the results outright", and that the doctrinal dimension of the women's ordination question must be considered.

Greeley's timing is interesting, coinciding not only with the release of his new novel on the next papal election, *White Smoke*, and the launching of the We Are Church project, but also appearing just before the NCCB conference (June 20-22), where a discussion of translation principles and vote on Segments 5 and 6 of ICEL's revised Sacramentary would take place.

Influence of Feminist Theologians Unabated

Soon after the issuance of the Holy Father's *Letter to Women* last year, Sister Mary Collins of CUA Religious Studies department, long-time ICEL member and editor of the 1995 ICEL Psalter, told an audience that the pope was now clearly on the feminists' side on "women's issues" and that any Catholics who didn't "get it" should get with the program.

Sister Elizabeth Johnson of Fordham has gained considerable respectability recently, even among many relatively orthodox Catholics, since the publication of her much-publicized prize-winning book, *She Who Is*. Although it is more scholarly in style, structure and tone than many feminist books, it is no less radical in its foreordained conclusions than the Oxford University Press "Inclusive Version" of the New Testament and Psalms which was sharply criticized by Bishop Donald Trautman of the Bishops' Committee on Liturgy.

Like Sister Mary Collins and Sister Kathleen Hughes of Catholic Theological Union (Chicago), ICEL member and consultor to NCCB Liturgy Committee, among others, Sister Johnson maintains that "Father God" is a construction of the oppressive patriarchy responsible for devising the Judeo-Christian religion.

In order to overcome the intrinsic oppressive nature of the religion, it is necessary to re-image the deity, eliminating all traces of masculine domination. Thus Father and Son and Holy Spirit are supplanted by Sophia, wisdom personified in the feminine gender: that is, *She Who Is*. Sister Johnson rejects some feminist (male) theologians' suggestion that the Godhead be remodeled to include a "feminine principle" since this, too, would place the female gender in a minority or subordinate

position *vis a vis* the Father and Son.

The book is standard feminist theologizing, however impressive the style. Yet the author of *She Who Is* is not considered an extremist. She is president of the Catholic Theological Society of America, and at the CTSA's recent meeting, she gave the homily at a Mass celebrated by Father Charles Curran. She frequently lectures at seminaries.

Sister Caroline Osiek of Catholic Theological Union, president of the Catholic Biblical Association, author of *Beyond Anger: On Being a Feminist in the Church*, co-author with Sister Kathleen Hughes of a feminist "lectionary", *Silent Voices, Sacred Lives*, very recently said in print that the Church must no longer be thought of as the Bride of Christ, because this is an inappropriately subordinate image.

Welcoming the Whirlwinds — or Reaping Them?

Examples multiply rapidly. Clearly there is a full court press against the Catholic Church on virtually every front — from liturgy to politics — attacking virtually every Catholic teaching and moral principle.

The remarkable unanimous statement of the American cardinals contra Clinton's veto of the partial-birth abortion bill a few weeks ago was most encouraging. (See WFF news release, page 3) The surprisingly firm critique by the NCCB Committee on Doctrine of Father Richard McBrien's latest edition of *Catholicism*, was also very welcome news. (See quotes from the Doctrine Committee's statement on page 5.)

But the Catholics most prominently in the news in early June, Fathers Andrew Greeley and Robert Drinan, SJ, seem entirely unaffected by this, and Drinan's shocking defense of President Clinton's veto of the partial-birth abortion bill was featured in the *New York Times* June 4, and in the *National Catholic Reporter* May 31.

Several bishops and diocesan papers denounced Drinan's scandalous opinions. However, the same issue of the *NCR* advertised that Drinan will be the keynote speaker at the 28th Annual Convocation of the National Association of Church Personnel Administrators, ominously titled, "Welcoming the Whirlwinds", to be held in Chicago October 31-November 3. Other speakers include Dolores Leckey of the NCCB/USCC and Margaret O'Brien Steinfelds, editor of *Commonweal*, a magazine known for its consistent criticism of nearly every doctrine of the Catholic Church.

What Price "Common Ground"?

In all this turbulence, including the shifting sands of the forthcoming national election, it is perhaps not surprising that

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WFF Supports Bishop's Defense of Faith

April 9, 1996 — Women for Faith & Family, a Catholic organization representing 50,000 women, reaffirms its unqualified support for bishops who publicly proclaim and defend Catholic doctrine, particularly when their difficult task entails unpopular criticism of organizations which explicitly contradict Church teachings.

As Catholics and as women, we are grateful for the leadership and witness of such bishops who thus provide an example to all Christians of fearless commitment to the faith.

Many among us who are also parents are inspired and encouraged by the forthright action of those bishops who, like parents, may sometimes be forced both to protect and to correct those in their care, and to warn them of the consequences of destructive attitudes and actions. This is never a pleasant task — not for parents, not for bishops. It is a duty rooted in genuine love, and the responsible exercise of authority.

Like many other Catholics, we have encountered resistance to the Church's message on nearly every aspect of life — including abortion and euthanasia, sexual morality, religious and moral education — as well as essential Catholic beliefs about Jesus, the Church, the ordained priesthood, and the sacraments. But we have been amazed and dismayed by the heated controversy surrounding the recent statement of Bishop Fabian Bruskewitz of Lincoln. The bishop said membership in certain organizations known for their hostility to core Catholic teachings is forbidden to Catholics in his diocese. Of particular concern to us has been the public criticism of the bishop by some prominent Catholics.

The bishop of Lincoln acted in full accord with both Scripture and the tradition of the Church. Scripture warns that Christians may not receive the Church's sacraments "unworthily". Acceptance of Catholic doctrine has always been a prerequisite for receiving Catholic sacraments. No one is required to be a Catholic. Those who do not believe should not receive.

As Catholics, we accept with gratitude that the Church has given bishops the responsibility and the authority to govern their dioceses according to the precepts of the Catholic faith; to guarantee the integrity of the faith; and to ensure that the faith is transmitted intact to all. This is the reason the Church has bishops.

Yet, in our society, whenever a bishop publicly exercises this responsibility, he risks being accused of coercion, insensitivity and, ironically, divisiveness. We regard it unjust and unfair to deny the hierarchy of the Catholic Church the right to maintain the Church's integrity and order by requiring her members to conform to her beliefs and teachings.

No one makes this accusation of secular leaders who are expected to maintain the integrity of social structures — from governments to private businesses and organizations. No one would find it unusual if the American Civil Liberties Union

denied membership privileges to a member of the Ku Klux Klan. A citizen who refuses to obey — or openly subverts — the law of a nation risks losing the ordinary privileges of citizenship. There is an important principle at stake here. The Catholic Church should not be held to a different standard.

Catholic Women Support Bishops, Vatican — Decry Clinton Veto

April 19, 1996 — The veto by President Clinton of legislation banning partial-birth abortions is an outrageous attack on the value of human life. Such action by the leader of a powerful nation, sanctioning the hideous dismembering of an innocent and vulnerable child in the process of being born, deeply undermines every principle of a genuine humanism, whether religious or secular.

In a disastrously misguided attempt to promote the rights of women to "liberty" and the "pursuit of happiness", the presidential veto implicitly judges that these important rights common to all people and guaranteed by this nation supercede the most essential right of any human person — the right to life.

The president's judgement is morally and ethically indefensible, for it violates the foundational principles of the United States, as well as of virtually every known religion.

