

voices voices voices



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Contents:

What Price "Common Ground"?	page 1
Mary and the Gift of Life	page 4
Liturgy Occupies Bishops at Spring Meeting	page 6
WFF Conference	page 8
Vatican on Marriage Preparation	page 10
Publications	page 12
Letters	page 13
Affirmation	page 14
Conference registration	page 15

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12th Annual
WFF Conference
November 8, 9, 10

**The Family in Crisis
A Catholic Response**

REGISTER EARLY!

What Price "Common Ground"?

by James Hitchcock

IN JULY RETIRED ARCHBISHOP JOHN R. QUINN of San Francisco gave a highly publicized speech at Oxford University in which he called for a significant diminution of papal authority, in favor of more authority in the hands of national bishops' conferences. Possibly not unconnected to that proposal, in August Cardinal Joseph L. Bernardin of Chicago announced the formation of a new group dedicated to overcoming "ideological factions" within American Catholicism and finding religious "common ground." Like Archbishop Quinn's proposal, this gained major media attention.

The founding statement of Cardinal Bernardin's group called for "a church of promise" which would not be "defensive" and would be "centered on faith in Jesus, marked by accountability to the living Catholic tradition, and ruled by a renewed spirit of civility, dialogue, generosity, and serious consultation."

The statement diagnosed a Church in confusion, demoralization, and drift, which could only be overcome by frank and courteous discussion of internal differences. Around the centrality of Jesus Christ, the Church must achieve "authentic unity, acceptable diversity, and respectful dialogue."

Somewhat surprisingly both prelates' proposals were strongly criticized—by Cardinals John J. O'Connor of New York, Bernard F. Law of Boston, James Hickey of Washington, DC, and Anthony J. Bevilacqua of Philadelphia. Cardinal O'Connor, in a detailed commentary on Archbishop Quinn's lecture, reminded readers that unity can be achieved only if there is first a commitment to *truth*. Cardinal Law, responding to Cardinal Bernardin's project, pointed out that the unity of the faith already exists and cannot be achieved by dialogue between those who accept it and those who do not.

The firmness and candor with which the other cardinals publicly disagreed with Cardinal Bernardin was highly unusual in a hierarchy which, despite known serious internal differences, has long tried to maintain a facade of unity. Some critics pointed out that the *Catechism of the Catholic Church* could be taken as the "common ground" of the faith.

In the abstract, a call to Catholics to overcome their differences might seem

Continued on page 2

James Hitchcock, professor of history at St. Louis University, is author of many books and essays on contemporary Church affairs.

"Common Ground" —continued from page 1

laudable, and anyone who could achieve genuine consensus would indeed be an ecclesiastical statesman of the highest order. However, the founding statement of Cardinal Bernardin's group gave much evidence that it is mainly an attempt to insure respectability for positions which depart from official teaching.

The statement is replete with code terms:

— "...polarization which inhibits discussion and cripples leadership."

Pope John Paul II has himself said that the issue of the ordination of women is no longer discussable, and a major liberal aim is precisely to keep that issue alive. The same could be said about many other issues, especially those involving sexual morality. Unlimited discussion implies that all questions remain open, no matter what church authorities have pronounced.

— "...broad and serious consultation."

Presumably this means that those who reject various Church

Common Ground implies "a dialectical concept of truth in which even fundamental disagreements...contribute to finding a whole."

teachings have as much right to be heard, and their opinions taken seriously, as those who accept those teachings.

— "...ideological litmus tests."

Put another way, a "litmus test" is simply the demand that official teaching be accepted. It is noteworthy that the accusation of imposing "litmus tests" is routinely made against pro-lifers.

— "...the changing roles of women."

It is impossible to imagine a dialogue between feminists and non-feminists in the Church which would not quickly flounder on the issue of ordination, or on the question whether the Church is "sexist."

— "...the meaning of human sexuality, the gap between church teachings and the convictions of the faithful..."

Liberal morality insists that every person finally arrives at his own sexual morality and that the Church should at best provide general guidance. Much of official Church teaching is simply deemed wrong.

— "...the manner of decision-making and consultation in church government."

Liberals have long called for an essentially democratic process, by which official teaching could be over-ridden by popular opinion.

— "...the responsibility of theology to authoritative church teachings." Liberal theologians insist that they have a right and

even an obligation to dissent from official teaching and that they are in fact the true magisterium.

— "...the place of collegiality and subsidiarity..."

As in Archbishop Quinn's proposal, this is advocated by liberals as establishing a process by which, once again, official teaching can be overcome by national or local opinion.

— "fundamentalism which narrows the richness of tradition to a text or a decree..."

In rejecting so-called "fundamentalism," and in other ideas, such as "pop theology" and "flippant dismissals," the statement seems to propose a modified, almost Anglican, kind of liberal theology: the tradition must be taken seriously but finally has no binding authority.

In warning that no group within the Church should think of itself as possessing the fullness of truth, the statement seems once again to elevate dissent to an equal status with orthodoxy. If no individual can claim to know the truth, then no one can be orthodox. Conversely it seems that no one could be heterodox either. The statement seems to imply a dialectical concept of truth in which even fundamental disagreements somehow contribute to finding a whole.

— "...pastoral realism."

This is a concept often used to dismiss official teaching as "unrealistic" or "lacking in compassion."

— In rejecting the use of "labels," the statement criticizes such terms as "radical feminism" and "the Vatican," a telling alignment, as though both terms are similarly arbitrary. But there *are* women who call themselves radical feminists; and to reject the term "the Vatican" is to imply that there is no authoritative teaching emanating from the Holy See.

The statement gives two examples of areas where common ground might be sought—liturgy and religious education—and there is indeed some legitimate diversity in those areas. But those involved in the liturgical and catechetical wars have long realized that what divides people is not merely alternative ways of arriving at the same goal, but often fundamental theological differences which seem irreconcilable.

Further indication of the capacious limits which Cardinal Bernardin sees as appropriate for the dialogue comes from those whom he invited to constitute the committee which will guide the process:

Archbishop Rembert Weakland of Milwaukee, a bitter opponent of all "conservative" Catholics and a severe critic of the pro-life movement.

Former Governor Robert Casey of Pennsylvania, a rare pro-life Democrat.

Father Virgil Elizondo of San Antonio, a leading proponent of "liberation theology."

Catholic Scholars to Discuss Language Issues

LANGUAGE AND FAITH is the theme of the Fellowship of Catholic Scholars annual convention to be held September 20-22 in St. Louis, at the Regal Riverfront Hotel.

The convention will feature addresses by scholars and experts who will explore the Church's position on biblical and liturgical translation, the effect of inclusive language on Catholic doctrine, and how the language controversy is affecting the Catholic faith.

The weekend convention begins at 1 p.m. on Friday with a presentation by **Father Robert Skeris** of Christendom College, *The Language of Contemporary Church Music*, followed by **Dr. William Brennan** of St. Louis University with *Challenging and Replacing the Language of the Culture of Death: Past and Present*.

Bishop William E. Lori, auxiliary bishop of Washington, DC, will present the keynote address, *The Liturgy: Language of Redemption*, on Friday evening.

