

voices voices voices



Vol. VI: No. 3

Conference Registration Info Inside

Summer 1991

"Laborers in the Lord's Vineyard"

1991 WFF/CPC Conference October 11-13

Encyclical on the Church's "Missionary Mandate" to be Theme

Bishop Myers to Keynote — Bishop Vaughan to Speak

The seventh annual Women for Faith and Family Conference will take place October 11, 12 and 13 at the Clarion Hotel on the St. Louis riverfront. For the third year, the conference will be held jointly with the *Consortium Perfectae Caritatis*, an association of women's religious communities.

The conference will explore the role of religious and lay women and the family in carrying forward the Church's 'missionary mandate' in transforming both public and private life, inspired by the Holy Father's recent encyclical, *Redemptoris Missio*. The WFF conference title, "Laborers in the Lord's Vineyard," emphasizes the obligation to build up the Body of Christ, the Church, by witnessing to Her truth with whatever talents and abilities we may have.

The diverse backgrounds and apostolates of the conference speakers confirms the multi-faceted nature of the Church's perennial dedication to evangelization.

The Most Rev. John Myers, Bishop of Peoria, will deliver the keynote address to a joint opening session of WFF and the CPC on Friday evening, October 11, following a celebration of Mass at the hotel at which he will be principal celebrant and homilist. Recently, Bishop Myers has gained

prominence for his pastoral statements, *The Obligations of Catholics and the Rights of Unborn Children*, and *The Eucharist: Sacrifice of Love*.

The Most Rev. Austin Vaughan, Auxiliary Bishop of New York, will address a joint session on Sunday morning, October 13, and will be homilist at a pontifical Mass at the Basilica of St. Louis, King of France (The Old Cathedral) at noon Sunday. Bishop Vaughan has inspired many by his active participation in pro-life "rescue operations."

Both Bishop Myers and Bishop Vaughan have

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inside voices...

Forasmuch as you are eager for spiritual gifts, seek that you may excel to the edifying of the Church.

—I Corinthians: 14:12

I have recently returned from Rome, where I attended the Consistory for the elevation of Cardinals. Two new American Cardinals were created: Anthony, Cardinal Bevilacqua of Philadelphia, and Roger, Cardinal Mahoney of Los Angeles. My husband and I were invited to the celebration in Rome by Cardinal Bevilacqua; and, owing to generous gifts of friends of WFF, I went to Rome to attend the ceremonies.

I was also able to accomplish some errands on behalf of Women for Faith & Family, through meetings with representatives of the Congregation for the Doctrine of the Faith, the Pontifical Council on the Laity and the Pontifical Council on the Family. I also spent some time at Casa Balthasar, the new "house of formation" near Rome for students who are considering entering the priesthood (the Casa was the subject of a story in the Spring '91 issue of Voices.)

My point in mentioning this pilgrimage is not to recount it for you (if you've got an hour or two, I'd be more than happy to try!) But it was a time of great refreshment—despite the intense heat of Rome in the summertime, the fatigue of walking miles, the frustration of trying to make appointments on the phone in an unfamiliar language, etc. I could never adequately describe all the events which combined to make it so clear to me that spiritual gifts were truly being given to me, one after the other, in profusion.

Sometimes I have wondered what to make of these experiences. Surely we are not to seek after "holy highs." When someone returns from, say, Mejugorje with yet another story of seemingly supernatural events, I wonder about our insatiable desire to be amazed. Some popular pilgrimage spots, I've heard, have a sort of carnival atmosphere. I am also a bit uneasy about hawkers of religious articles (a friend of mine calls them "Hong Kong holies") in or near Churches. It's not that people shouldn't buy religious goods, of course. I came back with plenty, myself. But it is hard not to recall the "moneychangers in the temple"—and what Jesus thought of them! I remember a bishop who said he'd never been to the Holy Land, and thought his faith was better for not having seen the places where Jesus lived on earth. "More blessed is he who has not seen and yet has believed."

We do not need to go on pilgrimages to find Christ or to receive His greatest gift to us. The miracle of the Our Lord's actual presence in the Eucharist constantly awaits us in our own parish Churches. It is certainly not necessary to my faith to have been to Rome, nor to have greeted the Holy Father in your name and received his blessing. It is not essential to have seen what archaeologists are persuaded are the very bones of St. Peter beneath the main altar of the Basilica which bears his name; to be inspired by some of the finest works of Man in the art which embellishes nearly every Church in a city thick with Churches;

to be awed by the sheer weight of history in this place which has been the hub of religion and culture since Apostolic times; nor to be in the very vitals of the living, working Church at the Vatican. And yet I regard all these things, and many others much more difficult to describe, as real blessings which *nourish* my faith—and as a source of spiritual gifts which I receive in order that that I may give to others.

St. Paul tells the Christians in Corinth [I Cor. 12-14] to "earnestly desire spiritual gifts" [12:31]—not as a 'reward' or as some kind of spiritual candy—but "in order that you may prophesy...speak to men for their edification and exhortation and comfort." [14:3] He makes it clear that we Christians, who are "the body of Christ, and members in particular" are given different 'gifts' for this purpose: "Even so, forasmuch as you are eager for spiritual gifts, *seek that you may excel for the edifying of the Church.*" [v.12]

In these chapters Paul writes much about the necessity for Christians to speak clearly, understandably, to those who need to hear the saving message of Christ, "*for if the trumpet give an uncertain sound, who shall prepare himself to the battle?*" [v.8] The Apostle says, "In the Church I had rather speak five words... that by my voice I might teach others, than ten thousand words in an unknown tongue." [v.19]

In his recent encyclical on the Church's 'missionary mandate,' *Redemptoris Missio* (Mission of the Redeemer), Pope John Paul emphasizes this obligation to "teach others." Like St. Paul, the Pope sees that the "missionary dynamism" of the early Christians had its source in personal holiness: "Unless the missionary is a contemplative he cannot proclaim Christ in a credible way. He is a witness to the experience of God... the one who proclaims the 'Good News' must be a person who has found true hope in Christ."

Our first responsibility as "members of the Body of Christ" in whatever our state in life, then, is to speak the Word clearly, courageously and with love—with the help of God's overwhelming, abundant grace. "*For if I preach the Gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the Gospel!*" [I Cor. 9:16]

Those among us who have received special spiritual blessings well remember that "from those to whom much has been given, much will be required."

Helen Hull Hitchcock

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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 of deepening their understanding of Catholic teachings.