We affirm the intrinsic value and, indeed, the sacredness of all human life without exception and of whatever age or condition, and we reject the notion that abortion, the deliberate killing of unborn children, is the "right" of any human being, male or female, or of any government. Such a distorted and corrosive notion of individual freedom is, in fact, inimical not only to Christianity but to the establishment and maintenance of a just social order.

As women, we are profoundly grieved that such an enormity should be justified in the name of our rights. For this view of the expendability of a child's life in an attempt to guarantee the rights of its mother debases and devalues womanhood, motherhood and the nurturing role of women in society. A view which subverts the very meaning of life can only lead both to personal disintegration and to the disintegration of society.

As Catholics, we affirm unqualified support for the American bishops and the Holy See who have condemned this action of the President of the United States. We are grateful for the leadership and witness of our Church's leaders who thus provide an example to all of fearless commitment to the essential tenets of the Christian faith.

We applaud the forthright action of those bishops who have warned people of the consequences of destructive attitudes and actions. For Church leaders, as for conscientious parents, this is a duty rooted in genuine love, and the responsible exercise of authority.

there seems to be a desperate urge to gain a foothold in the “moderate middle” — to claim common ground. In fact, Common Ground is the name of an organization which got headlines in the *New York Times* and in the *St. Louis Post-Dispatch* June 3.

The goal of Common Ground Network for Life and Choice, organizers say, is to “defuse rancor” and find “points of commonality” between the pro-life and pro-abortion positions on issues like teen-age pregnancy and birth control. However, at the meeting in Madison, Wisconsin, as reported in the *Post-Dispatch*, the apologizing was done by the pro-life side. A woman abortionist wept at how she had been mistreated by the pro-lifers. Pro-lifers wept over how sorry they were to have caused her pain. Few concessions or confessions of error, strategic or otherwise, were made by the pro-abortionists, however. Compassion apparently applies only to the “injured” supporters of abortion rights. It is hard to see how such unilateral dialoguing and compromising can be truly helpful to the pro-life cause. But it does give credibility (and a new pulpit) to the pro-abortionists.

It is a real danger that a desire for the “middle position”, the “moderate” image, the “new civility” — may require compromising principles or distancing one’s self from other laborers in the same vineyard.

The Church’s Real “Call to Action”

The effort to demolish virtually every Catholic teaching is undiminished. In fact, the assault seems to be intensifying. The liturgy and the priesthood (aka “presbyterate”) and, in fact, the entire sacramental life of the Catholic Church, are prime targets. Women’s issues, as defined by feminists, continue to be principal weapons.

Unhappily, the “new civility” does not often seem to extend to those who have publicly taken principled stands for essential teachings of the Church. Recent events make it fairly clear that organizations or individuals who are on the forefront of defending the Church and promoting her teachings will probably suffer “image problems”.

How should Catholics respond to these challenges in a way which will help, and not impede the coming of the “New Springtime”? WFF is about to launch a new campaign to give Catholic women a new opportunity to sign the statement of fidelity called the *Affirmation for Catholic Women*.

We realize that this effort will certainly be discounted in some circles, if not altogether ignored. There is a different set

of rules for dissenters. In an essay “If the Church Isn’t a Democracy What Is It” in the May ’96 *US Catholic*, **Scott Appleby** quotes the late **John McKenzie, SJ**: “Public opinion in the church, if it is limited to enthusiastic approval of all hierarchical and pastoral decisions, has as much meaning as an election in Russia. Public opinion is meaningful only when it reviews and, when necessary, criticizes the decisions of authority.”

Still, we think we must try. Why? As we see it, two very important responsibilities of Christians, especially in times of conflict, are prayer and witness. These may be our only spiritual weapons.

Furthermore, at present, when the errors of feminism are at the root of so much confusion and conflict in the Church, Catholic women really must respond to this crisis. WFF believes we have no choice but to continue our efforts, as best we can for as long as we can. We hope the *Affirmation’s* witness of the fidelity and vigorous support for Catholic teachings from Catholic women will be encouraging to our bishops and others, especially in the present situation.

Faithful Catholics: Speak Out

So, WFF will again be circulating the *Affirmation for Catholic Women* as widely as possible, and will actively seek new signers — for the first time in several years. We will have to be resourceful in getting this out to as many new people as possible. A copy of the *Affirmation* is in this issue. We encourage you to copy and distribute it as you see fit.

We are convinced that this is the kind of effort on our part the Holy Father meant when he referred, in his comments just before the Beijing conference, to the “holiness and hardworking ingenuity” of Christian women of the past, and the kind of active “participation in the life of the Church” from women that the Pope intended to encourage, and which is needed now more than ever.

We will also urge all “women for faith and family” and their friends to deepen and intensify both their prayers and their work towards the “new evangelization” — the transmission of Christ’s truth to the world.

The Church needs us — needs our voices, our work and our prayers — now more than ever. As we would not ignore the distress of our earthly mothers, we must not ignore the call — the vocation — of our Holy Mother, the Church. She, too is in distress.

We must respond. Please help us.

On April 9, a report highly critical of the book, *Catholicism*, by Father Richard McBrien, professor of theology at Notre Dame and columnist in many Catholic papers, was released by the NCCB Committee on Doctrine. {Address: Secretariat, Doctrine Committee, 3211 4th St. NE, Washington, D.C. 20017}. The Committee's critique makes extensive important observations with wider application than to a single book. Excerpts appear below.

On the nature of the problems with the book:

The problems which *Catholicism* poses as an introductory text fall into three categories. First, some statements are inaccurate or at least misleading. Second, there is in the book an overemphasis on the plurality of opinion within the Catholic theological tradition that makes it difficult at times for the reader to discern the normative core of that tradition. Third, *Catholicism* overstates the significance of recent developments within the Catholic tradition, implying that the past appears to be markedly inferior to the present and obscuring the continuity of the tradition.

On its treatment of the virginal conception of Jesus

Catholicism presents the virgin birth of Jesus as being of uncertain and perhaps even doubtful historicity.

A footnote to the above states in part:

Indeed, the book points out that the two factors that have led many to deny the virgin birth are "two of the same factors which generated a change in our understanding of Jesus Christ and of Christian faith itself" (p. 543). The implication is that those who embrace the new theology (supposedly vindicated at Vatican II) are those who deny or at least call into question the virgin birth.

The book seems to suggest that as a result of modern biblical scholarship the scales tip against the factual historicity of the virginal conception. Interpreted in this way, *Catholicism* comes very close to denying, if it does not actually deny, an article of faith.

On the overemphasis on plurality of views

The central problem is the fact that the intended audience of the book is those who are just beginning to study theology. The book requires the reader to find his or her own way through what is sometimes a bewildering number and variety of positions. There is a difference between respecting the intelligence of the reader and making unrealistic demands upon one's intended audience.

It is a weakness of this book that, by devoting so much attention to the presentation of the multiplicity of opinion, it provides insufficient direction for those seeking to know what is truly at the core of the faith.

On feminist theology

Similarly, the opinion of a radical feminist such as Rosemary Radford Ruether appears among the Catholic positions on ecclesiology (p. 704) and worship (pp. 1073-74). Matthew Fox is treated as one of the major figures of post-Vatican II spirituality; the only hint that the text gives as to Fox's position on the outer fringes of Catholic theology

is the understated caution that "the titles of his early trilogy of spiritual books tended to veer somewhat from the conventional" (p. 1048).