Sister Mary Prudence Allen, RSM of Concordia University, Montreal, will open the Saturday morning session with an address entitled, **Language and the Invitation to Conversion**. Author and translator **Kenneth D. Whitehead** will follow with his talk, *Inclusive Language: Is it Necessary?*

A symposium on translation is scheduled for Saturday afternoon, featuring three speakers followed by discussion. The symposium, moderated by **Helen Hull Hitchcock** of

Women for Faith and Family, will feature **Father Joseph Fessio**, SJ, of Ignatius Press, on *The Church's Translation Problem Today*; **Father Francis Martin**, of John Paul II Institute for Marriage and Family, on *Issues in Contemporary Biblical Translation*, and **Dr. Robert J. Edgeworth**, Louisiana State University, on *Translation of Liturgical Texts*.

After entertainment at the banquet Saturday evening, the annual Cardinal Wright Award will be presented for outstanding scholarly contribution to the Catholic Church. The award is named for the late John Cardinal Wright of Pittsburgh, who headed the Congregation for Clergy.

On Sunday morning, the convention concludes with a pontifical Mass at the Basilica of St. Louis, King of France (Old Cathedral) in St. Louis, celebrated by the **Most Rev. Fabian Bruskewitz**, bishop of Lincoln, Nebraska.

The Fellowship of Catholic Scholars was organized nearly 2 decades ago to encourage the scholarly activities of orthodox Catholics, to foster greater communication among Catholics in academic and other professions, and to support the magisterial teachings of the Church by the scholarly work of its members. **Monsignor George A. Kelly** was its founding executive secretary until his recent retirement. The current FCS president is law professor **Gerard Bradley**, of Notre Dame.

Non-members are welcome to attend the FCS convention. To register, or for more information, call 614-284-7240.

Common Ground — conclusion

Mary Ann Glendon, a Harvard professor who is strongly pro-life and was the head of the Vatican delegation to the United Nations conference on the family in Beijing last year.

Sister Elizabeth Johnson, a leading feminist theologian, president of the Catholic Theological Society of America.

Sister Doris Gottemoeller, former president of the solidly feminist official organization of nuns, Leadership Conference of Women Religious.

Federal Judge John T. Noonan, a leading pro-life jurist, but also a prominent public dissenter from the Church's teaching on birth control.

Michael Novak, who has been sharply critical of the American bishops' statements on economic and political issues.

Margaret O'Brien Steinfels, editor of *Commonweal*, a journal which has long been a flagship of theological dissent.

John Sweeney, president of the AFL-CIO, who campaigned for that office last year on a militantly pro-abortion platform and has thus insured that the nation's largest labor organization remains pro-abortion.

Significantly no one on the list is identifiable as a consistent "conservative", in the sense of having publicly defended all the Church's controversial teachings, including that on birth control. Although the list includes people who are

solidly pro-life, it also includes John Sweeney, which indicates that even abortion is, in Cardinal Bernardin's eyes, a validly discussable issue.

For some time there have been rumors that Cardinal Bernardin is dying of cancer, and shortly after announcing the "common ground" project he publicly confirmed that he probably has less than a year to live. Few prelates in the history of the United States have been so politically astute as he, and the fact that dissent from official teaching is entrenched in many parts of American Catholicism owes a great deal to his skillful protection. The new initiative can therefore be seen as his final effort to insure that this process will continue, firmly institutionalized, long after his death.

WFF—Toledo to Sponsor Conference

The Toledo chapter of Women for Faith & Family will hold its annual conference on October 12, 1996, at the Holiday Inn French Quarter, Perrysburg, OH.

Speakers include noted author **Donald DeMarco**, Toronto; Christendom College president, **Timothy O'Donnell**; **Paul A. Byrne**, MD; and **Judy Hahn**.

For information contact Margaret McDonough, 3658 Willow Lane Dr., Toledo, OH 43615, or Mrs. Fred Kendrick, 2126 Westbrook Dr., Toledo, OH 43613.

Mary and the Gift of Life

Motherhood requires openness to the new person

by Mary Shivanandan

Through the conception and gestation of Jesus Christ in the womb of Mary, the wombs of all women were raised to a new dignity.

Already the womb was a sacred place in Creation as the home of the new human person made in the image of God. Recall Eve's exclamation in Genesis 4:1, "I have gotten a man with the help of the Lord." But the Incarnation raised it to an even greater dignity.

As John Paul II says in the encyclical *Mulieris Dignitatem* (On the Dignity and Vocation of Women), "Each and every time that motherhood is repeated in human history, it is always related to the Covenant which God established with the human race through the motherhood of the Mother of God. (MD §19)

Mary's Acceptance; Joseph's Fidelity

Let us reflect a moment on the circumstance of the Annunciation. Mary was betrothed but not yet married to Joseph. The angel Gabriel did not initially involve Joseph in Mary's choice of motherhood. So in a fundamental sense the choice of motherhood is a direct encounter between the woman and God.

When a woman agrees to sexual intercourse she consents to God's direct partnership with her in creating new human life. This is an amazing affirmation of her personhood. With it comes a great responsibility.

Mary was well aware of the consequences of her *fiat*, or acceptance of God's will. She knew that Joseph had the right not only to put her aside but even to have her stoned. Mary's *fiat* showed not only absolute trust in God but great courage.

It is significant that the pregnancies of Mary and Elizabeth represent the two periods of a woman's life when a pregnancy can be the most difficult. Mary was in the position similar to that of an unwed teen mother and Elizabeth faced a pregnancy close to the menopause. This is a time when many women in our society are pressured into sterilization or abortion.

But God did not want Mary to bear and bring up her son alone. An angel appeared to Joseph and said, "Do not fear to take Mary as your wife, for that which is conceived in her is of

the Holy Spirit." (Matt. 1:20) Joseph then took Mary into his home as his wife. Mary remained a virgin throughout her marriage to Joseph, and yet theirs was a true marriage in which they lived together and shared a union of mind and heart.

Artists have depicted Joseph as an old man, perhaps because they could not conceive that a young man could live with a beautiful young girl and abstain from sexual intercourse. Joseph, like us, was subject to original sin with its tendency towards concupiscence. The whole Jewish tradition lent its weight to procreation and the blessing of a large family. So how was it possible for Joseph to live chastely with Mary?

Marital Love and Divine Love

Marriage has been a dominant symbol in both the Old and the New Covenants of God's love for man and Christ's love for the Church. As such it has both illuminated divine love and been elevated by the comparison. The marriage of Mary and Joseph is both illuminated by sacramental marriage and sheds light on the ordinary marriages of Christians. This is particularly true in our day.

Sexual abstinence is not considered in modern views of marriage. The aim of contraception is to enable the man and the woman to have sexual intercourse without any thought for pregnancy. But in natural family planning (the way of spacing children by timing intercourse according to the fertile and infertile phases of the woman's cycle) the virtue of marital chastity has an honorable place.

When a couple chooses natural family planning, they resolve to respect the time when a woman is fertile and a new life could be conceived. This calls for great trust on the part of both the woman and the man. The wife makes herself vulnerable to her husband in a radical way.