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Pope Issues Letter to Bishops on Abortion, Euthanasia

Pope John Paul II calls for a vast mobilization against a modern "slaughter of the innocents" in a letter to each of the Church's 4,000 bishops. The text of the letter was released by the Vatican in late June.

In the letter the Pope compares abortion victims to the "oppressed" working classes of the past who had no voice but the Church's to defend their right to life. That the Holy Father regards abortion as a problem of increasing urgency was made clear in his talks in Poland in June, where he sharply criticized his countrymen for allowing a half a million abortions per year.

The letter to the world's bishops underscores the Pope's alarm at the anesthetizing of people's moral consciences and their inability "to perceive the clear and definite distinction between good and evil in matters concerning the fundamental value of human life."

He calls bishops all over the world to reaffirm the Church's teaching and to take concrete actions within their communities: "The Church intends not only to reaffirm the right to life ... but she also intends to devote herself ever more fully to the concrete defense and promotion of this right."

Such concrete action would entail even stronger public interventions on the part of bishops. The Pope calls for increased "vigilance with regard to the teaching being given in our seminaries and in Catholic schools and universities," "ensuring the practices followed in Catholic hospitals and clinics are fully consonant with the nature of such institutions," and full support for projects which offer practical help to women or families who need help with regard to pregnancy or a dying or handicapped loved one.

New Major Work on Human Life Issues Expected

According to some Vatican sources, the Pope's recent letter to the world's bishops is a preview to a major papal document on abortion and the sacredness of human life. Although the document is likely to focus on abortion, the Pope is expected to address the threat of euthanasia and its chilling acceptance in countries all over the world. (See story by John Thavis, "Pope Puts Abortion at Top of Agenda," *Arlington Catholic Herald*, June 27, 1991.)

Cardinal Joseph Ratzinger suggested to a special meeting of the College of Cardinals held on April 4, 1991, "a possible document on the defense of human life." He believes that any such document should develop an anthropology which "presents man in his personal and relational wholeness" in order that we can respond to the "widespread argument that the best way to fight against abortion would be to promote contraception." In fact, says the Cardinal, "contraception and abortion both have their roots in that depersonalized and utilitarian view of sexuality and procreation."

Cardinal Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, underscored the meaning of suffering, of sharing in Christ's Cross:

International News...

CANADA

Women for Faith & Family—Canada held their Fall Conference in Scarborough, Ontario on Saturday, October 27, 1990. Speakers were Deirdre Manifold, a Catholic author from Ireland, and Cornelia Ferreira. Also, for the past three years WFF-Canada has held study sessions once a month in Toronto on topics such as the New Age Movement, the structure of the Roman Curia, the problem of inclusive language, and recent papal encyclicals.

KOREA

In the *Korea Herald*, in February 2, 1991, a front page story with the headline, "Government Neglects to Protect Pregnant Women, Unborn Babies," helped expose a growing abortion industry in that country. According to the article, the rise in the number of abortions in Korea is linked to the government policy of encouraging each family "to have only one child since the early 1980's as part of its birth control policy." Once again the **Catholic Church** is at the forefront of criticizing the government's policy. A Catholic priest, Choi Ik-chul, says "We need to step up the pro-life campaign. About 2 million babies are aborted each year."

NETHERLANDS

Ans. Anthonisse, vice-president of 'Vrouwen in de R.K. Kerk', WFF's sister organization, writes that she "felt it her duty" to translate WFF's response to the revised draft of the bishops' pastoral on women. She read her translation to the 200 women present at the first meeting of VRKK for the 1990-91 season. Mrs. Anthonisse says, "I hope our members will have been encouraged by hearing that they are not exceptions to normal life" in trying to defend their faith and the Church. "We hope and pray with you that at last the bishops will give real support to Catholic women."

ENGLAND

The **Association for Catholic Women [ACW]** is producing quarterly newsletter containing articles, essays and devotional material. For information, write to **Ruth Real**, 22 Surbiton Hill Park, Surbiton, Surrey KT5 8ET, England.

"In the struggle for life talking about God is indispensable. Only in this way does the metaphysical foundation of human dignity become apparent; only in this way can we relearn and rediscover, too, the value of suffering: The greatest lesson on human dignity always remains the cross of Christ; our salvation has its origin not in what the Son of God did, but in his suffering, and whoever does not know how to suffer does not know how to live." ♦

More on "That" Pastoral...

• Only two of the original five 'women consultants' to the bishops' committee writing a 'pastoral response to women's concerns' remain: they are Ronda Chervin, who teaches philosophy at the Los Angeles seminary, and Sister Sara Butler, a theologian now teaching at Mundelein. The other three original consultants, Dr. Pheme Perkins, Dr. Mary Brabeck, and (formerly Sister) Toinette Eugene, have resigned.

• Neither Dr. Chervin nor Sr. Sara were present, however, for the May consultations at the Vatican. Susan Muto, who was later chosen as the 'writer' for the document, and Sister Mariella Frye, who has been the bishops' administrative assistant, but not an actual 'consultant,' were the only women present for the Rome talks.

• During her tenure on the consulting committee, Sr. Sara Butler has radically changed her opinion on the ordination of women and other matters. When she was selected as a member of the committee in 1984, she was known as a strong proponent

of women's ordination. She had been president of the Catholic Theological Society of America (CTSA) at the time it issued a statement urging change of Church teaching on the matter. In the fall of 1989, however, Sr. Sara published articles in *Worship* magazine which strongly supported the Church. *Deo Gratias*.

It would seem, now, that the *women consultants* to the bishops are no longer the problem.

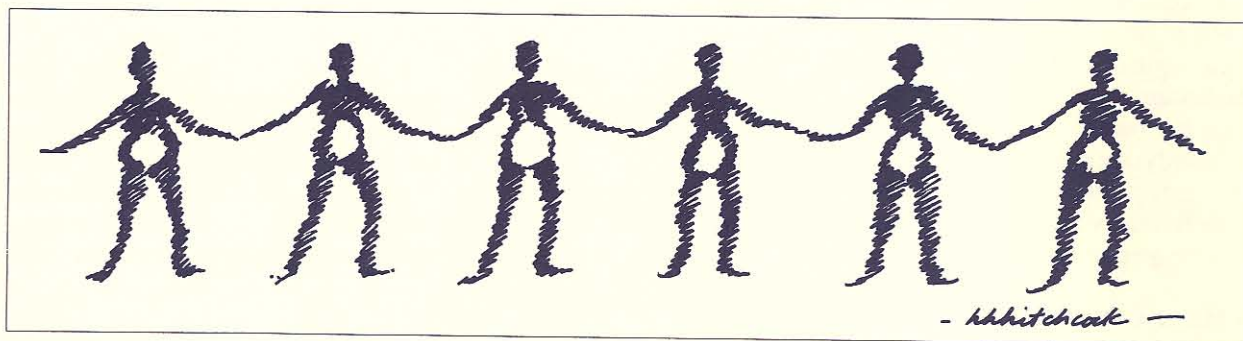
• Some wag quipped, on hearing that a third draft of the 'pastoral response to women's concerns' was being written,

"We don't need another chilling draft! What we need is a good, strong wind to blow the whole thing right out of the water!"

