

VOICES VOICES VOICES



VOLUME V, NUMBER 3

Conference 1990!

Summer 1990

"Faith, Family and the Future"

WFF announces 1990 conference speakers

Women for Faith and Family's sixth annual conference, "Faith, Family and the Future," will be held October 5-7 at the Clarion Hotel in downtown St. Louis. Masses will be celebrated in the historic Basilica of St. Louis, King of France (The Old Cathedral) on the Mississippi riverfront.

Speakers this year will focus on many issues facing women in the Church today as we work to live out our vocations and transmit the faith by serving our families and the Church. The speakers for this year's conference include:

The Most Reverend Anthony Bevilacqua was made Archbishop of Philadelphia in 1987. The following year he was appointed to the Pontifical Congregation for the Causes of Saints. In 1989 he became a member of the Committee for Pro-Life Activities for the National Council of Catholic Bishops. His Eminence will give the keynote address Friday, Oct. 5, on "The Apostolate of the Catholic Family in Modern Society." Archbishop Bevilacqua will also be the principal celebrant at the closing Mass for the conference on Sunday, Oct. 6.

Donald DeMarco, Ph.D., Associate Professor of Philosophy at St. Jerome's College in Canada, and author of more than ten books on modern society and the family, will lecture on the Catholic family and Catholic parenthood as society's hope for the future.

Dolores Grier, M.S.W., is the Vice Chancellor for Community Relations for the Archdiocese of New York. She is also founder and president of Black Catholics United Against Abortion and a board member for the New York State Right to Life Committee. Her talk is titled "The Joy of Being a Catholic Woman Today."

Robert L. Jackson, M.D. of the Department of Pediatrics, University of Kansas, Kansas City, will give a short presentation on his upcoming book entitled *A Physician's Advice for Human Life (Human Ecology)*. Dr. Jackson will offer needed medical and moral advice to young men and women and young couples just beginning family life.

Janet Smith, Ph.D., Assistant Professor of Philosophy at the University of Dallas, who has written and spoken widely on the Church's prophetic teaching on human sexuality, will speak on the authentically feminine role of woman to be lived out for

the family and for the rest of society.

The Rev. George W. Rutler, convert from the Anglican Church, and now parochial vicar for St. Agnes Parish, New York City, is widely regarded for his preaching ability and his several books, especially *Beyond Modernity*. Fr. Rutler will deliver the banquet address on Saturday, Oct. 6

Julie Loesch Wiley, a member of Feminists for Life and a well known pro-life activist, will speak on "Images of God: In Defense of God the Father."

Peoria Bishop issues pro-life pastoral statement

When Bishop John Myers of Peoria issued his pastoral statement on "The Obligations of Catholics and the Rights of Unborn Children," on June 1, he was prepared for a backlash from the press and television media. He was a bit unprepared, however, for the huge show of support from numerous Catholic faithful and Protestant supporters. As of July 19, the Bishop's office in Peoria had received nearly 15,000 requests for his statement from all over the country.

The compassion, and clear understanding of the American context which Bishop Myers exhibits in this pastoral were needed in order to bolster and catechize the faithful not only in his particular diocese, but in the entire country. With canonical accuracy and reasoned explanation, Bishop Myers unambiguously describes the "types of complicity in abortion:"

Moralists distinguish between "formal" and "material" cooperation in wrongdoing. This distinction is highly relevant
(cont. on page 4)

INSIDE

Inside voices	p. 2
Tentative schedule, 1990 conference	p. 2
Conference registration form and info. .	p. 3

inside voices...

"...Be not moved away from the hope of the gospel which you have heard and which was preached to every creature under heaven... warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

— Colossians 1:23,28

In his pastoral letter to the Christians at Colossus written from prison in Rome, St. Paul urges the Church to be steadfast in the faith he taught them. He exhorts the Colossians to follow Christ, and warns them not to be seduced by contemporary trends and opinions. Nearly all of the apostle's letters contain similar exhortations and cautions to Christians. And every pastor since apostolic times has had this same duty—a duty to proclaim the faith and to guard the spiritual welfare of his flock.

We can be thankful that many of our pastors are willing to assume this responsibility. In our confused times, as much as in the time of St. Paul, it is critically important to the whole Church that our pastors not shrink from this task. Although any bishop who raises his voice in warning to his people risks ridicule and is likely to feel "imprisoned" by hostile critics, he should know, too, of the many faithful who rejoice at his forthright action and are given hope and courage by his example.

Although our irreverent age seems to reject the very concept of authority, particularly of those who preach the truth of Christ, it is a truism of psychology that resentment is also directed at those in positions of authority (parents as well as bishops) who refuse to exercise it—who seem not to care deeply enough to be willing to risk the criticism or conflict which might ensue.