It was just in this way that Mary made herself vulnerable to Joseph. Mary entrusted herself to Joseph because she had entrusted herself to God.

But Mary also took responsibility for the gift God had given her in her Son. As John Paul II says, "Motherhood implies from the beginning a special openness to the new person: and this is precisely the woman's 'part.' In this openness, in conceiving and giving birth to a child, the woman 'discovers herself through a sincere gift of self.'" (MD §18)

Mary's first act after receiving the stupendous news of her own pregnancy was to go to her cousin, Elizabeth, who was also

Mary Shivanandan teaches at the Pope John Paul II Institute for Studies on Marriage and Family, Washington, DC, and writes on family issues. This essay was first presented as a talk to the Sodality Union.

pregnant, to share her gift and to aid her cousin. (Luke 1:26)

No mention is made of Joseph accompanying Mary on this journey. In both Luke's and Matthew's gospels, the husbands, Joseph and Zechariah greet the news of pregnancy with either disbelief or consternation. As John Paul II observes, "The man—even with all his sharing of parenthood—always remains 'outside' the process of pregnancy and the baby's birth; in many ways he has to learn his own 'fatherhood' from the mother." (MD §18)

It is especially the role of the woman to protect the "fruit of her womb", and then the role of the man to protect both mother and child. By making a "sincere gift" of herself to her husband and child, a woman calls forth love from her husband.

Joseph was instructed by the angel to take the mother and child out of danger to Egypt and again to return to Nazareth. (Matt. 2:13, 21-23) He, too, was called to make a sincere gift of himself. He was assigned by God to protect both Mother and Child. In doing so his whole life was disrupted. For the sake of the Child he became a refugee.

The Gospel accounts of the Holy Family show us a surprisingly complex interrelationship of masculine and feminine roles. What is predominant is an attitude of yielding to God, to one another and to the child.

God's Plan for Marriage

This is the Christian model of marriage and family. But how far we have strayed from this model in our culture!

The majority of Catholic couples have abandoned chastity well before their wedding day. More than 80% use contraception. In a survey shortly before the pope's visit in October 1995, 69% said one could have an abortion for reasons other than danger to the mother's life and still be a good Catholic.

How have we come to this pass that the woman no longer protects the fruit of her womb? How can women call men to their responsibility if they reject the special role that God has given uniquely to women?

God has a plan for marriage and family and every pope in this century has proclaimed it. Only by respecting the inseparability of the "unitive" and "procreative" dimensions of sexual intercourse can a couple fulfill that plan.

For the woman it means cherishing her fertility and any pregnancy that may result. Like Mary she is in a unique partnership with God any time she conceives, even in a difficult pregnancy.

For the man it means honoring his wife's gift of fertility, even if it means forgoing the pleasures of sexual intercourse. God does not ask of the average man or woman in marriage complete abstinence from marital relations as He did of Joseph and Mary.

But respect for the unique time in the cycle when new life can be conceived includes complete chastity before marriage when no enduring commitment has yet been made by the

couple. Sexual intercourse is the sign and seal of this commitment.

Holy Family as Model

Joseph was scarcely more privileged than the average man today. He did not even have the grace of the Sacraments. True, he did have the presence of Jesus and Mary. But we, too, have Jesus and Mary present to us. And in the Eucharist we are united with Jesus.

Just as Mary's fidelity to God enabled her to call forth heroic virtue from Joseph, so the Christian woman by this same fidelity may inspire her beloved to the virtue of chastity.

Marriage has been a dominant symbol in both the Old and the New Covenants of God's love for man and Christ's love for the Church.

How different from others are couples who choose to live God's way! Father Bruce Nieli recently observed, "So what does NFP (natural family planning) do? ... It gives us an instrument to grow in holiness." He said he was "converted" to NFP by the couples who were "very real and very much in love with one another and with God."

Father Nieli sees a "spirituality, a bondedness, a oneness" in couples who practice NFP, "a rootedness in one another and a rootedness in God." (NFP Diocesan Activity Report, 6, no. 4 - Fall 1995 - 13).

Many might say, my child-bearing years are over—what does NFP have to do with me? Well, what does it have to do with a priest who has taken a vow of celibacy? The title of Father Nieli's talk was "NFP and Evangelization". Whatever makes us holy is a means of evangelization.

The Family Linked to "Civilization of Love"

As John Paul II wrote in his *Letter to Families*, the family in a certain way constitutes the "way of the Church." (LF, 2) It is organically linked to the civilization of love, he says. (LF, 13)

How married couples live out their covenant in which they are a sign of Christ's love for His Church concerns us all. Grandparents, for example, have a special relationship with their grandchildren and can teach them the beauty of God's plan for marriage and family. Even if they did not know about or practice NFP themselves, or if their families have been buffeted by divorce and sundry social ills, they can still hold out a vision of hope to the young.

I cannot but think that the spread of natural family planning is of special concern to Mary. Certainly, wherever I have found devotion to Mary I have found an openness to life and to the Church's teaching on the inseparability of the unitive and procreative dimensions of sexuality. And where NFP flourishes, the family flourishes, also.

Liturgy Occupies Bishops at Spring Meeting

ICEL revisions of Roman Missal near completion

By Susan Benofy and Helen Hull Hitchcock

THE PROPOSED REVISIONS of the Roman Missal (Sacramentary), Segments V and VI, again occupied the National Conference of Catholic Bishops [NCCB] at their Spring meeting in Portland, OR June 20-22, 1996.

All the items voted on at this meeting concerned the liturgy (including an indult for funerals with cremated remains present); but the bishops also discussed the implementation of the Vatican document on Catholic higher education, *Ex Corde Ecclesiae*, and the reorganization of the NCCB/USCC. They are scheduled to vote on these items in November, when Segment VII of the Sacramentary will also be presented for debate and vote.

Approval of Liturgy Items

Even before the meeting officially opened, the bishops discussed matters of translation during a closed session on Thursday morning, July 20. Some bishops later said they welcomed the opportunity to raise serious concerns about feminist language and liturgical translation criteria in a situation free of the restrictions imposed by the parliamentary procedure of their formal meetings. This closed session also had the effect of limiting time spent on floor debates on the liturgy items.

All the the liturgy items ultimately received the required 2/3 majority vote of the 265 bishops eligible to vote. Votes taken at the meeting on some sections of the revisions and "American Adaptations" of the Roman Missal were inconclusive, and required mail-in ballots. (Results were announced in late August.)

Bishops had requested hundreds of amendments, but only a few were accepted. Amended texts are returned to the International Commission on English in the Liturgy [ICEL], the group of liturgists and translators who are revising and retranslating the liturgical texts. Then ICEL decides whether or not to accept the bishops' amendments to their translations and revisions. The texts must then be sent back to all the English-speaking conferences for final vote.

Even if all these revised liturgical texts—both the proposed Sacramentary (prayers of the Mass) and the Lectionary (Scripture used at Mass)—are eventually approved by all the English-speaking conferences, they will still require approval of the Holy See before they can be used in the liturgy. Thus, even bishops who may favor the changes cannot implement them in

their dioceses until this established process is complete.