• The third draft was already in preparation at the time of the Vatican consultation. It is scheduled to be completed sometime this summer. Informed sources report that the third draft is little improvement on the second.

Stay tuned...

◇



Archbishop Stafford denounces "Euthanasia mentality"

Archbishop J. Francis Stafford has issued a strong warning against what he called "the growing euthanasia mentality" in Colorado and throughout the country. At an annual meeting of the Archdiocesan Council of Catholic Women in June, he exhorted Catholics to reject moral positions supporting physician-assisted suicide and withdrawal of food and water from patients. He also promised the Colorado legislature that the "Church will once again be present during the 1992 session to solicit opposition to legislation which fails to safeguard the human rights of the handicapped and seriously ill."

The Colorado State Legislature defeated five bills at the close of its 1991 session which "were dehumanizing and endangered vulnerable, incapacitated people, hastening their deaths," according to Leslie Hanks, lobbyist for pro-life Citizens for Responsible Government. ◇

Massachusetts Bishops Issue Family Statement

"Family: The Key to a Healthy Society" is a statement on the family released by the Massachusetts Catholic Bishops May 10, 1991. It upholds Catholic moral teaching and Pope John Paul's *Familiaris Consortio* on the integral role of the family in the survival of civil society. The statement underscores the importance of building up the domestic Church, proclaiming that the family "is a place of true and wholesome intimacy where customs and traditions are passed on, and the quality of relationships built up within the family can become the pattern and model for relationships in the wider community."

The statement also offers advice to pro-family legislators, health care providers, and those in charge of social programs which impinge on family life.

The Massachusetts Gay and Lesbian Political Caucus has

Continued - 'Bishops' page 9

Vatican Critiques U.S. Bishops' Pastoral on Women

Summary of Press Interviews

In June, we were asked by several reporters* to respond to questions arising from the Vatican consultation with bishops from around the world held May 28-29 1991. The subject of the consultation was the second draft of the U. S. bishops' "pastoral on women's concerns."

Some of you may have seen WFF cited in news stories about the recent consultation which appeared in the *National Catholic Register*, the *National Catholic Reporter*, the *Chicago Tribune* and various diocesan papers. Obviously, they did not print everything we said. Since we were really speaking for you, we thought you should know how we responded to the questions. The substance of our response follows.

* - Laurie Hansen - *Catholic News Service* (6/5); Demetria Martinez - *National Catholic Reporter* (6/7); Greg Burke, *National Catholic Register* (Rome - 5/30); Mike Hirsey - *Chicago Tribune* (6/20)

Q: Vatican officials reportedly suggested that the draft pastoral be issued, not as a pastoral letter, but as a document of lesser status. What do you think of this suggestion?

WFF: It indicates that the Vatican recognizes serious problems with the draft; however, on a practical level, "demotion" would have little effect. Most people would not be aware of the criticism implied.

A new "lower status" document might actually cause more problems than it would solve. Would the body of bishops be less careful about approving a defective document of lower status; tempted to accept uncritically a new proposal as a face-saving compromise?

The draft document's recommendations are *already being implemented, without approval of the body of bishops*. It would be a serious mistake to give official episcopal approval to recommendations for "pastoral" liturgical innovations and other of the second draft's recommendation: for example, mandatory feminist ("inclusive") language and establishment of "women's commissions" in all the dioceses.

It is surely clear by now that no "response" which adheres to essential Church teachings will be acceptable to feminist "reformers." But it is important to the achievement of their goals that the 'process' be continued indefinitely.

What is needed is a strong, sound document — one which will provide a basis for addressing conflict and divisions caused by feminism — furthermore one which responds to many real concerns of mainstream Catholic women not addressed by the drafts. If this is impossible, the project should be abandoned altogether.

Q: The Vatican evidently "applauded" the American bishops for conducting "listening sessions," but objected to the way these sessions were used in the

draft pastoral. Do you agree with this assessment?

WFF: From the outset, we objected to the methodology of the listening sessions: to the questions proposed and way questions were asked, to the marginalization and intimidation of mainstream women, etc. The "listening sessions" imitated the 'consciousness raising' techniques of secular women's liberation movement of the 60's and 70's, and were clearly designed to elicit responses negative to the Church. The process was easily manipulated to achieve the desired result.

We also question whether it is appropriate for bishops to seem to "respond" to the criticisms reported in "listening sessions" by trying to placate them, or by seeming to suggest that the teachings and practice of the Church ought to conform to the will of some discontented members of a particular culture. We had hoped, instead, that the bishops would clarify Church teaching and correct errors. So far we have been disappointed.

We are convinced that an authentic pastoral response to "concerns" (even radically dissenting "concerns") must focus on *clarifying and explaining* perennial teachings — especially those which are being questioned — for the edification, the building up of the faith of those whose faith is evidently weak.

In fact, it is a *serious injustice* to the confused and to the dissenters, as well as to orthodox believers, to attempt to "compromise" rather than to explain Church teachings.

Q: Some theologians have complained that the hierarchy of the Church ignores the authority of the "People of God"; they invoke the concept of the *sensus fidelium*...

WFF: Misuse of the ecclesiastical term *sensus fidelium* to describe what is often more accurately a *sensus infidelium* is a very common, though deeply dishon-

est, rhetorical device. What is ignored is the obligation of the Faithful to believe the truth taught by the Church which has been given Divine authority to teach. The 'belief of the Faithful' has to include *all* the Faithful of the Church, past as well as present. It does not mean, as the Pope has frequently pointed out, that the Church's Truth is determined by "majority vote."

Q: Another Vatican criticism of the draft said that it should reflect the "more profound anthropology of the Pope." What is meant by that, and do you agree?