... [S]ome of the positions taken by feminist theologians are in fact quite far from mainstream Catholic theology, if not actually inconsistent with orthodox belief. The problem is that *Catholicism* embraces feminist theology as a category *in toto*, without making any distinctions, and gives no hint as to the extent to which some forms of feminist theology are in tension with the Catholic theological tradition.

On language

Particularly troubling are the discussions of the "fatherhood of God" and "God language" (pp. 352-55) and the treatment of the maleness of Jesus in a chapter on Christology (pp. 512-13). It seems to be implied that the practice of speaking of God as Father or Son and of Christ as bridegroom is "patriarchal" and "androcentric." The reader is not alerted, however, to the difficulty of reconciling these radical theses with biblical usage and the Catholic tradition. The biblical and traditional language, even in cases where it is figurative, cannot be reduced to freely chosen metaphors for which we may substitute others at will. Titles such as *Father*, *Son* and *bridegroom* are indelibly inscribed in the Christian consciousness and have authentically theological reasons behind them. The admittedly demanding but nonetheless crucial questions of revelatory language and of the "analogy of faith" at issue here do not receive adequate treatment.

On insufficient weight being given to magisterial teaching

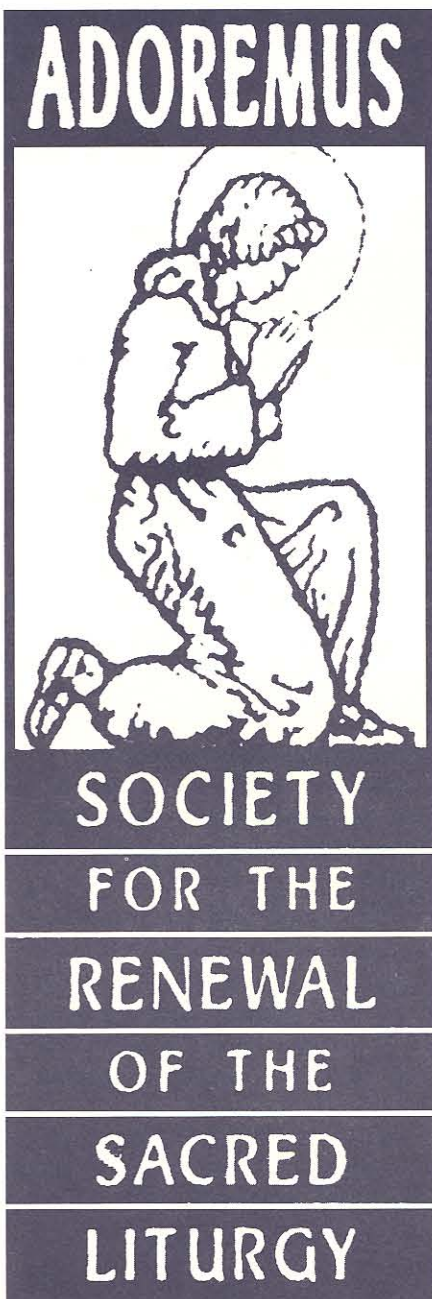
For example, the presentations of the questions of contraception, homosexuality and women's ordination all take for granted that these are open questions; the official church teaching appears as merely one of the options for the reader. Different positions are presented, and it is left to the reader to make a choice, while the text implies that the "official church position" is erroneous on all three points.

The method in several controversial questions is to present the official teaching and then to follow it with a rebuttal by Catholics who disagree. The impression is thus given that the "official" teaching is only one among a number of opinions, in no way binding on the faithful.

The treatment of contraception in *Catholicism*, however, does not encourage such Catholics to undertake a reconsideration of their views on the matter, but rather confirms them in their lack of acceptance of magisterial teaching.

ADOREMUS — Society for the Renewal of the Sacred Liturgy

ON THE FEAST OF STS. PETER AND PAUL, 1995, a new liturgical movement was launched. Its purpose? To promote authentic reform of the liturgy of the Roman Rite. Called 'Adoremus — Society for the Renewal of the Sacred Liturgy', the new movement responds to growing concern over continuing liturgical changes and the massive revision of the English translations of the Roman Missal.



In the United States, during the past few years several individuals and organizations have criticized various aspects of the revision of the Sacramentary (prayers used at Mass) proposed by the International Commission on English in the Liturgy (ICEL). Some of the same people had worked assiduously to assure that the English translation of the Catechism of the Catholic Church would be untainted by contemporary ideologies (chiefly feminism and liberationism) which have deeply influenced many contemporary theologians and liturgists.

AS THE REVISION OF THE ROMAN MISSAL continues, and the deepening divisions within the Church caused by disagreement over the fundamental meaning of core doctrines of the Church continue to affect Catholic worship, the organizers of Adoremus became convinced that it is the proper responsibility of Catholic laity and clergy to bring a wholesome new perspective to the matter of liturgical reform called for by the Second Vatican Council's decree on the liturgy, *Sacrosanctum Concilium*. They were convinced that the many negative elements in the liturgical changes of the past thirty years since the Council — declining Mass attendance, dramatic decreases in priestly and religious vocations, diminished belief in the Real Presence of Christ in the Eucharist and in other core doctrines of the Catholic Church, and a widespread loss of the sense of the sacred — did not reflect either the Council document's words or the intentions of the Council fathers, but instead were the result of the narrow perspective of a powerful but relatively small and self-perpetuating liturgical bureaucracy. The present disarray in the Church does make clear the need for genuine liturgical reform.

Adoremus believes the aim of liturgy is union with Christ in communion with the whole Church, and was inspired to reconsider the liturgical renewal by Pope John Paul II's *Apostolic Letter on the 25th Anniversary of the Liturgy Constitution* (1989). The Pope is concerned not only with questions of liturgical translation, but with liturgical renewal as a whole. He says:

"For the work of translation, as well as for the wider implications of liturgical renewal for whole countries, each episcopal conference was required to establish a national commission and to 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." (§ 20, emphasis added.)

Adoremus fully accepts the Second Vatican Council as an act of the Church's

1996 WFF Conference

NOVEMBER 8-10, 1996

THE FAMILY IN CRISIS

Bishop Thomas G. Doran, of Rockford, Illinois, will be the keynote speaker at the 1996 WFF annual conference to be held November 8-10 in St. Louis (Holiday Inn, Clayton). Bishop Doran is sponsor of WFF's newest chapter, WFF—Rockford.

The conference "The Family in Crisis" will explore ways in which the current challenges to both the faith and the family on a spectrum of issues from worship to bioethics can be addressed.

Allan Carlson, a noted expert on the history of the family in Western culture at the Rockford Institute, will address the group. Other confirmed speakers include Germaine Murray, PhD, Maryville University, St. Louis; Mary Shivanandan, MA, STD, of the Notre Dame Institute on Catechetics, Alexandria, VA; Mary Meaney, PhD, Merton College, Oxford; and Helen Hull Hitchcock.

Talks and conversation will focus on elements within the culture which deeply affect the practice of the Christian faith, as well as family life and religious life — including the negative impact of contemporary feminism.