Until recently, the approval procedure was almost a formality, and approval of the proposed English translations of the Sacramentary and Lectionary was virtually automatic—both at the level of the national conferences and at the Holy See. However, the Congregation for the Doctrine of the Faith determined that the first proposed English version of the Catechism of the Catholic Church was not adequate, and it required revision.

Status of Revised Lectionaries: Still Unapproved

Although Scripture texts for use in the liturgy are approved through a somewhat different process at the conference level, the bishops are also much concerned about the new Scripture translations proposed for use in the Lectionaries—the New Revised Standard Version [NRSV] and the Revised New American Bible [RNAB]. So far these versions have been deemed inadequate for use in the Church's liturgy. Both re-translations

"The Vatican understands us better..."

—Bishop Donald Trautman,
on Scripture translations

of the Bible incorporated so-called "inclusive" language demanded by feminists, and other related revisions, which affected the meaning of the texts.

The US bishops' Liturgy Committee submitted a Lectionary based on the RNAB about four years ago, but it has not received Vatican approval. Despite several meetings between Vatican officials and representatives of the NCCB and American translators, the Lectionary still has not been approved. The most recent of these meetings took place in July, just after the NCCB June meeting.

Last year, after meeting with the American panel, the Congregation for the Doctrine of the Faith issued principles of Scripture translation which must be observed for all these English-language revisions. These so-called "secret norms" have never been made public—not even to bishops. Only those directly involved in the translations have seen them.

During a press conference at the Portland meeting, Bishop Donald Trautman, chairman of the Bishops' Committee on the Liturgy, explained that a corrected version of the first thousand pages of the proposed RNAB Lectionary had been submitted to the Holy See. He also told reporters that the "secret norms" were similar to the US bishops' 1990 document, "Criteria for the

Helen Hull Hitchcock and Susan Benofy attended the Portland meeting as press, representing Voices and Adoremus Bulletin. Both are members of the WFF staff in St. Louis.

Evaluation of Inclusive Language in Scripture Texts for Liturgical Use. The "Criteria" established in principle the use of "inclusive language" relating to gender and other factors, such as "sensitivity" to various disabilities (e.g., "persons with leprosy", rather than "lepers") and religions (e.g. "the Jewish leaders", rather than "the Jews").

Bishop Trautman said these meetings had been productive, in that the Vatican officials "understand us better". But the report on the July meeting between Vatican officials and the American translation panel did not say that the most recent revisions of the proposed Lectionary submitted by the American committee had been acceptable to the Vatican. Presumably, more work is needed.

Priests or "Presbyters"

The bishops submitted 252 written amendments to Segment V—Proper of the Saints, nearly all of which were rejected before the meeting by the Bishops' Committee on the Liturgy [BCL].

One group of amendments dealt with ICEL's use of the word "presbyter" in the description of saints who were priests. In one amendment regarding the use of "presbyter," **Cardinal Anthony Bevilacqua** of Philadelphia remarked, "one cannot help but wonder if this is not another of ICEL's attempts to re-educate the Catholic people by demythologizing the notion of 'priest.'"

The BCL insisted on the use of the unfamiliar word "presbyter" for priest on the grounds that the term is necessary to distinguish between ordinary priests and bishops:

"The word 'presbyter' will be retained in the prayers, since they are translations of the Latin and the distinction has been made by the Apostolic See."

A similar reply was given to the other amendments offered on this point. But during the meeting an addendum listing 18 new accepted amendments, all attributed to the Liturgy Committee, was distributed. All these replaced "presbyter" with "priest" (or inserted "priest" where it had been omitted) in the various prayers.

Sacral Language

Another large group of amendments dealt with retention of the title "saint" or the adjectives "holy" and "blessed" where they appeared in the Latin, but not in the English translation. All of these amendments were rejected. The reason given by the BCL was that the usage in the original Latin was inconsistent, and that such terms as *beatus* were often merely rhetorical.

To a bishop's request that "holy" be re-inserted before "apostle" to correspond to the Latin, the BCL responded that "the very nature of the apostles was that they were 'holy.'" (They did not offer an opinion as to why the word "holy" was thought important enough to include in the Latin original.)

Biographies of Saints

The second part of Segment V, biographies of the saints, contained several instances of pejorative comments, which

were amended at the request of bishops. For example, St. Cyril of Alexandria was said to have "a somewhat intransigent and confrontational personality." It was said that he was "remembered for his ardent defense of orthodoxy, even at the cost of provoking rivalry, condemnations, and schism."

Strong objections from **Archbishop Justin Rigali** of St. Louis and Cardinal James Hickey of Washington, D.C. resulted

"The...alternative *Exsultet*... has a sort of 'cosmic' orientation and moves toward a New Age mentality of seeing divinity identified with creation."

—**Cardinal Bevilacqua**

in a change to the wording proposed by the latter. The biographies, as amended, passed by a vote of 184 to 24.

The third part of Segment V, the Roman Calendar, included a list of proposed new titles for categories of saints. These include replacing older titles such as king or emperor with the single term "ruler" and "teacher" with "educator." This segment passed by a vote of 189 to 15.

Holy Week Changes

Segment VI dealt mainly with Holy Week, but also included the Antiphonal for Volume I of the Sacramentary and other texts. The bishops' objections to proposed revisions of liturgical texts for Holy Week centered on the "alternative texts" supplied by ICEL for the Good Friday Reproaches and the *Exsultet* for Holy Saturday.

Cardinal Bevilacqua, in a written amendment, said, "The provision of an alternative *Exsultet* is particularly troubling. It has a sort of 'cosmic' orientation and moves toward a New Age mentality of seeing divinity identified with creation. It is hard to imagine what need there might be for such a text ..."

The BCL did not accept Cardinal Bevilacqua's amendment. It replied: "The *Exsultet* is a praise of all creation in the face of the resurrection of Christ. The same criticism could be directed to the traditional text."

Cardinal Bevilacqua no doubt had in mind passages in the ICEL alternative text with no counterpart in the traditional text; passages such as:

"Rejoice, O mother moon, that marks the months!"

"Awaken, earth! Awaken, air and fire!"

"... surging seas that cradle earth and rock against her breasts."

The vote on the liturgical texts for Holy Week was inconclusive, but passed on the mail ballot.

The second section of Segment VI included the American variations for Holy Week, i.e. rubrics or texts changed from the Latin version of the rite.

The discussion of this section focused on the proposed change in the foot washing on Holy Thursday. Officially, those participating in this rite must be men; the liturgical books speak

Continued on page 16

Twelfth Annual WFF Conference: *The Family in Crisis— A Catholic Response*

ALMOST NO ONE DISAGREES that the society in which we live is in great turmoil. Pope John Paul II has described our culture as a "Culture of Death." Nearly every family is affected by the many social ills which pervade our society. What is a truly Christian response to this crisis which now pervades our society and harms its members? What must we do to bring about the "Culture of Life" and the "new springtime" for the Church the Holy Father urges us to work for? How, in particular, can Catholic women help heal our wounded families and aid in true evangelization?