WFF: We agree. After the 1987 Synod on the Laity, we wrote to the bishops asking for delay in revising pastoral until after Pope's expected post-synodal letter on roles of laity could be fully incorporated into it. His unexpected letter on women, *Mulieris Dignitatem*, issued in 1988, we regard as his own "pastoral response to women's concerns." This papal document provides the necessary "anthropology" on the nature and meaning of Christian womanhood, and the theological basis for 'practical applications.' Pastoral or practical applications must always, of course, be consistent, *not* in conflict, with the teaching of the Church.

It is not enough to restate Church teachings nor to simply quote papal statements. It is counter-productive for any pastoral statement of any bishop[s] to undermine "official Church teachings" by what is said elsewhere in the document — to "nuance" into nullification doctrines and teachings of the Church which some of our contemporaries find troublesome, incomprehensible or 'unpersuasive.'

The drafts thus far have been internally contradictory, thus theologically incoherent. The recommendations at the end of the second draft are often incompatible with the text.

Q: On Mary — the Vatican allegedly wants the pastoral to stress, more, the 'servant' role of Mary.

WFF: What is needed is a more *complete* treatment of the role of Mary in the lives of the faithful — especially of women — and in the life of the Church.

Only two paragraphs of this very lengthy pastoral draft commented on Mary — surely odd for a Catholic document on women's role! One paragraph briefly quotes from Pope John Paul II's *Redemptoris Mater*. The other mentions "contemporary portraits" of Mary. Unfortunately, many feminist "contemporary portraits" force Mary into a politically acceptable mould in accordance with 'liberation theology:' Mary as "oppressed," Mary as primarily concerned with political justice, Mary as "pregnant and

abandoned by her fiance," and so forth. Mary's role in salvation history as Mother of God, Handmaid of the Lord, etc. is often subsumed under a revisionist view of her as "Mary of Nazareth, Spokesperson for the Oppressed."

Naturally, the Vatican is concerned about such distortions; but is surely concerned, also, that Mary be accorded her true dignity as paradigm, as model for all believers — and not only for women — to be imitated in her perfect devotion to God and loving maternal fidelity to His Church.

Q: The Vatican criticized the section in the second draft urging Vatican "study" of women deacons, etc. Vatican officials reportedly said that study of issues involved is already underway; and that it is inappropriate for American bishops to ask the Holy See for this.

WFF: We agree with the Vatican. It is one thing for a bishop to ask higher authorities for clarification on a particular matter about which he needs assistance in explaining to Catholics in his charge (the prohibition of female altar servers, for example.) It is another thing altogether to publicly "lobby" the Holy See for "dialogue" leading to "changes," as the draft pastoral appears to do.

Lobbying, as everyone knows, is a political tactic used to exert pressure on those in authority to do what one 'interest group' wants. It is confusing to Catholics when bishops seem to employ this stratagem, for it suggests a conflict of authority within the Church.

Q: Archbishop Daniel Pilarczyk [of Cincinnati, President of the National Council of Catholic Bishops] said in his opening remarks that "*Many [women] are comfortable with the treatment they receive in the church,*" and that some women "*objected to the writing of a pastoral letter on the grounds that it might be the result of merely a radical feminist agenda. They felt that there was no need to address the concerns of women since, in their view, women were neither discriminated against nor deprived of their rights either in the church or in society.*" Would this be a fair characterization of the position of Women for Faith & Family?

WFF: No. We don't know whose view the Archbishop was describing. As we have often said, there is a very great need for teaching from bishops on critical issues affecting women and their families, and we have never presumed to tell bishops on what subjects they should or should not teach. It is every bishop's duty and responsibility to teach.

It is a fact that we have been critical of the

drafts for their omission of some of the most urgent and burdensome problems for Catholic women today — the weakening of the family, divorce, abortion, sexual abuse and aberrations, pornography, the erosion of support for Christian moral principles, the confused state of religious and moral education, the virtual collapse of women's religious orders, and the host of spiritual, social and economic problems for women caused by feminism run amok, to name a few — while concentrating almost exclusively on the "concerns" of women who view the Catholic Church as an "oppressive structure" dominated by a "sexist male hierarchy."

Both drafts have ignored the "pain and anguish" suffered by the many women who have tried to be faithful to the Church and her teachings — often at great personal sacrifice and with little encouragement — while concentrating almost exclusively on feminist demands for "reform" of the Church to conform to their views.

In so doing, the drafts have actually discriminated against faithful Catholic women, while

still not satisfying dissenting women who will continue to demand sweeping "reforms."

Q: What do you think will be the result of the Vatican consultation?

WFF: Mainstream Catholic women are encouraged that the Church's highest authorities are now paying close attention to the American bishops' "women's pastoral." Although both drafts of the document have been called a "pastoral response to 'women's concerns'", they have actually been responding to *feminist* concerns.

The recent consultation offers some grounds for hope that the document might eventually prove to be a useful source of authentic teaching which could be of immense help in resolving current conflicts surrounding women's roles, as well as in addressing some real-life problems not touched on by the drafts until now.

Meanwhile, we will continue to pray for the outcome. ◇

The movie camera has recorded the desperate defense by an unborn child in the womb of its mother. (I once saw such a film and to this day cannot get out of my mind what I saw). It is hard to visualize a more appalling drama, bearing in mind its moral and human impact.

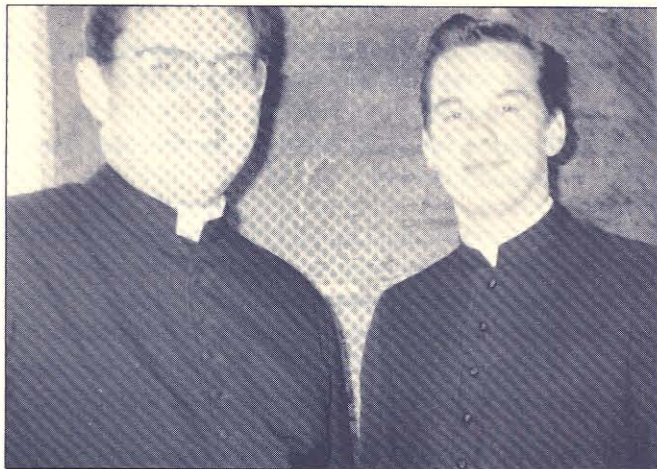
This is the root of the drama, however broad and far-reaching it is. However, here too are the secular authorities, all those groups and legislative bodies who "legalize" the deprivation of life of an unborn human being. What human institution, what parliament has the right to legalize the killing of an innocent and defenseless human being? What parliament has the right to say "you are free to kill" or even "killing is necessary," when the biggest efforts should be made to protect and help life in the first place?