For reservations or further information contact Sherry Tyree, WFF Conference Chairman, Ph 314 822-7740.

supreme Magisterium, guided by the Holy Spirit. Thus the new society, in a spirit of obedience, accepts the liturgical changes approved by appropriate Church authorities since the Council as the legitimate exercise of the Church's disciplinary authority over the liturgy. But also that a more authentic observance of the liturgical norms is now necessary; and even some of the changes approved since the Council should be reviewed and measured against a deeper understanding of the Council's teaching.

ADOREMUS NOW HAS MORE THAN 15,000 members in the US and abroad. Its principal accomplishment has been the publication of a liturgical journal, *Adoremus Bulletin*, which features informative articles, news reports, commentary and opinion on the liturgy, and provides a forum for its readers' views.

In response to the need for sound materials to promote a more reverent, beautiful and holy liturgy, Adoremus plans other projects, such as a hymnal, liturgical guides, and bulletin inserts.

Adoremus' executive committee members are Father Joseph Fessio, SJ, Ignatius Press; Father Jerry Pokorsky, CREDO; and Helen Hull Hitchcock, Women for Faith & Family. Other members of the Board of Advisors are Mother Angelica, EWTN; Father Kenneth Baker, SJ, *Homiletic and Pastoral Review*; Terry Barber, St. Joseph Communications; James Hitchcock, Fellowship of Catholic Scholars; Jim Holman, San Diego News Notes; Phil Lawler, *Catholic World Report*; Ralph McInerny, *Catholic Dossier*; Monsignor Richard Schuler, and Father Peter Stravinskias.

For further information contact Richard Hough, Adoremus, PO Box 5858, Arlington, VA 22205 (Ph 703 241 5858; FAX 703 241 0068).

From the Mailroom...

A note to our readers: *The volume of mail we receive does not allow us to print all your letters and comments; however we do appreciate them and read each one with care. Your letters help us know what you need most, and help us plan our work accordingly. Letters may be edited so we can include as many as possible.*

Turning the Tide...

The information you sent on inclusive language coupled with H. H. Hitchcock's *Politics of Prayer* was just the information I needed in my Parish meetings on the subject of a parish library, CCD course material, and in general to "bring to a head" the direction our Parish was headed.

Though the war is not won, our new Pastor, who supports the Vatican and Pope JP II's teachings, was encouraged, as were a number of parishioners, to become uncompromisingly aggressive in the truth. The tide has definitely turned in the proper direction. Thank you so very much.

W.J.M.

WFF Expresses Her Views

You have done a marvelous job with Women for Faith and Family for which I am greatly in your debt as you publicly express my own views.

You showed great courage in your journalistic inquiry at the November NCCB. And I am delighted to see you appearing more often in print in my favorite Catholic journals. Thank you and God Bless you. Mrs. E.E.N.

Perfect Timing

The March copy of *Voices* arrived at a perfect time. One of our churches here is having a meeting tomorrow night: "Discussion re women Priests".

Thank you for letting me know that there are many women out there who support the Pope and the magisterium — Keep up the good work. M.C.S.

Voices a Sign of Hope

Voices arrived today and threw my daily agenda out the window! Why? Well, I started on page one and read on, and meditated and prayed over issues, until I got to page 16 — without stopping!

What a blessing and sign of

Hope you are! Even though the truth was clearly exposed concerning the ugly things that are happening in the Church, the tone of this whole issue was one of Hope. I felt as if, suddenly, the fog of the last 30 years or so is beginning to lift.

How refreshing to read about a feminism that is fresh and clean and strong and unselfish! How satisfying, after 30 years of radical feminists "Me! Me! Me!" to read about a whole group of valiant women who are working at Evangelization — at giving the gift of Faith to the World!

Please accept my small gift. I have so much confidence in what you are doing that I want to help your effort to go on and on till Jesus Christ reigns again!

Sister M.I., SL

Women's Responsibility

I agree that faithful Catholic women bear the responsibility to speak up to challenge feminist theologians, etc. Men who do are thought of as sexist pigs, even if they share the beautiful, positive, complete idea of woman that the Church holds.

Many faithful Catholic women who are mothering young children are so busy, and really in a soft, nurturing mode that they hesitate to enter battle. I'm a single professional woman and am toughened by

Special gifts to Women for Faith & Family

In Memoriam

Paula McCarthy from Anne Connell

George Lotito from Judith Keane

Willard E. Jones, Jr. from Joanne J. Hogan

Byron Clark from Sheila Green

Requiescant in pace, et lux perpetua luceat eis.

the politics of academe, so I gird up and step in the ring. I'm honored to stand next to you on the frontlines.

Elizabeth Mary Cole
Pikeville, KY

Real Catholicism

I certainly enjoyed the last *Voices* and wish I could be more active in WFF.

The story of Helen Hitchcock's conversion was so very interesting. I am a cradle Catholic, and find many conversion stories nowadays are too emotional. She seems to have the *real* Catholicism, and is able to express it so well.

Sincerely, K.B.

Missed you...

Sorry I missed the annual meeting this year. I haven't heard any news from you for so very long. Hope I'm still on your mailing list. I pray for your good work daily. Here is a little donation... J. I.

*And we missed you at our conference. We apologize for the delay in publishing *Voices* last year, but we are confident that we will be on schedule this year. —Editor*

Fresh Air —

All your efforts — and your firm stance, so in tune with the guidance and directives of Peter the Rock — really is like a breath of fresh air. I'm 83, and this curtails my activities; but my prayers are and will be circling you. Our Master and His heavenly crew will keep on directing the traffic.

Sister M.J.

—And Prayer

I want to thank you for *Voices*. I so thoroughly enjoy it, for it gives me a lift. Many in our house do not think as you and I do.

I can only give you a little donation but please do continue to send *Voices* to me. I would so love to attend your conventions but dare not. *Please do not publish my name.*

Your work is pleasing to the Lord, I am sure. You continue to be in my prayers each day.

Sister X

Young Mother's Vision Realized — New Maternity Home to Open

BECAUSE OF THE VISION AND GENEROSITY of a young Catholic mother, a new maternity home is scheduled to open this summer in an 1889 Victorian landmark house in Hays, Kansas.

Named The Mary Elizabeth Maternity Home to honor Mary, the mother of Jesus, and her cousin Elizabeth, mother of John the Baptist, who spent several months of their pregnancies together, the Mary Elizabeth Home is the former residence of Elizabeth Hull Marcotte, a young widow with two small daughters who is a recent convert to the Catholic faith and a member of Women for Faith & Family.

Elizabeth Marcotte and her late husband Ron were deeply involved in pro-life activities in San Diego where he was stationed in the US Navy. After Ron's sudden death in a rock climbing accident only a few months before the couple's second daughter was born, and only weeks after Elizabeth had entered the Church, she returned to her native Kansas, and the young family moved last year into the imposing Victorian house in Hays. Elizabeth renewed her involvement in pro-life activities. She had a vision of opening her own home to pregnant young women, and began exploring ways to adapt her home for this purpose.

Aided by fellow pro-lifers, she began renovations on

her house. As work progressed, however, it became apparent that compliance with government requirements and necessary administrative procedures for such housing would be impossible in a family home. So, although her original plan was to care for needy girls and their babies in her own home, Elizabeth donated her lovely house to the cause she and her husband had held so dear; and she and her two little girls, Tabitha (5) and Laurissa (2) moved to another house nearby.