These are questions which will be addressed by speakers at the twelfth annual Women for Faith and Family Conference, "The Family in Crisis—A Catholic Response," to be held November 8-10, at the Holiday Inn, Clayton, in suburban St. Louis.

Bishop Doran to Keynote

The Most Reverend Thomas G. Doran, of Rockford, Illinois, will present the keynote address at the opening session on Friday evening, immediately following Vespers at 7:45 pm..

Bishop Doran, who studied at the Gregorian University in Rome for his licentiate in theology and doctorate in canon law, was made bishop of Rockford in 1994. **Monsignor David D. Kagan** will celebrate Vespers before the bishop's address. Monsignor Kagan is Vicar General of the diocese and moderator of WFF-Rockford, the only diocesan-sponsored chapter.

St. Louis **Archbishop Justin Rigali** will introduce Bishop Doran.

Saturday Sessions

Archbishop Rigali will celebrate Mass at the St. Louis Cathedral on Saturday at 8 am.

A full day of lectures will follow the Mass. Saturday's featured speakers include **Father Peter Ryan, SJ**, who teaches moral theology at Loyola College in Baltimore; **Mary Shivanandan**, of the John Paul II Institute for Studies on Marriage and Family, Washington, DC; **Germaine Murray**, associate professor of English, Maryville University, St. Louis; **Mary C. Meaney**, a PhD candidate in philosophy at Oxford University who was a press correspondent at the UN Second World Conference on Human Settlements in Istanbul; and **Helen Hull Hitchcock**, director of Women for Faith & Family.

The speakers will address issues involving the family and religious faith, society, morality and bio-ethics, and the crucial way in which Catholic women, in particular, must participate actively in addressing these issues.

Family Expert to Address Banquet Audience

Allan C. Carlson, president of The Rockford Institute, noted historian of the family, and publisher of *The Family in America*, will be the banquet speaker on Saturday evening. Mr. Carlson has testified as an expert in his field before congressional committees, and has addressed many governmental and private groups.

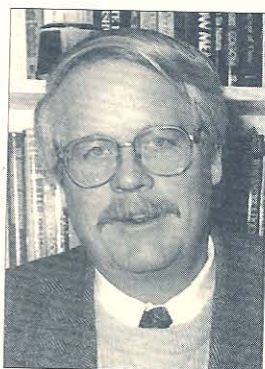
The **Faith and Family Award** will be presented at the banquet. This award is given in recognition of outstanding contributions to the Church, especially in support of Catholic women and families.

Sunday Symposium on "Finding Solutions to the Moral and Religious Crisis"

A symposium on Sunday morning led by the conference speakers will focus on the challenges to the family and the roles of Catholic women in responding to the present crisis. The symposium will also provide a forum for questions from conference participants.

Father James Viall, pastor of St. Rose Church in Cleveland, and moderator of WFF—Cleveland, will be the celebrant and homilist at Mass at noon on Sunday at the Basilica of St. Louis, King of France (Old Cathedral), on the St. Louis riverfront. This Mass will conclude the conference.

Forms for both conference and hotel registration are on page 15, with detailed registration information. Special discounts are available for registration before October 25. The Holiday Inn provides free shuttle service to and from the airport. Parking at the hotel garage will be complimentary on Saturday and Sunday, and \$3.00 on Friday. For further information, contact **Sherry Tyree** [314] 822-7740. Exhibitors should call **Susan Benofy** [314] 752-2101. All sessions of the conference will be audio-taped.



Allan Carlson

Bishop Thomas Doran



***The
Family
in
Crisis***



Germaine Murray

Mary Meaney

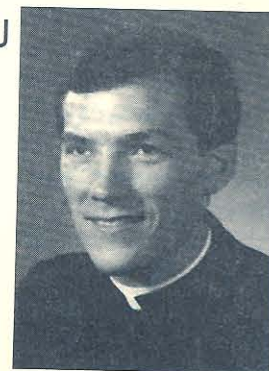


***A
Catholic
Response***



Helen Hull Hitchcock

Peter Ryan, SJ



Mary Shivanandan



Archbishop
Justin Rigali

Father James Viall



Vatican Issues Marriage Preparation Document

Pontifical Council for the Family sets Marriage Preparation in the context of evangelizing the culture

PREPARATION FOR THE SACRAMENT OF MARRIAGE, a new document issued by the Pontifical Council for the Family, was released in Rome on May 27, 1996.

The document notes the conditions within society which contribute to "deterioration of the family and a certain corrosion of the values of marriage" (§1), and provide guidelines to aid in preparing Catholics to receive the sacrament of marriage.

Development of the document began with a 1991 general assembly of the Pontifical Council for the Family [PCF] dedicated to the topic of marriage preparation.

Addressing this meeting Pope John Paul II observed that, "The greater the difficulties caused by one's surroundings for knowing the truth of the Christian sacrament and of the institution of marriage, all the greater must be our efforts to prepare spouses adequately for their responsibilities." (§4)

Members of the PCF, working with pastors, married couples and other expert consultants, prepared drafts which were sent to

conferences of bishops for their suggestions.

"The guidelines that emerge constitute an itinerary for the remote, proximate and immediate preparation for the sacrament of marriage (cf. *Familiaris Consortio*, 66). The material provided herein is addressed first of all to the episcopal conferences, the individual Bishops and their coworkers in the pastoral care of marriage preparation, and it is also addressed to the engaged themselves, who are the object of the Church's pastoral concern." (§5)

The new document sets marriage preparation within the context of evangelizing the culture, and it divides this broad formation period into three general phases. The first (or "remote") phase begins within the family in childhood, the "proximate" phase occurs during the engagement period and leads to the immediate preparation for reception of the sacrament of matrimony.

Excerpts from *Preparation for the Sacrament of Marriage*:

Doctrinal Considerations

§7. The underlying doctrinal motivation that inspires this document comes from the conviction that marriage is a value that takes its origin from the creation and that it is rooted in human nature. ... Therefore, what the Church does for the family and marriage certainly contributes to the good of society as such and to the good of all. ...

Furthermore, as an expression of the new life made possible by the risen Christ, Christian marriage always expresses the truth about married love and is like a prophecy that clearly proclaims a human being's real needs: that man and woman are called upon from the beginning to live in a communion of life and love, and that this complementarity will lead to strengthening the human dignity of the spouses, the good of the children and of society itself, through "the defense and promotion of life, ... everyone's task and responsibility" (*Evangelium Vitae*, 91).

§9. The starting point for an itinerary of marriage preparation is the awareness that the marriage covenant was taken up and raised to a sacrament of the new covenant by the Lord Jesus Christ, through the power of the Holy Spirit. The sacrament joins the spouses to the self-giving love of Christ, the Bridegroom for the Church, his bride (cf. Eph. 5:25-32) by making

them the image of and sharers in this love. ...

For Christians, marriage, which has its origin in God the Creator, also implies a real vocation to a particular state and a life of grace. In order to be brought to its maturation, this vocation requires adequate, particular preparation and a specific path of faith and love, all the more so because this vocation is given to a couple for the good of the Church and society. This has all the meaning and strength of a public commitment made before God and society that goes beyond individual limits.