We must increase our social concern not only for the unborn child, but also for his parents, his mother first and foremost, if the arrival of her child has pitted her against troubles and worries with which she seems unable to cope.

— Pope John Paul II

from a homily on the Fifth Commandment

to the Polish people during his visit June 1-9, 1991.



Louis Kolenkiewicz, Philadelphia, and Eric Orzech, Cleveland, at St. Peter's, July 1. Both were in Rome for the Consistory, and both are students at St. Charles Borromeo Seminary, Philadelphia, working in Poland for the summer. They requested (and were sent) 500 copies of the *Affirmation for Catholic Women in Polish* for distribution among Polish Catholic women.

Education for Catechists

The Notre Dame Apostolic Catechetical Institute was established by John Cardinal Wright in 1971 to provide a vigorous and orthodox education in catechetics. Its Diploma, granted by the Holy See, testifies that its recipient is prepared to teach in union with the Pope and Magisterium of the Church. The faculty includes Fr. John Hardon, S.J., Fr. William G. Most, Dr. Alice von Hildebrand, and others.

Information: *Notre Dame Apostolic Catechetical Institute*, 200 North Glebe Road, Arlington, Virginia 22203; Ph. (703) 841-9730.

Women's Conference at Steubenville

The Franciscan University of Steubenville sponsored a conference for Catholic women called "Discovering Your Womanhood in the Heart of God" June 14-16. Speakers included Helen Hull Hitchcock, Babsie Bleadsell, Ronda Chervin, Connie Marshner, Peg Crepeau, in addition to Wendy Leifeld, Mary K. Lacke and Margaret Jones, who were conference organizers.

The Catholic Theological Alliance, sponsored by the Franciscan University of Steubenville, will hold its annual meeting in Steubenville, Ohio, October 25-27, and will examine the teaching of Sacred Scripture and the Catholic tradition on heaven and hell.

Information: *Franciscan University of Steubenville*, Franciscan Way, Steubenville, Ohio 43952, (614) 283-3771.

Conference — continued from page 1

addressed previous conferences of Women for Faith & Family and the *Consortium*.

Other speakers who have agreed to address the women's groups include

The Rev. Paul Mankowski, SJ is a candidate for a doctorate in ancient Semitic languages at Harvard. He conducted a day of reflection in St. Louis on the apostolic letter, *Mulieris Dignitatem*. He also addressed the 1988 *Immaculate Conception Festival*, and his homily on that occasion, "Why the Immaculate Conception," was published in *VOICES* (Winter, '89.) An excerpt from his essay on the first draft of the "women's pastoral" appears in WFF's *Commentary on the Draft Pastoral* sent to U.S. bishops last September. Fr. Mankowski will consider the mission *ad gentes*, to people outside the Church.

Helen Alvare, an attorney with the United States Catholic Conference, is the media spokesman on abortion for the National Council of Catholic Bishops. Her talk on Sunday morning will stress the evangelical task of Catholics in the pro-life movement.

Karl Keating is director of *Catholic Answers* and editor of the Catholic apologetics magazine, *This Rock*. Mr. Keating will speak on the need for apologetics, informed defense of the Faith, in evangelizing both Protestants and Catholics in the basic teachings of the Faith.

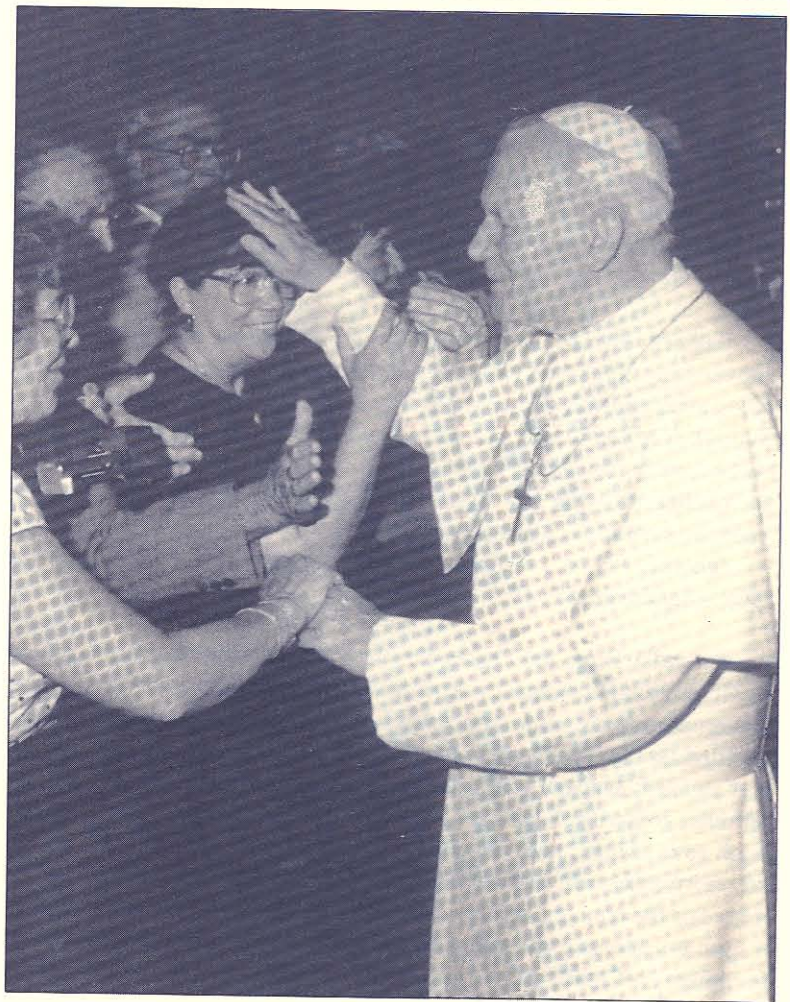
The Rev. Michel Pacwa, SJ, is a professor of Scripture and Hebrew at Loyola University of Chicago who frequently appears on Mother Angelica's Eternal Word Television Network. Fr. Pacwa is an acknowledged expert on spirituality, and on the "New Age" movement.

Helen Hull Hitchcock is director of Women for Faith & Family. Other speakers tentatively scheduled include **Mother Angelica** and **Mother Vincent Marie**, president of the CPC; but their availability was not absolutely confirmed as of press date (late July.)

A panel workshop, "**Mission of the Domestic Church**" is planned for Saturday afternoon, October 12, with a panel of speakers and group discussion. The second of a projected series of family sourcebooks, on Lent and Easter customs and devotions, will be introduced. A WFF table is planned with items for sale and information. The Daughters of St. Paul will audio-tape all sessions, and will have an exhibit. (List of other exhibitors not yet confirmed.)