Thus we are especially grateful to our fathers-in-God who have aided and defended all of us by proclaiming the truth; for we recognize the high degree of commitment and courage their actions require. Among the most recent examples of a bishop's exercise of this wise responsibility is the pastoral letter of Bishop John Myers of Peoria on the necessity for Catholics to conform to the Church's teaching on abortion. (Be sure to read our coverage in this issue of VOICES, page 1) Bishop Myers, you may remember, addressed the 1989 Women for Faith & Family Conference.

Bishops, however, are not solely responsible for the welfare of the Church. Sometimes it is necessary for lay people to speak out for truth and against error, again, following the instructions and example of St. Paul. Thus we were much encouraged by the action of the new Catholic women's pro-life organization, Women Affirming Life, in its respectful letter to Archbishop Rembert Weakland in response to his pastoral statement following "listening sessions" on abortion conducted in Milwaukee this spring. WAL's letter was an attempt to correct misapprehensions about pro-life Catholic women his statement contained. In particular, WAL expressed concern at the statement's stereotyping of pro-life women as "narrow," and the implication that women who want to 'develop their full potential' are "more open on the issue [of abortion]." WAL also noted that the

Archbishop's statement never used the words 'unborn child,' and said that "This glaring omission only serves to dehumanize the child in the womb."

We heartily agree with WAL's observation that "in fact to be pro-woman is to be pro-life." We have said it ourselves. We hope that this letter from Catholic women will increase the archbishop's understanding of the issues.

The staff would like to thank all of you who have responded generously to our rather urgent plea in the Spring issue. That you are reading this now is evidence that we received enough donations to keep voices on schedule—so far. If you have not yet had a chance to use your envelope, another is enclosed. We hope to have a complete report on the conference in a larger fall issue. We are still a long way from being able to go ahead with some other important work; but with your assistance and your prayers, we hope to have some good things to report next time.

When you receive this, my husband and I will be in Australia for an extensive lecture tour, God willing. I am looking forward to meeting with our Women for Faith and Family in Australia, as well as several other Catholic and family organizations.

We do hope to see many of you in St. Louis in October. And please continue to pray with us for guidance of all our efforts.

Helen Hill Hitchcock

Preliminary 1990 Conference Schedule:

Friday, October 5:

3 p.m.—Registration begins
7:30 p.m.—Mass (at hotel)
8:30 p.m.—Keynote address:
Archbishop Bevilacqua

Saturday, October 6:

8:00 a.m.—Mass, Basilica of St. Louis
Full day of speakers (Mrs. Hitchcock, Mrs. Grier, Dr. Smith, Dr. DeMarco, Mrs. Wiley), luncheon
6:30 p.m.—Banquet: Father Rutler
8:30 p.m.—Compline

Sunday, October 7:

9 a.m.—Rosary
Morning of speakers (Dr. Jackson, WFF panel)
Noon—Mass at Basilica of St. Louis

Vol. V, No. 3—Summer 1990

VOICES is published by Women for Faith & Family, P.O. Box 8326, St. Louis, MO 63132, ph. (314) 863-8385 and distributed to signers of the Affirmation for Catholic Women to provide information on events and issues of concern to Catholics.

Women for Faith & Family, established in 1984, helps provide Catholic women with a means of expressing unity with the teachings of the Catholic Church and deepening their understanding of Catholic teachings.

Women for Faith & Family is a non-profit organization incorporated in the State of Missouri. Tax-exempt donations, inquiries and changes of address may be mailed to Women for Faith & Family, P.O. Box 8326, St. Louis, MO 63132. Editorial mail should be addressed to VOICES c/o WFF, P.O. Box 8326, St. Louis, MO 63132.

Sixth Annual Women for Faith & Family Conference
October 5-7, 1990

FAITH, FAMILY & the FUTURE

FEATURED SPEAKERS

ARCHBISHOP ANTHONY BEVILACQUA
DONALD DE MARCO - DOLORES GRIER
HELEN HULL HITCHCOCK - JANET SMITH
THE REV. GEORGE W. RUTLER
JULI LOESCH WILEY - DR. ROBERT JACKSON

The Clarion Hotel — St. Louis, MO
Masses to be celebrated at "THE OLD CATHEDRAL" - OCTOBER 6, 7

1990 CONFERENCE REGISTRATION FORM (Mail to PO Box 8326, St. Louis, MO 63132)

All Sessions, plus Saturday luncheon\$75.*

*Note: **SPECIAL PRICE FOR REGISTRATIONS POSTMARKED BY SEPT. 15**.....\$65.

Saturday banquet with speaker (banquet not included in registration fee).....\$30.