§10. What is called preparation in this document includes a broad and thorough process of education for married life, which must be considered in the totality of its values. This is why if the current psychological and cultural situation is taken into consideration, marriage preparation represents an urgent need. ... The very reality of marriage is so rich that it first requires a process of sensitization so that the engaged will feel the need to prepare themselves for it.

§13. Permissive laws contribute toward aggravating the situation with all their force in forging a mentality that harms families (cf. *Evangelium Vitae*, 59) with regard to divorce, abortion and sexual freedom. Many means of communication

spread and help strengthen a climate of permissiveness and form what seems to be a cultural fabric that impedes young people from their normal growth in the Christian faith, their ties with the Church, and their discovery of the sacramental value of marriage and the requirements derived from its celebration. It is true that education for marriage has always been necessary, but a Christian culture made its formulation and assimilation easier. Today this is sometimes more arduous and more urgent.

§17. From the experience of many pastors and educators it appears that the engagement period can be a time of mutual discovery, but also of a deepening of faith. Therefore, it is a period of special supernatural gifts for personal and interpersonal spirituality. Unfortunately, for many this period, which is intended for human and Christian maturation, can be disturbed by an irresponsible use of sexuality which does not help spousal love to mature, and therefore some make a kind of apologia for premarital relations.

Remote Preparation

§22. Remote preparation includes infancy, childhood and adolescence, and takes place first of all in the family and also in school and formation groups as a valid assistance to the family. This is the period in which respect for all authentic human values both in interpersonal and social relations is transmitted and instilled, with all this implies for the formation of character, self-control and self-esteem, the proper use of one's inclinations and respect for persons of the other sex. Moreover, especially for Christians, a solid spiritual and catechetical formation is also required (cf. *Familiaris Consortio*, 66).

§24. In this period, a faithful and courageous education in chastity and love as self-giving must not be lacking. Chastity is not a mortification of love, but rather a condition for real love. In fact, if the vocation to married love is a vocation to self-giving in marriage, one must succeed in possessing oneself in order to be able to truly give oneself. In this regard the sexual education received from parents in the first years of childhood and adolescence is important, as has been indicated in the document of this Pontifical Council for the Family mentioned earlier in § 10.

§27. This preparation will not lose sight of the importance of helping young people acquire a critical ability with regard to their surroundings and the Christian courage of those who know how to be in the world without belonging to it. ... Formation should arrive at a mentality and personality capable of not being led astray by ideas contrary to the unity and stability of marriage, thus able to react against the structures of the so-called social sin that "with greater or lesser violence, with greater or lesser harm, every sin has repercussions on the entire ecclesial body and the whole human family" (apostolic exhortation *Reconciliatio et Paenitentia*, 16). In the face of these sinful influences and so many social pressures, a critical conscience must be instilled.

Proximate Preparation

§35. The engaged should receive instruction regarding the natural requirements of the interpersonal relationship between a man and a woman in God's plan for marriage and the family: awareness regarding freedom of consent as the foundation of their union, the unity and indissolubility of marriage, the correct concept of responsible parenthood, the human aspects of conjugal sexuality, the conjugal act with its requirements and ends, and the proper education of children. All of this is aimed at knowing the moral truth and forming the personal conscience.

§43. The pastoral workers and persons in charge must have a solid doctrinal preparation and unquestionable fidelity to the Magisterium of the Church so that they will be able to transmit the truths of the faith and the responsibilities connected with marriage with sufficient in-depth knowledge and life witness. ... Based on their own experiences in life and human problems, they can offer some starting points for enlightening the engaged with Christian wisdom.

§49. In proximate preparation, especially today, the engaged must be given formation and strengthened in the values concerning the defense of human life. ... The contraceptive mentality which is prevalent today in so many places and the widespread, permissive laws with all they imply in terms of contempt for life from the moment of conception to death, constitute a series of multiple attacks to which the family is exposed and wounded in the most intimate part of its mission, and which impede its development according to the requirements of authentic human growth (cf. *Centesimus Annus*, 39). Therefore, today more than before, formation is needed of the minds and hearts of the members of new families not to conform to the prevailing mentality. In this way, through their own new family life, one day they will be able to contribute toward creating and developing the culture of life by respecting and welcoming new lives in their love, as the testimony and expression of the proclamation, celebration and service to every life (cf. *Evangelium Vitae*, 83-84, 86, 93).

Immediate Preparation

§53. This preparation for the sacrament of marriage should be the culmination of a catechesis which helps engaged Christians to retrace their sacramental journey intelligently. It is important that they know that they are uniting themselves in marriage as persons baptized in Christ, and that they should behave in conformity to the Holy Spirit in their family life. Thus it is right that future spouses dispose themselves for the celebration of marriage so that it may be valid, worthy and fruitful by receiving the sacrament of penance (cf. *Catechism of the Catholic Church*, 1622). The liturgical preparation for the sacrament of marriage should make the most of the elements of ritual that are currently available. To indicate a clearer relationship between the nuptial sacrament and the Paschal Mystery, the celebration of marriage is normally set within the celebration of the Eucharist.

Publications review...

The March issue of *Voices* contained a list of publications received in the WFF office. Following is a continuation of this list. The publications are listed alphabetically.

Antiphon "Publication of The Society for Catholic Liturgy" to inform members of "significant theoretical and practical developments in the field of liturgy". The premier issue of this newsletter (Spring 1996), edited by anthropologist, Fredric M. Roberts, described the activities of the SCL, and summarized papers given by liturgy scholars at the initial SCL conference. Address: The Society for Catholic Liturgy, 331 East South Temple Street, Salt Lake City, UT 84111.

Christifidelis is the newsletter of the St. Joseph Foundation, edited by its director, Charles Wilson. Published six times a year, it features commentary on current Church issues, especially those involving canon law. Sent on request (donations welcome). Address: 11107 Wurzbach, #601B, San Antonio, TX 78230-2570. Phone: 210-697-0717.

Connector, a newsletter "to serve the educational needs of the pro-life movement", is published by J.C. Willke, MD, of Life Issues Institute. Address: Life Issues Institute, 1721 W. Galbraith Road, Cincinnati, OH 45239.

CREDO is a society of Catholic priests dedicated to faithful translation of the liturgy. (Lay associate members are accepted.) The newsletter reports on liturgy actions of the NCCB and other information related to liturgical translations. The newsletter, edited by Father Jerry Pokorsky, is sent to members free on request. Address: CREDO, Box 7004, Arlington, VA 22207.

The Family in America is a non-Catholic, pro-family monthly newsletter containing essays and the latest research information on the family. It is published by the Rockford Institute, Center on the Family in America. Annual subscription, \$24.00. Ad-

dress: The Rockford Institute, 934 N. Main Street, Rockford, IL 61103.

Hearth, a "Journal of the Authentic Catholic Women", is a quarterly magazine edited by Genevieve Kinecke which features articles and reflection pieces on spirituality and issues of interest to women. Annual subscription: \$12.00. Address: Hearth, 3050 Gap Knob Road, New Hope, KY 40052

Laywitness, "Proclaiming Christ to a new generation", is a monthly magazine published by Catholics United for the Faith, Inc. which carries articles on a variety of topics and contemporary issues of interest to Catholics. Address: 827 N. Fourth Street, Steubenville, OH 43952.