The Mary Elizabeth Home will adhere to Catholic principles, but is available to all women in need. Services provided will include referrals for medical care and legal services, education in parenting and child development, nutrition and prenatal care supervised by professionals, and spiritual direction by a pastor of the mother's choice. This home joins a growing number of such establishments across the country which offer practical help to women who through desperation and need are vulnerable to the deception of the abortion industry.

The Mary Elizabeth Home is in great need of continuing financial assistance as it is projected that \$3,000. per month will be needed to provide this safe haven for mothers and their unborn children. For information or to make a donation, contact Shirley Dinkel, Box 132, Hays, KS 67601.

Kiddie Rosary Crusade - "A little child shall lead them"

"The child who says the Rosary speaks out for the unborn and unloved" is the motto of the Kiddie Rosary Crusade, initiated by Dr. Francis Mandina and his brother Joseph Mandina. The Mandinas anticipate that children "rooted in and girded with the Holy Rosary" from an early age could become outstanding spiritual leaders.

Aimed primarily at kindergarteners within a school setting, the program consists of five simple steps: familiarization with the pattern of the Rosary, distribution of the beads at regular times for recitation, simple instruction on how to pray the Rosary, giving each child a chance to lead the prayers, and periodic distribution of colorful religious articles to complement the Rosary devotion.

The Mandinas report that the Crusade is being implemented in nine archdioceses and 21 dioceses around the world, with four more in the planning stage. For more information contact Dr. Francis Mandina, 44 Coconut Row, Palm Beach, FL 33480.

Music, Mood and Midwifery

An Account of a Diocesan Music Conference

by Susan Benofy

OF THE MANY LITURGICAL CHANGES which have occurred since the Second Vatican Council, the transformation in the style of music used has been among the most controversial. That this change is not simply a matter of taste, but has theological significance was recognized by Cardinal Joseph Ratzinger in 1985. At that time he saw the beginning of a "second wave" of liturgical reform, questioning the anthropological and theological foundations of worship, and giving the group precedence over the Church. In such a view liturgy is considered to arise from the creativity of the assembled group, and the primary role of music is as a vehicle to enable the congregation to sing its identity. Cardinal Ratzinger believed: "The dispute about church music is symptomatic of a more profound question: what is worship?"

In this 1985 paper and elsewhere Cardinal Ratzinger strongly defends a traditional view of the role of sacred music in the liturgy. Unfortunately, the liturgical establishment seems more inclined to promote the views of the "new wave." On the parish and diocesan level the necessity of "creativity" and self-expression of the assembly is often presented as the actual teaching of Vatican II.

A recent music and liturgy conference sponsored by the St. Louis Archdiocesan Office of Music Ministry and the Archdiocesan Music Commission is an example of this "new wave" approach offered to ordinary parish musicians as training in liturgical music.

The featured speaker was Father John Foley, SJ, the liturgical composer associated with the "St. Louis Jesuits" and now Director of the Center for Liturgy at St. Louis University. At this conference Foley gave a popular exposition of a theory of liturgy treated in a more academic way in his 1994 book, *Creativity and the Roots of Liturgy*. From the title one assumes it is a work propounding a theory similar to that which Cardinal Ratzinger criticized in 1985; the approach taken at the conference shows this assumption is warranted. [The publisher of Foley's book, Pastoral Press, is the publishing arm of the National Association of Pastoral Musicians, a quasi-official Catholic liturgical music organization.]

Liturgical "Analogues of Being"

Father Foley believes that there are analogies between the individual and the assembly, so to understand the liturgy, we must first understand the human person. His approach is based on an analysis of three levels of the person: 1) External, the level

of appearance and impersonal conversation; 2) the second, deeper level which is partly inarticulate but on which there is some expression of the self; 3) The deepest level (which he says may also be called "soul"). At this level there are no words. He then asserts that God calls out to the deep center of ourselves, and this "precious center" must work its way to the surface and be "externalized." This externalization is done by means of symbols: we externalize ourselves, behold the symbol, then re-internalize it. We thus get to be more ourselves; we claim ourselves by externalizing.

This same pattern, he believes, can be applied to the liturgical assembly. The call of Vatican II for full, conscious and active participation he equates with the assembly's need to externalize, to project symbols of their Christian life, and go away more fully who they are. If Christianity did not have liturgies, he says, it would not know itself.

Father Foley believes that when we say we are temples of the Holy Spirit we mean that the Holy Spirit comes into each of us, becomes one with the center of who we are. Since this presence of the Holy Spirit is at the deepest level, it is inarticulate and needs to be externalized for us to know it. The inner self filled with the Holy Spirit has to be symbolized, and then we can see the symbol and take it back within ourselves.

The same thing is true of the assembly: the Holy Spirit dwells at the center of the assembly and must be externalized in ritual. For a Christian assembly, symbols are expressed in terms of the life of Christ.

Communion is treated as one of these symbols. It is said to originate in the Christian community, becomes externalized, then is received (internalized) again. The Gospel is considered part of the externalization of Jesus, and because we have the Holy Spirit in us we "recognize the intimacy of events" in the Gospels.

Liturgical Mood Music

From this point of view, the role of liturgical music is to help the assembly express itself. Musicians must listen to what is most important in the deepest self of the assembly and help them to externalize it. Thus, planning based on consideration of the liturgical season or feast is considered inadequate. Foley believes choosing a "theme" based on the readings over-emphasizes the external level.

Music appeals on a deeper level, to the soul, so the "mood" of a liturgy must be considered. Similarly, he believes prayer

has more to do with affect than with the mind, so in order to make liturgies more prayerful the musician must consider what mood the readings will produce to determine what sort of hymns to choose. The difficulty lies in predicting the mood of the congregation.

Foley believes a planning meeting at which the musician, choir members, readers and celebrant are assembled can determine the "mood" by following this procedure: 1. Read the readings slowly, one phrase at a time. Go around the room; have each person give one or two "mood words" that the readings call forth for him. 2. Go around again. Ask for any phrases that stand out. The reactions of the group, he believes, give an accurate prediction of what will touch the hearts of the congregation on Sunday. The musician should then select hymns based on the mood indicated by these reactions. Liturgists, Foley says, need to know the art of liturgy, and he seems to equate this with knowing the mood of the people. (It was stressed that the musician must consider himself part of a very specific assembly, such as the regular 10 AM Sunday Mass congregation at a given parish.)

Liturgists Midwifing the Assembly

Foley then elaborated on his theory of liturgy as art which is based on the strong analogy he sees between artistic creativity and birth. He gave an elaborate treatment of the production of an artistic work involving such stages as conception, gestation, labor, etc. and applied this to liturgy, considering the assembly as the artist. Artistic inspiration is a conception (like conceiving a child) and is not done alone; artistry has to be a coming together of the artist and the world around him. Any relationship that reaches to the depth of us makes us "with child" in some sense. Applied to liturgy this is said to mean that the assembly receives the Holy Spirit in a special way and is "made pregnant."

Mass planning he sees as part of the "gestation period." The planner takes the assembly's conception and brings it to birth. We commune with Christ present in the liturgy and Christian life is born from that. We engender the liturgy and then learn from it. Full, conscious and active participation means to him that "liturgy belongs to us." Thus he believes there is something wrong with the question: "How do we get them to sing?" (which was asked in various forms by the participants throughout the conference.) He believes it is not the musician's job to "make them sing" but to help them be who they are. He must awaken the congregation to the fact that the Spirit of Christ resides in them. If congregations understand this, Foley believes, it won't be possible to keep them from singing. Continuing the analogy with birth, he views liturgy planners as "midwives" of the liturgy. They are not to force people to sing, but he adds that midwives do a lot of things that "look like forcing."