For information about registration for the WFF conference, see registration form, page fifteen. For further information about the CPC program, contact The Rev. James Viall, Coordinator, 11411 Detroit Avenue, Cleveland OH - 44102. Phone: [216] 521-0133. ◇

WFF director
Helen Hull Hitchcock
receiving blessing from
Pope John Paul II
at a
Special Papal Audience
July 1, 1991 in the
Hall of Blessings,
Apostolic Palace.
The Audience included
pilgrims attending the Consistory
for the
elevation of
Anthony, Cardinal Bevilacqua,
and
Roger, Cardinal Mahoney



'91 FCS Convention to Meet in Denver

"The Cultural Responsibility of the Catholic Church to American Pluralistic Society" is the theme of the fourteenth annual convention of the Fellowship of Catholic Scholars. The convention will take place September 27th - 29th at the Warwick Hotel, 1776 Grant St., Denver, Colorado 80203.

Archbishop J. Francis Stafford, of Denver, will present the keynote address and the Cardinal Wright Award, the Fellowship's annual recognition of an individual's scholarly contribution to the Church.

Convention speakers will include Dr. Carl Anderson, William Ball, Esq., The Rev. Donald Keefe, SJ, Dr. Donald DeMarco, Dr. Joyce Little, Dr. James Hitchcock, The Rev. Paul Mankowski, SJ, Dr. Robert George, Dr. Susan Wood, and others.

To register for the convention, which is open both to scholars and non-academics, contact the Warwick Hotel at the above address (Phone: [303] 861-2000.)

For further information, contact *The Rev. Msgr. George A. Kelly*, St. John's University, Jamaica, NY 11439. Ph: [718] 990-1392.

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Catholic Culture Project Continues...

WFF's Advent/Christmas family sourcebook has received praise from those who have seen it, and it continues to interest especially young Catholic families.

The staff hopes to have the new book on Lent/Easter traditions available at the annual conference, and wishes to thank the many readers who completed and returned the "Catholic Culture Survey" included in VOICES. If you have yet not sent in a form or would like additional copies, please contact the WFF office.

Bishops — Continued from page 4

criticized the statement because of its unequivocal support of traditional family structure and its belief that the family, especially in American society "is in danger and we cannot respond to this whole gamut of problems [namely, sexual violence, drug abuse, crime, and abortion] with palliatives or ill-conceived programs, born of individualistic ideologies or standardless emotionalism."

For a copy of this statement write the *Massachusetts Catholic Conference*, 60 School Street, Boston, Mass. 02108, (617) 523-4860.

◇

Briefly Reviewed...

The Reform of Renewal, by Father Benedict Groeschel, C.F.R., invites a fundamental sense of renewal that begins with personal conversion. His approach is both realistic and hopeful in that he carefully examines the current state of the Catholic Church and the people who comprise it: clergy, religious, and laity.

Father Groeschel proposes a healthy integration based on conversion of the mind, emotions, body, and ego. Such genuine renewal can only be the result of one's desire to follow Christ through personal prayer, the sacraments, and the humility that enables mature self-examination. This book encourages, inspires, and challenges all those who endeavor to live the Gospel in the Catholic tradition.

Ignatius Press, 15 Oakland Ave., Harrison, NY 10528. 1991. (Softcover. \$11.95.)

Ungodly Rage, by Donna Steichen (with an introduction by Helen Hull Hitchcock), is a penetrating first-hand account of contemporary feminism within the Catholic Church. It provides detailed factual information on feminist theologians, activists and organizers based on first-hand interviews and attendance at feminist gatherings, as well as use of published sources. The book reveals the "rage" against the Church and all spiritual authority expressed in feminist "liturgies" and other activities; it reveals the connection between feminism and abortion; and it sounds a necessary warning about the pervasive influence of feminism on Catholics.

Ungodly Rage is not pleasant reading — for many it will be shocking. But one cannot effect a cure for any disease without first unflinchingly facing the facts. Mrs. Steichen's exhaustive (and surely exhausting) research forcefully and effectively reveals the grave pathology of "Catholic" feminism.

Extensively documented and carefully indexed, this straightforward work is a reliable reference which should be on the desk of every bishop, pastor or Church leader who is responsible for approving Church-sponsored programs, workshops and lectures, especially on "women's spirituality" or other "women's issues."

Ignatius Press, 15 Oakland Ave., Harrison, NY 10528. 1991 (420 pages, indexed. Softcover \$15.95.)

Joan of Arc, by Mark Twain. Re-publication of a complex and serious work of fiction by America's best-loved humorist, first appeared in Harper's Magazine in 1895 as in serialized form. Mark Twain, who was not Catholic, was utterly fascinated by the character of the Maid of Orleans, whom he believed to be the most perfect human being who ever lived ("save One"); and he devoted several years of research to his subject before writing this literary *tour de force*, which purported to be a modern translation into English of an account written several decades after her death by an 82 year old man, a contemporary and "playmate" of Joan of Arc, for his nieces

and nephews.

This skillfully contrived work, which convincingly presents a "first hand" account of Joan's life, was originally published anonymously because Twain did not want his reputation as a humorist to color the way this work was received.

Interestingly, Twain's fictionalized biography of Joan of Arc was first published about thirty years before she was canonized by the Church in 1926. It may be that her canonization did not occur earlier because her claim of Divine inspiration was for political, not religious, action — against a political arrangement for the English inheritance of the French monarchy through the marriage of Henry V to Katherine of France, effected by the treaty following the Battle of Agincourt. Those who saw the recent movie version of Shakespeare's *Henry V* will recall that the English monarch also attributed the English victory to Divine intervention.

In fact, the twentieth-century canonization of the fourteenth-century peasant girl *cum* military genius came at a time when French Catholicism was languishing. One might venture that Joan "delivered" France a second time. French Catholic intellectuals (François Mauriac, Jacques and Raissa Maritain, for example) soon exerted almost unequaled influence on the Church during the period immediately preceding and following World War II.

Twain's surprisingly absorbing novel stresses Joan's piety, purity, and, most of all, her conviction. But he makes no real attempt to explain what is perhaps the greatest "miracle" of all — that the jaded and demoralized French nobility could have, for a moment, entertained the thought that an uneducated seventeen-year-old girl who claimed to hear "Voices" could successfully lead them or anyone else to military victory. That she was able convince them — and then did it — may in itself be the most persuasive argument for the truth of her claim of direct Divine inspiration.