Life at Risk, a Chronicle of Euthanasia Trends in America, is an official publication of the Secretariat for Pro-Life Activities of the National Council of Catholic Bishops. Edited by Richard Doerflinger, this newsletter is an invaluable source of information on euthanasia and related issues ("assisted suicide"), and is a must for every parish or pro-life group. Subscription: (10 issues per year) free on request. Address: 3211 4th Street NE, Washington, DC 20017.

Little Way is a new little newsletter for women, promoting holiness, virtue and family. It is dedicated to St. Therese of Lisieux and published by two Catholic women. Address: 130 Brady Circle, Apt. E, Steubenville, OH 43952.

National Right to Life News is a newspaper published by National Right to Life Committee. Annual subscription: (18 issues) \$16.00. Address: Suite 500, 419 - 7th Street NW, Washington, DC 20004.

St. Joseph Covenant Keepers, a magazine for Catholic men, is the Catholic version of "Promise Keepers". Annual subscription: (bimonthly) suggested donation of \$25.00. Address: Family Life Center International, Box 6060, Port Charlotte, FL 33949.

Advent is Coming... Have you ordered your *Family Sourcebook for Advent and Christmas*?

Women for Faith & Family's popular *Family Sourcebook* is filled with useful ideas for your family or parish—including historic background for traditional Catholic observances of this liturgical season, prayers and suggestions for family devotions, music resources—even craft projects for children. Many families who home-school have found our *Sourcebooks* indispensable. Order extra copies for welcome gifts!

Place your order now to be sure to receive your *Sourcebook* in plenty of time for Advent.

Family Sourcebook for Advent and Christmas. Spiral bound, illustrated, 40 pages; \$5. donation. To order, write WFF, PO Box 8326, St. Louis, MO 63132; or fax [314] 863-8385

From the Mailroom...

"Liturgical Mood Music"

Thanks so much for the most recent *Voices*. I appreciate so much your vigilance, your information, your educational efforts and particularly your spiritual battles in defense of Catholic teaching, the Magisterium and the Church.

Thanks especially for the enlightening article, "Music, Mood and Midwifery." I am a convert, a former "high church Anglo-Catholic" (Episcopalian) who has missed very much the rich tradition of English church music I was so spoiled by. I know this musical tradition exists (somewhere) within the Catholic Church but it seems to be a treasure chest left unopened and gathering dust. This essay throws lots of light upon the "liturgical mood music" so often (but not always!) encountered in Catholic parishes.

I am going to make copies of the *Affirmation* and give it to several friends — I hope and pray that this will help to strengthen and intensify our voices and our prayers.

Thank you, again, for all you do.

Sincerely, S.L.C

Your letter of encouragement is music to our ears! Perhaps you can help open the Church's "treasure-chest" in your own parish.

Lay Missionaries

I can't tell you how much we enjoy *Voices*—I share your concern about Fr. McBrien's *Catholicism*.

My husband and I are lay missionaries—serving poor people (mostly Hispanics) on our side of the border. Believe me this is Third World here in south Texas! People living in camper shells, old school bus shacks. Some carry water 15 miles. They live in what are known as *colonias*, small communities of from 20 to 4000 families. No paved roads, parks, government, police—few have water,

electricity or sewage! We've done this 12 years....

Yours in Jesus' Holy Name, A. H.

The Holy Father has often stressed the duty (and privilege) of the laity in the Church's "New Evangelization". May the work you are doing bear much fruit.

Planting Seeds

A friend and I xeroxed a few pages of *Voices*, stapled them and deposited them (about ten minutes before the 8 AM Sunday Mass) in racks at the entrance to our church.

Just planting a few seeds, let's hope they take root.

Sincerely, C.M.

We are pleased that you want to "plant" Voices. Those readers who may wish to distribute extra copies of Voices or a few of our informative brochures (Questions and Answers about WFF, for example) may write to our office, PO Box 8326, St. Louis, MO 63132.

From a WFF "Veteran"

My prayers are with you in all your admirable and worthy endeavors. Some years ago (when you first began) I collected signatures in Middletown, Rhode Island ...

Since then, I've lived in Louisville, Kentucky, and now Barrington, Rhode Island, a new locale for me. One of these days I'll reproduce the *Affirmation* and hope for some signatures. Right now I'm getting acquainted ...

C.C.

We are happy to hear from a "veteran" WFF member! We hope you have many more years of active service in the Church.

Trusting

Sorry the donation is so small—embarrassed to send it! But income is

just so much and the needs out there are so great... At least it'll help toward postage.

I do appreciate what all of you at WFF try to do. It is very difficult sometimes to discern who is faithful (priests, bishops, nuns) —I trust EWTN and WFF.

God bless, M.A.H.

In our confusing times, discerning the truth is not always easy. Now that we have the Catechism of the Catholic Church, our obligation to do so has been made far easier. Deo Gratias!

Women's Work

Thank you for all of your efforts, and I'm so glad you are again circulating the *Affirmation for Catholic Women*. We'll do what we can locally.

Your work for the Church is so very essential—certainly families will be strengthened, plus basic moral principles recovered for society with all of our efforts and with God's help.

We have a group of women from various parishes (*Regnum Christi*) and we meet weekly. The issues you are addressing are similar to those in our efforts. We can support each other. Many thanks.

Sincerely, R.C.

We Need to Be Heard

I've just received your *Voices*. I would like to make a small contribution. I feel we need to be heard. It seems like all we hear in the press is the voice of organizations like "NOW" and "Catholics for a Free Choice".

Keep up the good work and please continue to send me your publications, information, etc.

God bless you, Mrs. L.F.S.

Mother Teresa is right: we are called to be faithful. Success is up to God. And the Holy Father was right when, newly elected Pope, he came out to the balcony to address his people saying, "Be Not Afraid!"

Take heart and — and please keep praying for your WFF staff in St. Louis.

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.