Will musicians who go forth to "midwife" the assembly's

"The dispute about church music is symptomatic of a more profound question: what is worship?"

— Cardinal Ratzinger

"externalization" of itself contribute to an authentic renewal of the liturgy as set out in the documents of Vatican II? If we consider what is required by the most relevant document, it seems

unlikely. The Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, nowhere concerns itself with the "mood" of the participants. It says that the purpose of sacred music is "the glory of God and the sanctification of the faithful." (#112). The Constitution does stress the importance of symbols in liturgy, but they are not simply concerned with expressing what is within us. "In the liturgy the sanctification of man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs ..." (#7). Certainly SC envisions active participation of the congregation, but it does not interpret this to mean that "the liturgy belongs to us." On the contrary it says: "Regulation of the sacred liturgy depends solely on the authority of the church, that is, on the Apostolic See..." (#22). It gives no indication that the liturgy is merely the personal expression of a particular assembly at a particular time and place. "Rightly, then, the liturgy is considered as an exercise of the priestly office of Jesus Christ. ... in the liturgy the whole public worship is performed by the mystical body of Jesus Christ, that is by the head and his members" (#7). "In the earthly liturgy we take part in a foretaste of that heavenly liturgy ... towards which we journey as pilgrims ... we sing a hymn to the Lord's glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for some part and fellowship with them ..." (#8). These points have been reiterated in the Catechism of the Catholic Church. See, for example, Paragraphs 1136-1139 and 1145-1148.

Hindu Theology in Catholic Liturgy

If the ideas expressed in this workshop on liturgy do not come from the documents of the Second Vatican Council, what is their source? Since no explicit citations were given, it is hard to know. Clues to possible sources were offered indirectly, however.

At several points the lecture was punctuated by the singing of musical compositions (by John Foley) which served to illustrate points under discussion. Most of these were intended to be sung at Mass. The piece sung at the end of the conference, however, was said to be intended for a prayer service, though there was nothing explicitly Christian in the text. At the end of the performance, Fr. Foley said that this was a setting he had done of a poem by Rabindranath Tagore. (This name had come up on once or twice before at the conference, and is also mentioned in Fr. Foley's book.)

Tagore was a Hindu poet, dramatist and essayist who wrote earlier this century. The text for this composition was taken from a collection of poems called "Gitanjali" which is sometimes translated as "Offering Songs." ["Anjali" are offerings at a Hindu ritual.] A collection of his essays on Hindu philosophy,

Continued next page

To Do Whatever's Right? — or the Right to Do Whatever

The Church and The Culture War, Secular Anarchy or Sacred Order. By Joyce A. Little. (Ignatius Press, 33 Oakland Ave. Harrison, N. Y. 10528, 1995), 207 pp. PB \$12.95
Reviewed by Cindy Haehnel

Theologian Joyce A. Little, who teaches at the University of St. Thomas in Houston, and who has frequently addressed Women for Faith & Family audiences, presents a comprehensive account of the current conflict between the Catholic Faith and American secular culture in seven thoughtful essays, some of which originated as talks at WFF conferences.

Professor Little clearly and concisely analyzes the errors of feminism and their impact on the Catholic Church in America. Motherhood and marriage are issues that challenge feminist autonomy, and are seen by feminists as being promoted by a patriarchal church.

The author very thoroughly discusses why it is that such conflicts exist, and forecasts the outcome of these conflicts. Feminism has infected parts of the hierarchy itself and the goal to "replace patriarchal power by feminist power" is a persistent theme, despite the attempts at final resolution by the Holy See on such issues as ordination of women priests, she notes.

Dr. Little convincingly argues that feminists operate within a view of reality in which there is no Creator God, and where there is no call to image God as male, thus there can be no revelation apart from female consciousness itself. Her insightful comments directed towards the real agenda of the so called Catholic feminist movement are penetrating and disturbing.

The author also looks at the importance of the dogma of the Trinity and reminds us that although God is omnipotent, Jesus Christ made it abundantly clear that the Kingdom of God is ruled by authority, not power. Dr. Little discusses the excessive individualism of modern American culture, calling America's new notion of freedom "the right to do whatever". This now endangers our society, "leading to the rejection of all authority, the assertion of the right to define good and evil for ourselves, and the destruction of all hierarchy or sacred order in the name of an egalitarianism of undifferentiated equality and restrained liberty which threatens us all." (p.163) This statement essentially summarizes the thesis of her book.

The battle between America's cultural decline and its relation to the Catholic Church will be with us long into the 21st Century. This book provides scholarly — and sometimes alarming — projections of where feminism wants to take the "People of God."

The book is as well-written as it is brilliantly argued, and should (but probably will not) be on the reading list of every university "women's studies" program — and definitely in every seminary library. The essays would also make interesting subjects for discussion groups.

Music... Continued from page 11

Creative Unity (Macmillan, New York, 1922), contains passages strikingly similar to Foley's treatment of the need for "externalization" in the liturgy. In an essay called *The Poet's Religion* (pp. 3-26) Tagore says:

Through creation man expresses his truth; through that expression he gains back his truth in its fullness. (p. 22)
But the poet in man knows that reality is a creation, and human reality has to be called forth from its obscure depth by man's faith which is creative. (p. 25)
The great world ... has its call for us. The call has ever roused the creator in man, and urged him to reveal the truth, to reveal the Infinite in himself. (p. 26)

Certainly the approach to liturgy presented at the conference seems to owe more to this poet's religion than to the Constitution on the Sacred Liturgy.

It may be that Foley believes that Hindu philosophy has insights that would contribute to an authentic renewal of the liturgy. If so, he should make an argument for his position in some appropriate forum. Even if such interpretation is legitimate, however, it does not seem prudent to present such reflections to a group of ordinary parish musicians as if these novel theories were simply applications of the Constitution on

the Sacred Liturgy. This is especially troublesome when a conference is sponsored by a diocese.

The Poet's Religion—An "Endless Creation"

It seems doubtful whether this "poet's religion" is even compatible with the Catholic Faith. Consider Tagore's own description in the same essay: "In the poet's religion we find no doctrine or injunction, but rather the attitude of our entire being towards a truth which is ever to be revealed in its own endless creation. ... It never undertakes to lead anybody anywhere to any solid conclusion ..." (pp. 15-16)

The liturgy of the Roman rite, on the other hand, wants to lead us somewhere very definite.

Thus from celebration to celebration, as they proclaim the Paschal mystery of Jesus "until he comes," the pilgrim People of God advances, "following the narrow way of the cross," toward the heavenly banquet, when all the elect will be seated at the table of the kingdom (*Catechism of the Catholic Church* #1344)

As Cardinal Ratzinger recognized over a decade ago: "The dispute about church music is symptomatic of a more profound question: what is worship?" ❖

Women for Faith & Family –1995 Annual Report

Highlights...