Ignatius Press, 15 Oakland Ave., Harrison, NY 10528. 1991 (455 pages. Softcover. \$16.95.)

Our lives,
to be fruitful,
must be full of Christ;
to be able to bring
His peace, joy and love,
we must have it
for ourselves,
for we cannot give
what we have not got.

—Mother Teresa

Publications Received:

Priests for Life Newsletter began quarterly publication in January. The newsletter offers devotional, theological, and catechetical information and support to priests who publicly defend the Church's teaching on abortion. Subscriptions are \$15.00. Write: *Priests for Life*, 288 Denslowe Drive, San Francisco, CA 94132.

Newsletter for the St. Antoninus Institute for Catholic Education in Business is "dedicated to saving souls in the workplace and the marketplace through word, action and prayer." Write: *St. Antoninus Institute*, 4110 Fessenden St. N.W., Washington, D.C. 20016.

Life at Risk: A Chronicle of Euthanasia Trends in America is a newsletter begun in June by the National Council of Catholic Bishops Secretariat for Pro-Life Activities. The editors cite Cardinal Terence Cooke's words: "The gift of life ... is no less beautiful when it is accompanied by illness or weakness, hunger or poverty, mental or physical handicaps, loneliness or old age. It is in and through the weakness of human vessels that the Lord continues to reveal the power of His love." For free subscription contact *Life at Risk*, 3211 4th Street NE, Washington D.C. 20017-1194. (202) 541-3070.

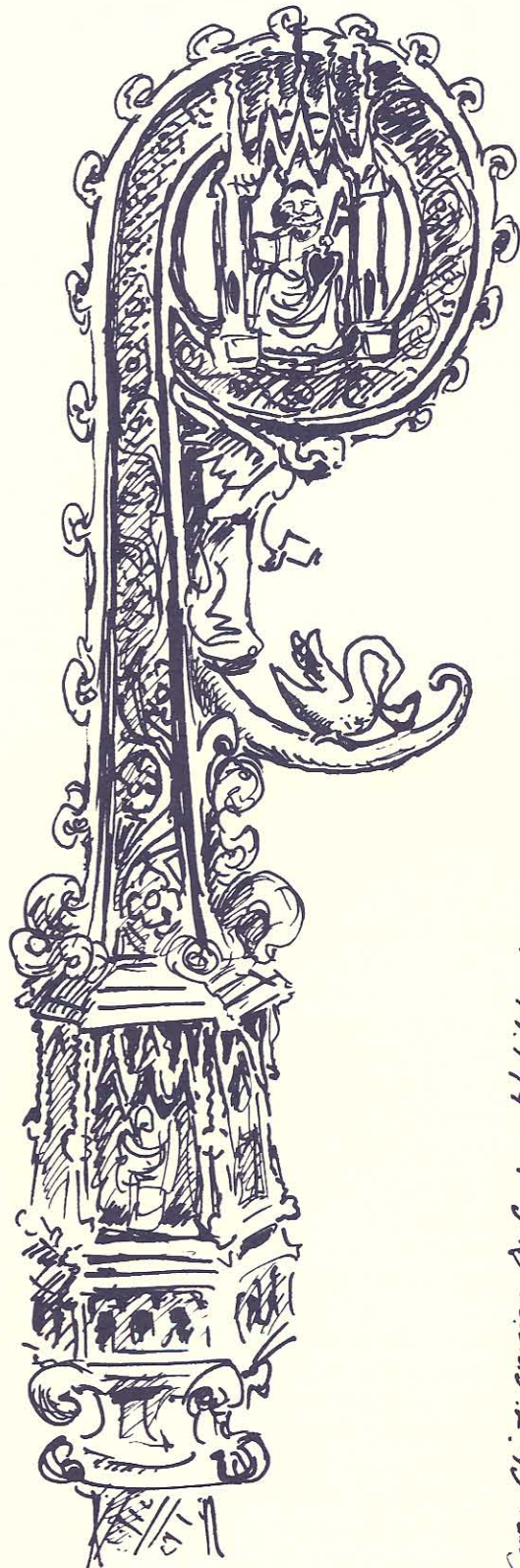
The Family Alive Newsletter is for "celebrating authentic family." Information: *Family Alive*, P.O. Box 1502, Racine, WI 53401, (414) 552-7669.

The **Latin Liturgy Association** encourages Latin tradition in liturgy, devotion and Church music. Dues are \$10.00 per year in the U.S. and includes a newsletter. Information: *LLA, Office of the Chairman, Prof. Anthony Lo Bello*, Box 29, Dep't. of Math., Allegheny College, Meadville, PA 06335.

YOU Magazine, previously known as *Veritas*, is an attractive, orthodox magazine for teen-agers and young adults. Subscriptions are \$19.95 (10 issues) in the U.S. Information: *Veritas Communications*, P.O. Box 17105, N. Hollywood, CA 91615-7105, (818) 760-8983.

This Rock, a providing reliable Catholic answers to fundamentalist questions, is making a special offer to associates and friends of Women for Faith & Family of 25% off its annual subscription price, or \$18. This offer includes a free subscription to **InsideStory Newsletter**. Write or call *Catholic Answers*, P.O. Box 17181, San Diego, CA 92177, (619) 541-0324. (Be sure to mention Women for Faith & Family.)

Life Cycle Catalogue is a resource for a wide variety of Pro-Life information of all kinds, including pamphlets, books, audio visual aids, etc. Write for 1990-1991 Catalogue at P.O. Box 420, Lewiston, NY 14092-0420, (416) 690-5860.



Copied Christi Crossier-Oxford - H. H. Hitchcock

AN IMPORTANT MESSAGE TO OUR READERS

VOICES, along with our annual conferences, is our major means of outreach to Catholic women associated with Women for Faith & Family and others interested in our work (including many bishops and clergy.) It is also our major budget item. For more than a year we have sent each quarterly issue to a list of 5,000 - 7,000, depending on cash in hand. Although we do all writing, layout and typesetting, the average cost has been nearly \$4,000 per issue. We have not charged a subscription fee (nor have we required WFF membership dues) because, frankly, many who are "with us" and who need to hear from us cannot afford to pay, and we regard communication with you as our "mission" or "apostolate", not a money-making effort.