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

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

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[9/96]

1996 Women for Faith and Family Conference

The Family in Crisis

A Catholic Response

November 8, 9, 10, 1996

Holiday Inn Clayton Plaza—Clayton, MO

Registration from 5 pm Friday, November 8

Opening Session: Vespers, Keynote Address - 7:45 pm
Masses

Saturday — St. Louis Cathedral - 8 am

Sunday — Basilica of St. Louis (Old Cathedral) - noon

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KEYNOTE ADDRESS

Most Rev. Thomas Doran

Bishop of Rockford

BANQUET ADDRESS

Allan Carlson

Publisher, *The Family in America*
The Rockford Institute

OTHER FEATURED SPEAKERS

Rev. Peter Ryan, SJ

Loyola College, Baltimore

Mary Shivanandan

John Paul II Institute, Washington DC

Germaine Murray

Maryville University, St. Louis

Mary Meaney

Oxford, England

Helen Hull Hitchcock

Women for Faith & Family, St. Louis

FRIDAY — Vespers, Keynote

SATURDAY — Mass, Lecture Sessions, Banquet

**SUNDAY — Action Symposium: Catholic Women's
Response to the Crisis; Concluding Mass**

WFF CONFERENCE REGISTRATION FORM Mail to WFF - PO Box 8326, St. Louis, MO 63132 or fax 314-863-8385

All sessions (incl. Saturday cont. breakfast & lunch)\$150

* **Special Price** if registration postmarked by **October 25**\$125

* **Lowest Price per person**—8 or more registered together by October 25\$100

Saturday banquet (not included in registration fee). **IMPORTANT: Must reply by November 4**.....\$30

Please reserve _____ more banquet tickets @ \$30\$ _____

I cannot attend, but want to be an "angel." Here is my donation.\$ _____

Single sessions \$20 each. **50% discount** (excluding banquet) for **clergy, seminarians, religious, students** TOTAL ENCLOSED: \$ _____

Name: _____

Address: _____ City: _____ State: _____ Zip: _____

HOTEL RESERVATION — WOMEN FOR FAITH & FAMILY CONFERENCE - NOV 8 -10, 1996

Mail to: Reservations Manager, Holiday Inn Clayton Plaza, 7730 Bonhomme Ave, St. Louis, MO 63105 — ph: (314) 863-0400

NOTE: Reservations received after October 25, 1996 will be provided at the special conference rate on a space-available basis.

Name: _____ Home Phone: _____ Bus. Phone: _____

Address: _____ City: _____ State: _____ Zip: _____

Arrival Date: _____ Departure Date: _____ **Circle accommodations desired:** SINGLE DOUBLE TRIPLE QUAD

SPECIAL CONFERENCE PRICE \$84/ night* — (no extra charge for up to four persons per room.)

All credit cards accepted. In order to guarantee this reservation, I am charging the deposit on my credit card # _____

Expiration Date: / / Signature: _____

or my personal check for one day's rate: \$ _____ *All rates subject to state and local taxes and fees. Refund up to 5 PM on date of arrival.

Bishops and Liturgy —continued from page 7

of *virī selecti*—the men selected. ICEL renders this “those selected.”

In a carefully detailed argument, **Cardinal Bevilacqua** objected to this translation and insisted that the deliberate use of the masculine word *virī* indicated “a focus on the apostolic service of charity as an example for all Christians and certainly for the successors of the apostles.”

The BCL, rejecting another of Cardinal Bevilacqua’s amendments, responded that the proposed variation, which would include women as well as boys in the ritual, “reflects current practice.”

Variations for Holy Week were accepted by a vote of 177 to 28.

Pastoral Introductions, Blessed Sacrament Chapels

Another part of the Holy Week revisions concerned the Pastoral Introductions. These are introductory comments, written by ICEL, containing advice on how liturgical ceremonies should be conducted.

One item in this section which was debated has significance beyond the celebration of Holy Week liturgies. The Pastoral Introduction for Holy Thursday says: “The rites presume that the eucharist is normally reserved in churches in a separate blessed sacrament chapel.”

Cardinal James Hickey of Washington, DC, observed that relevant documents recommend a separate chapel *only* when private devotion would be difficult in the main part of the church. He adds:

“Clearly on the basis of these documents, the Holy Thursday ritual does not presume that normally churches will have a separate Blessed Sacrament chapel. In fact, the rubrics from the current sacramentary which speak of preparing a special place of reposi-
tion make this abundantly clear.”

The wording was changed, and the Pastoral Introduction for Holy Week passed by a vote of 181 to 25.

The **Antiphonal for Volume I** includes many texts intended to be sung. Ninety-four amendments were offered to this section. Almost all of these express a view that the new translations of these antiphons (and some Latin hymns such as the *Pange Lingua*) are theologically inadequate. Some phrases were not translated at all, and some passages in the English version do not appear in the Latin. Virtually all amendments were rejected. The vote on the Antiphonal was inconclusive, but received the necessary 2/3 vote on the mail ballot.

The “End of the Beginning”?

The controversy over the proposed liturgical and scriptural revisions which has developed in the NCCB, as has been reported in these pages since the new texts were first introduced, parallels other disputes within the Church over fundamental matters of the Catholic faith. Related matters surfaced in the controversy over the *Catechism of the Catholic Church*. Earlier, the “women’s pastoral”, had focused attention on feminist demands for language and other fundamental changes in the Church. Unhappily, as predicted in these pages, these issues did not die with the failed “women’s pastoral”, and the serious errors of

feminist theology still undermine the unity of the Church.

As the liturgy revision project has progressed, it has become clear, also, that securing the requisite 2/3 approval by the bishops’ conference of the new texts (often, it should be noted, with bishops’ amendments) is not an indicator of real consensus within the bishops’ conference on the proposals.

For example, 604 amendments were submitted by bishops on Segments V and VI. And 513 (86%) were rejected by the BCL; 319 of the rejected amendments were submitted by archbishops or cardinal-archbishops.

At the November NCCB meeting, when the final portion of the Roman Missal revision will be considered, it is unlikely that voting on the last sections will be much different from the first.

What *has* emerged for the first time since the first vernacular translations of the Mass appeared, however, is that more bishops have become more deeply and personally engaged in the process, and that the bishops seem to recognize more clearly that *they*—not panels of liturgists or translators—are responsible for the authentic implementation of the Second Vatican Council’s reform.

What Comes Next?

Many bishops, Vatican officials and a growing number of ordinary Catholic believers have come to realize, through the NCCB’s experience of the past few years, that the problem is not caused by misunderstanding the objectives of the producers of the new texts. In fact, for the first time people *do* understand the views of the dominant liturgical and theological factions—and strongly disagree. The current wave of liturgical and scriptural revisions have made it demonstrably clear that there is a fundamental cleavage within the Church today over essential matters of faith—of Catholic dogma, and the Church’s authority to

teach what she believes.

Now essential issues which were not clearly in focus during the first round of liturgical translations and reforms are now being revisited, and examined in the light of thirty years of experience.

So far, any real solution to the problem has not appeared. Some bishops are discouraged and simply want to get the process finished at the conference level. Some bishops have become convinced that the Vatican, not the separate national conferences, will have to decide these complex liturgical issues—issues which involve not only legitimate diversity and authentic inculturation of the truth of the Church into the various cultures (and all the English-speaking Catholics in the world); but essential matters of theology, ecclesiology, Christology—the very essence of the Catholic faith.

On June 21, while the Portland meeting was in session, the Vatican announced the appointment of a new Prefect of the Congregation of Divine Worship and the Sacraments [CDW], **Bishop Jorge Arturo Medina Estevez**, of Valparaiso, Chile. He is a theologian and a canonist, and was one of the six bishops responsible for the *Catechism of the Catholic Church*. The CDW, in consultation with the Congregation for the Doctrine of the Faith, has final responsibility for the liturgy. Bishop Medina Estevez will not have an easy task.

LORD JESUS,

You have established the Church, loved her, and given yourself up for her:

We beseech you to watch over her and direct her worship, that her Sacraments may nourish true faith, and may lead all believers to a deeper understanding of God’s will.

✠ AMEN

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