During 1995, in addition to maintaining its usual activities of providing information on a wide range of issues to members, chapters, media, bishops, Vatican officials, etc., through its annual conference, publication of *Voices*, news releases, lecturing, writing and research, etc., Women for Faith and Family:

- established the first diocesan-sponsored WFF chapter (Rockford, Illinois);
- aided in the formation of a new national pro-life, pro-family organization, the Ecumenical Coalition on Women and Society (ECWS);
- was active in planning for the UN Conference on Women held in Beijing in September;
- attended the International Symposium on the Family sponsored by the Pontifical Council on the Family in Rome;
- sent press representatives to the NCCB meetings in June and November;
- added a new staff member.

Annual Conference

For the first time WFF held its annual conference outside St. Louis, in Arlington Virginia. The conference, held in early November was entitled "The Role of Catholic Women in Evangelization", taking its theme from *Evangelium Vitae* and *Tertio Millenio Adveniente*, and the UN "International Year of Women".

Archbishop Agostino Cacciavillan, pro-nuncio to the United States, accepted on behalf of Cardinal Joseph Ratzinger the organization's "Faith and Family Award"; Arlington **Bishop John Keating** addressed the conference, as did **Cardinal James Hickey**. **Bishop William Lori**, auxiliary bishop of Washington, DC, also attended. Other speakers included theologian **Joyce A. Little**, University of St. Thomas, Houston; **Father John Rock, SJ**, Wheeling Jesuit College; **Sister Timothea Elliott**, professor of Scripture at St. Joseph Seminary, Dunwoodie; **Father Jerry Pokorsky, CREDO**; **Gerri Laird**, Arlington Family Life Office; **Donna Steichen, B.J. Kreider**, Helen Hull Hitchcock; and three women representing the ECWS, **Terry Schlossberg** (Presbyterians Pro-Life), **Faye Short** (United Methodist Women), **Diane Knippers** (Institute on Religion and Democracy).

Beijing Activities

In February, WFF director, Helen Hull Hitchcock, participated in an invitational meeting in New York organized by **Cardinal O'Connor**, which included about 25 representatives of national Catholic organizations. The meeting was a preliminary planning session for the UN conference on women in Beijing. The session included presentations from several people

who had attended the Cairo conference, and an informal "round-table" discussion, led by Cardinal O'Connor, followed.

In an informal conversation the preceding October in Rome with **Bishop Paul Cordes** of the Pontifical Council on the Laity, Mrs. Hitchcock had been urged to attend the Beijing conference. Accordingly, WFF applied to the appropriate office at the United Nations for Non-Governmental Organization (NGO) status, as required. The UN officials repeatedly denied credentials to WFF, maintaining that it was "not clear" that WFF was an organization concerned with "women's issues".

Eventually WFF's NGO status was granted; however, this notification was received only *after* the deadline for applying for a visa to the Chinese government had passed, so our representative was effectively prevented from attending.

Despite this, WFF maintained close touch by fax and e-mail communications with other NGO representatives who were also WFF members or members of the ECWS, and have continued to keep abreast of the international developments and issues raised at Beijing which affect women and families. We spoke at some length with several members of the Vatican delegation to Beijing, including **Monsignor Peter Elliott**, of the Pontifical Council on the Family, in Rome in October.

WFF continues to address these issues. WFF urged its members to pray the Prayer of St. Michael daily, as the Holy Father had done before the Cairo conference.

Scheduled Meetings

March — WFF director met with **Cardinal Joseph Ratzinger**, prefect of the Congregation for the Doctrine of the Faith, and with other members of that Congregation, and officials at the Pontifical Council of the Laity and the Pontifical Council on the Family.

April — Mrs. Hitchcock addressed about 250 people in Ann Arbor, sponsored by **Thomas Monaghan** of Domino; in Louisville she addressed the **Knights of Columbus** of Kentucky where she received the group's "Family Award". She also spoke to an assembly of girl students at a new Catholic school in Louisville.

May — Mrs. Hitchcock was a faculty member at a week-long "Basics of Catholicism" seminar sponsored by the **Jacques Maritain Center of Notre Dame**.

June — Mrs. Hitchcock attended a meeting in Bethesda, Maryland, of members of the Board of **Women Affirming Life**, a Catholic women's pro-life organization based in Boston. About 10 other board members attended the meeting to plan further activities of WAL.

Mrs. Hitchcock and **Dr. Susan Benofy** were press representatives of *Voices* at the NCCB meeting in Chicago.

WFF's revised *Statement on Feminism, Language and Liturgy* was released.

July — Mrs. Hitchcock addressed a conference of the **Biblical Witness Fellowship** of the **United Church of Christ**.

September — **Sherry Tyree**, WFF vice-president, addressed the foundational meeting of the new WFF chapter established in and by the **Diocese of Rockford**.

Mrs. Hitchcock attended the **Fellowship of Catholic Scholars** convention in Minneapolis. She had been elected to its Board of Directors.

October — In Rome, Mrs. Hitchcock attended the **Fifth International Symposium on the Family**, sponsored by the Pontifical Council on the Family.

She also met with **Cardinal Alfonso Lopez Trujillo**, prefect of the PCF, with officials of the Pontifical Council on the Laity and the Congregation for the Doctrine of the Faith, and with faculty members of the Gregorian University, San Anselmo, and the Pontifical Biblical Institute.

November — **WFF conference** (see above)

Mrs. Hitchcock and Dr. Benofy were again press representatives to the NCCB meeting in Washington.

Other Activities

Voices. In 1995 only two issues of *Voices* were published, instead of the customary four, owing to a combination of shortage of staff and financial resources experienced this year. A third issue, focusing on the liturgical issues discussed at the June meeting of the NCCB, was ready to print in mid-September, but was not issued because of time constraints involving the WFF conference.

Ad Hoc Committee. In October, WFF helped form and coordinate the efforts of an informal St. Louis-based coalition of medical professionals and leaders of pro-life organizations concerned with bioethical issues. The group is unofficially called the Ad Hoc Committee on Medical Ethics. The aim of the

Committee" is to assist in addressing moral/ethical issues in health care from a point of view clearly consistent with authoritative Catholic teaching about the value of human life, especially within Catholic health-care and educational institutions.

Media. In October, WFF issued a news release strongly supporting the Vatican's *Responsum ad Dignum*, reaffirming the teaching on ordination to the priesthood. A number of national media interviews, both print and broadcast, were given in connection with this subject.

WFF issues timely news releases to Catholic and secular media, on issues both religious and secular which affect women, faith or families.

Liturgy Research, Documentation. WFF continued and considerably expanded a liturgical research project, entering summaries of works related to liturgy on a computer database, and collecting and cataloguing books, periodicals, essays, and other documents on the liturgy. Documentation on these issues are prepared, when timely, to aid scholars, bishops and other Church officials.

Information, documentation, and commentary on matters of scripture and liturgical translation, ordination, and related issues were compiled and sent to bishops on several occasions.

Family Sourcebooks. The third in WFF's projected series of "Family Sourcebooks", *Marian Feasts and Holidays*, was scheduled to appear in 1995; however, it has been delayed. Eventually WFF plans to produce a fourth in the series, for Pentecost/Ordinary Time.

Office. Reorganization and expansion of the office was begun, as was cataloguing a growing collection of books, periodicals and resource materials on theology, feminism, liturgy, family, education and catechetics, bioethics, Scripture, encyclicals, etc. New shelving and file cabinets were added, and a new fax machine was purchased.