Please reserve _____ additional banquet tickets @ \$30.....\$_____

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

Single sessions \$10. each. Special arrangements at door for religious & students. **TOTAL ENCLOSED**.....\$_____

Name: _____

Address: _____ City _____ State _____ Zip _____

Questions? Call **SHERRY TYREE - (314) 727-5772** or **CINDY MARRS - (314) 878-8312**

HOTEL RESERVATION

Mail to Reservations Manager, The Clarion Hotel, 200 South Fourth St., St. Louis, MO 63102
Ph: (314) 241-9500

WOMEN FOR FAITH & FAMILY CONFERENCE, OCTOBER 5-7, 1990

Name: _____ Home Phone _____ Bus. Phone _____

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

Arrival Date: _____ Departure Date: _____

Circle accommodations desired

Single - \$55./night Double - \$55./night

In order to guarantee this reservation, I am charging the deposit on my credit card: **MASTERCARD VISA AMEX. DINERS**

Card expir. date: ___/___/___ Signature: _____

or my personal check for one day's rate \$ _____

All rates subject to state & local taxes. Refund on 48 hours advance notice of cancellation.
Check in time 2 pm; Check out time 1 pm ***This form must be received 14 days prior to Conference***



VOICES

Women for Faith & Family
P.O. Box 8326, St. Louis, MO 63132

Non-profit
Organization
U.S. Postage
PAID
St. Louis, MO
Permit No. 6

ADDRESS CORRECTION REQUESTED

Myers—(cont. from page 1)

to the obligations of citizens who must choose between pro-abortion candidates, and legislators who must choose between legislative proposals which do not fully protect the rights of the unborn.

One formally cooperates in another's wrongful act when one participates in the immoral act in such a way that it becomes one's own. In the case of abortion, one formally cooperates when one performs abortions, or acts to encourage, counsel, facilitate, or make abortions available. One is formally complicit in the injustice of abortion when one votes for a candidate even partially on the basis of his or her pro-abortion position. The same is true when a legislator votes for legislation even partially for the purpose of making abortion available.

One who supports legal abortion cannot avoid formal complicity by maintaining that he or she will not abort as such but only the freedom of others to choose abortion. Anyone who supports legal abortion seeks to remove from one class of human beings a basic protection afforded to others. By helping to make abortion available, a person becomes formally complicit in its basic injustice, whether or not he or she would actively encourage anyone else to have an abortion. From the ethical point of view, there is no distinction between being "pro-choice" and being "pro-abortion."

One materially cooperates in another's wrongdoing when one's acts help to make that wrongdoing possible, although one does not intend that wrongdoing. Material cooperation in abortion takes place when one does not will that an abortion happen, or that the unborn be left unprotected from abortion, but where one's actions—although motivated by another purpose—nevertheless help to make an abortion possible.

All formal cooperation in abortion is gravely immoral.

So is most material cooperation in abortion (Origins, June 14, 1990, pp. 69-79).

The most instructive part of Bishop Myer's pastoral statement is his incisive discussion of "Conscience and Dissent," where he properly defines, according to Church teaching, what is meant by the Catholic obligation in "forming one's conscience."

The political debate about abortion has produced much muddled thinking about the possibilities of conscientious dissent from the Church's teaching on the dignity of all human life. It is all too common for Catholic politicians to say they are "personally" opposed to abortion, but will nevertheless vote to

permit it and even fund it out of respect for the consciences of those who hold different views. This "respect" for another's conscience should never require abandoning one's own . . .

Some say that Catholics who conscientiously disagree with the Church's teaching on the sanctity of life may in good conscience support legal abortion or abortion funding. This position misunderstands the nature of conscience and the role of the "authoritative teaching" in Christian life.

Although we must all follow our consciences, the task of

"...It is all too common for Catholic politicians to say they are 'personally' opposed to abortion, but will nevertheless vote to permit it and even fund it out of respect for the consciences of those who hold different views. This 'respect' for another's conscience should never require abandoning one's own . . ."

conscience is not to create moral truth, but perceive it. It is quite possible for an individual to perceive the moral reality of a particular situation erroneously. Such a person may be sincere, but he or she is sincerely wrong (Origins, p. 70).

This careful rearticulation of the Church's position on the responsibility of Catholics to live their faith in consistency with their private beliefs is a gift which should be read by all Catholic faithful in the United States, for it gives us the catechetical and apologetic tools to defend Catholic moral teaching definitively and unreservedly. We urge that you read it in its entirety.

If you would like a copy of the entire pastoral, you can either order the document from the CNS Documentary service (\$3.50) or write to the Bishop directly. Bishop Myers would greatly appreciate your prayers and words of encouragement.

Origins

CNS Documentary Service

321 4th St. N.E.

Washington, D.C. 20017-1100

(call for availability 1-202-541-3290)

Bishop John Myers

Diocesan Chancery

607 N.E. Madison Avenue

Peoria, Illinois 61655