God willing, and with your help, we plan to continue publication on a regular basis, and even to expand the size of issues. Because of a change in printers with this issue, we have been able to publish 16 pages for about the same as we had been paying for 8 pages. We hope to make VOICES as useful as possible to all who receive it. Judging from the volume of mail we receive, we believe we are achieving many of our goals in publishing VOICES: to provide information about issues of concern to Catholic families, news about events affecting the Church and society, reviews, and suggestions for action and devotions — and to help make it possible for *your* voice to be heard. With your help, we think we can do even better.

Because the publication of VOICES represents so much labor and such a considerable outlay of cash, we think it is prudent to assess its usefulness to you in order that we can make appropriate plans for the future. We do not want to change our practice of sending VOICES without charge to all who want to receive it. In fact, we hope soon to be able to send at least one issue of VOICES to all Affirmation signers in the United States, many of whom have not heard from us since signing this statement of fidelity to the Church and her teachings. We do not want to exclude anyone who needs us because they cannot afford to give us financial support. However, we do need to pay our bills.

Our only source of funding for all our work has been your donations. Most of these are in the \$5.-\$10. range; only about fifty people have ever contributed \$100. or more to WFF.

In order to help us plan for the future (and, we hope, to extend our outreach and activities), we urge you to consider two things: 1) completing and returning the "Voices Reader Survey," and 2) making contributions to Women for Faith & Family on a regular basis.

We also ask that you continue to support our work with your prayers; for we realize that prayer is the only reliable source of guidance and strength and inspiration for work which can be authentically useful to our Catholic faith and to our families.

THE STAFF OF WOMEN FOR FAITH & FAMILY

Memorial gifts to Women for Faith & Family

*Father Vincent Miceli
from Mrs. John A. Skinner*

*Gabe E. Balmaz and his grandchildren
from Emma Balmaz*

*B. C. Portuondo
From Mrs. Emma P. Eaton*

*Thomas Patrick Neill, Thomas Joseph Neill
John Francis Neill
from Agnes W. Neill*

*Dale Kelly
from the James Hitchcock family*

*Frank Farrell
from Bonnie Brunette*

Dona eis requiem, et lux in perpetua luceat eis.

Voices Reader Survey

1. The articles listed below appeared in VOICES during the past year. Please check those you found most interesting, informative or helpful.

"I'm Proud of My Faith" by Cardinal Hickey
 Why the Immaculate Conception? by Fr. Paul Mankowski, SJ
 Massacre in Montreal by Donald DeMarco
 The Right to Life vs. 'Right to Die'

"The Case of the Undead Pastoral" by Helen Hull Hitchcock
 Sex Education: The Parents' Perspective by Margaret Whitehead
 WFF Responds to Bishops' Revised Pastoral
 WFF Sends Names to U. S. Bishops

2. The following documents were commented on or printed in VOICES during the past year.

Pope John Paul II's Apostolic Letter on the Liturgy
 Charter of the Rights of the Family

Bishop John Myers' pro-life pastoral statement
 U.S. Bishops' draft pastoral letter on "women's concerns"

Would you like to see this feature continued or expanded? Comment:

3. Which of the following regular features do you read? (Check all that apply)

Inside Voices (editorial)
 Book/Publications Reviews
 Letters

Activities Highlights
 International News

4. The following prayers or devotions have appeared in VOICES. Please check those you found most helpful.

WFF's Prayer for Fathers
 A Prayer for Catholic Unity (Cdl. Newman)

WFF's Novena for the Protection of the Unborn
 The Pope's Prayer to the Virgin Mary (from *Christifidelis Laici*)

5. Are the articles in VOICES written so that they are easy to understand? Is coverage of topics adequate?

6. Is the design of VOICES attractive, easy to read?

7. Do your copies arrive on time and in good condition? YES NO (If not, please comment)

8. What topics do you believe most important for VOICES to cover? (Please list three.)

Other topics which you would like to see covered (Please list.)

9. What suggestions do you have for making VOICES serve you better? (Use attached sheet, if needed.)

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* 10 copies, \$1.50. Single copy free with self-addressed, stamped envelope.

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590	DEMARCO, Donald - "Feminist Ideology and Virism" (two tapes)
690	WILEY, Juli Loesch - "On the Fatherhood of God"
790	RUTLER, The Rev. George W.—Banquet address, "The Strength of Women"
1090	WFF PANEL- "How to Build the Domestic Church"
990	KELLY, The Very Rev. Msgr. George A., "In Defense of Fatherhood, Motherhood and 'Children-hood'"
1190	HOMILIES FROM MASSES Abp. Bevilacqua, Bp. Ziemann, Bp. O'Brien

_____**MARKER, Rita** — "Women as Care Givers - Women as Care Receivers" (from 1989 WFF Conference)

_____**"A MATTER OF LIFE AND DEATH: THE CHRISTIAN RESPONSE TO THE PERMANENTLY DISABLED."**

Panel: Fr. Joseph Murphy, Ceil Callahan, Nancy Valko.

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October 11-13, 1991

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- The Rev. Michel Pacwa
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Questions? Call SHERRY TYREE (314) 727-5772 or SUSAN BENOFY (314) 752-2101

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TODAY, AS NEVER BEFORE, the Church has the opportunity of bringing the Gospel, by witness and word, to all people and nations. I see the dawning of a new missionary age, which will become a radiant day bearing an abundant harvest, if all Christians, and missionaries and young churches in particular, respond with generosity and holiness to the calls and challenges of our time.

LIKE THE APOSTLES after Christ's Ascension, the Church must gather in the Upper Room "together with Mary, the Mother of Jesus" (Acts 1:14), in order to pray for the Spirit and to gain strength and courage to carry out the missionary mandate. We too, like the apostles, need to be transformed and guided by the Spirit.

ON THE EVE of the third millennium the whole Church is invited to live more intensely the mystery of Christ by gratefully cooperating in the work of salvation. The Church does this together with Mary and following the example of Mary, the Church's Mother and model: Mary is the model of that maternal love which should inspire all who cooperate in the Church's apostolic mission for the rebirth of humanity. Therefore, "strengthened by the presence of Christ, the Church journeys through time toward the consummation of the ages and goes to meet the Lord who comes. But on this journey ... she proceeds along *the path* already trodden by the Virgin Mary."

TO "MARY'S MEDIATION, wholly oriented toward Christ and tending to the revelation of his salvific power," I entrust the Church and, in particular, those who commit themselves to carrying out the missionary mandate in today's world. As Christ sent forth his apostles in the name of the Father and of the Son and of the Holy Spirit, so too, renewing that same mandate, I extend to all of you my apostolic blessing, in the name of the same Most Holy Trinity. AMEN

JOHN PAUL II
CONCLUSION of REDEMPTORIS MISSIO

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