Summary of WFF Income and Expenses—1995

<u>Income</u>		<u>Expenses</u>	
Ordinary Donations	22,739.90	Conference	
<u>Conference</u>		Speaker Honoraria	\$1,370.00
Registrations, etc.	10,663.00	Hotel bill (94 conf)	6,369.83
WFF Table	230.50	Hotel bill (95 conf)	8,013.52
Conference Donations	<u>1,835.00</u>	Miscellaneous Expenses	168.39
Total Conference	12,728.50	Speaker travel	<u>925.00</u>
Grant	4,489.19	Total Conference	16,846.74
Travel reimbursement	189.00	Postage	5,439.00
Donations for Books&Tapes	1,963.62	Printing	6,020.50
Interest	<u>139.28</u>	Computer Services	572.14
TOTAL INCOME:	\$42,249.49	Phone	2,659.75
BALANCE:		Professional Fees	6,350.00
Income	\$42,249.49	Supplies/Equipment	3,895.65
Expenses	— \$47,953.74	Travel (Non-Conference)	5,514.35
Net:	— \$ 5,704.25	Miscellaneous	626.66
		Bank Charge	<u>28.95</u>
		TOTAL EXPENSES:	\$47,953.74

AFFIRMATION FOR CATHOLIC WOMEN

By signing this affirmation women pledge their loyalty to the teaching of the Catholic Church. The names will be forwarded to the Pope.

Because of the assaults against the Christian Faith and the family by elements within contemporary society which have led to pervasive moral confusion, to damage and destruction of families and to the men, women and children which comprise them;

Because we adhere to the Catholic Christian faith as expressed in Holy Scripture, the Nicene, Apostolic and Athanasian Creeds, in the early ecumenical Councils of the Church, and in the continued deepening of the understanding of the revelations of Sacred Truth to the Church by the Holy Spirit through the teaching authority of the Church and of the Successors of Peter, Apostle;

Because we wish to affirm our desire to realize our vocations and our duty as Christians and as women in accordance with these authentic teachings, following the example and instruction of Our Savior Jesus Christ, and the example of Mary, His mother;

Because we are cognizant of our obligations as Christian women to witness to our faith, being mindful that this witness is important to the formation of the moral conscience of our families and of humanity, we wish to make this affirmation:

1. We believe that through God's grace our female nature affords us distinct physical and spiritual capabilities with which to participate in the Divine Plan for creation. Specifically, our natural function of childbearing endows us with the spiritual capacity for nurture, instruction, compassion and selflessness, which qualities are necessary to the establishment of families, the basic and Divinely ordained unit of society, and to the establishment of a Christian social order.
2. We believe that to attempt to subvert or deny our distinct nature and role as women subverts and denies God's plan for humanity, and leads to both personal disintegration and ultimately to the disintegration of society. Accordingly, we reject all ideologies which seek to eradicate the natural and essential distinction between the sexes, which debase and devalue womanhood, family life and the nurturing role of women in society.
3. We affirm the intrinsic sacredness of all human life, and we reject the notion that abortion, the deliberate killing of unborn children, is the "right" of any human being, male or female, or of any government. Such a distorted and corrosive notion of individual freedom is, in fact, inimical to authentic Christianity and to the establishment and maintenance of a just social order.

4. We accept and affirm the teaching of the Catholic Church on all matters dealing with human reproduction, marriage, family life and roles for men and women in the Church and in society.

5. We therefore also reject as an aberrant innovation peculiar to our times and our society the notion that priesthood is the "right" of any human being, male or female. Furthermore, we recognize that the specific role of ordained priesthood is intrinsically connected with and representative of the begetting creativity of God in which only human males can participate. Human females, who by nature share in the creativity of God by their capacity to bring forth new life, and, reflective of this essential distinction, have a different and distinct role within the Church and in society from that accorded to men, can no more be priests than men can be mothers.

6. We recognize and affirm the vocations of women who subordinate their human role of motherhood and family life in order to consecrate their lives to the service of God, His Church and humanity. Such women's authentic response of consecrated service to the physical, spiritual and/or intellectual needs of the community in no way diminishes or compromises their essential female nature, or the exercise of inherent attributes, insights and gifts peculiar to women. Rather, it extends the applications of these gifts beyond the individual human family.

7. We stand with the Second Vatican Council which took for granted the distinct roles for men and women in the family and in society and affirmed that Christian education must impart knowledge of this distinction: "In the entire educational program [Catholic school teachers] should, together with the parents, make full allowance for the difference of sex and for the particular role which Providence has appointed to each sex in the family and in society. (*Declaration on Education*, Sec. 8, paragraph 3, from Vatican II Documents, ed. Austin Flannery, 1981).

8. We pledge our wholehearted support to Pope John Paul II. We adhere to his apostolic teaching concerning all aspects of family life and roles for men and women in the Church and in society, especially as contained in the Apostolic Exhortation, *Familiaris Consortio*; and we resolve to apply the principles contained therein to our own lives, our families and our communities, God being our aid.

Please print clearly

NAME: _____

STREET: _____ CITY: _____ STATE: _____ ZIP: _____

* Enclosed is my donation of \$5. _____ \$10 _____ \$25 _____ \$100 _____ Other \$ _____ (WFF is a registered 501.c.3 non-profit corporation)

* Please send information about Women for Faith & Family

* I will help collect signatures.

Send to: **Women for Faith & Family** • PO Box 8326 • St. Louis, MO 63132 • Ph./Fax 314-863-8385

Note: You are free to reproduce this Affirmation

[6/96]

A Special Note to Readers

As you can see from our Annual Report inside, 1995 was a very full year for WFF — and 1996 promises to be, if possible, even busier. We are publishing an Annual Report in *Voices* for the first time, so you can get a better idea of our activities on your behalf and for the Church.

When you read this Report we think you will agree that our resourceful and dedicated staff has accomplished a remarkable amount of work on very little. But some important projects strain our small budget, and others could not be implemented for lack of funds. Unfortunately, the need for our efforts continues to increase while our income has not. Bills must be paid. We call your attention, too, to our financial report, which you will see shows a deficit for the year.

In 1995, for the first time in years, we could not get *Voices* out on its regular schedule. We are making it a priority this year to maintain and even, if possible, to expand *Voices*, as many of you have requested. We can do this — with your help.

Increasing our work means that we need to increase the financial means by which we do it — and the space to do it in. We began modest office improvements in 1995, and we are about half finished with this project, thanks to much donated labor. We still need electrical work, cabinets and shelves.

Office equipment wears out. This spring we had to buy a new computer printer. Within the next few months we will need to replace our old computer, which we estimate will cost about \$3,000.

Our annual conference is one of the most interesting and significant things we do, but also one of the most expensive. We keep registration costs low, since *our* people are not subsidized to attend. Our world-class speakers accept modest honoraria. We think this annual gathering is crucial to our witness as Catholics and as women — and provides an important forum for discussion of issues affecting our Church and society, and for deepening our understanding of Catholic teaching.

We really do need your support right now in order to continue our unique and important work. We truly wish we did not have to ask you, but your generous donation is *very* much needed.

Please consider making an extra gift to WFF this year. We promise to use it well. And please keep our work in your prayers.

Thank you, and God bless you and yours,
The WFF Staff



voices

Women for Faith & Family

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