

voices voices voices



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**9th Annual
WFF
Conference
Nov. 5 - 7
1993**

**Story, pictures,
Registration forms
inside...**

Pope's Visit for World Youth Day Marred by Dissent

Female "Jesus", feminist prayers cause grief

THIS HAS BEEN A SUMMER OF CONTRASTS. While the most devastating floods in the history of the nation ravaged the Central U.S., driving thousands from their homes, ruining crops and wrecking lives, a severe drought afflicted the South. While war continues in the former Yugoslavia, an ancient conflict revived with the bloody viciousness and horror peculiar to this century, a "peaceaccord" is reached between Israel and Palestine which gives the first hope of ending a conflict which has persisted nearly half a century.

While a deluge of distorted notions of human freedom — hedonism, nihilism, rebellion and cynicism — inundates American society, wrecking countless families, ruining and destroying millions of lives; while poisonous criticism, internal confusion and division constrains the only real antidote to all this social devastation — the liberating truth of Jesus Christ inherent in the Catholic Church; into this moral and cultural "disaster area" comes Pope John Paul II, bringing a strong message of hope and encouragement to nearly 500,000 Catholics assembled in Denver and to millions of others who watched—and were inspired and invigorated by—the events of World Youth Day on television.

This third official visit of the Holy Father to the United States once again gave Catholics and non-Catholics alike cause to thank God for the leadership of this man, who is the most accessible and popular, yet the most profoundly intellectual, of all modern popes. Catholics, in particular, are grateful for his response to the many confusing voices we hear by giving us the Catechism of the Catholic Church and the encyclical on objective truth and foundation of the Church's moral teaching, *Veritatis Splendor*. (As of mid-September, both still await publication in English.)

But even World Youth Day was no exception to this summer of contrasts.

ON FRIDAY, AUGUST 13, nearly 100,000 young Catholics gathered for the Stations of the Cross. A prayerful meditation for each of the Stations was written by Mother Teresa and read by her Missionaries of Charity. The Holy Father was expected to attend this service, among the most solemn, reverent and ancient

Continued inside — WYD

devotions of the Catholic Church.

It should have been a profoundly moving occasion, a spiritual milestone not only for those who were present in the "Mile-high City", but for millions of others who watched it on television. But it was not.

Why not? Because a liturgical theater company, well-known for its "innovative" political statements, had been chosen to pantomime the Stations of the Cross, and a woman mimed the role of Our Lord Jesus Christ. As hundreds of thousands of young Catholics were gathered in Denver for Pope John Paul II's third visit to the United States, hungry for the clear and vital teaching, so sorely needed in our confused world, while millions of faithful Catholics, families, priests and sisters, children, were watching the events on television with great hope, this momentous occasion was used to make a highly charged political statement.

Shocked and angered, many young Catholics left what should have been one of the highlights of their visit. Mercifully, the Holy Father did not attend, nor did he see it on television (the Vatican Press Office later confirmed this.) Mother Teresa was spared the anguish of reading her beautiful prayers for this performance, but only because she was too ill to attend. (The Sister who read in her place said she was heartsick and profoundly embarrassed, as were others on stage.) And Mother Angelica's cable station, Eternal Word Television Network (EWTN), found itself broadcasting this skillfully performed mime featuring a woman "Jesus impersonator" to an estimated 120,000,000 viewers.

But this was not all. In the official World Youth Day program for the liturgies, a 'Pilgrims' Litany to God' called Him "Womb of all", "Parent of the Poor", "Mother of my Heart", "Earth Maker", "God of Struggle", "Risk Taker" — among the 89 titles — but never once was God called 'Father', the name Jesus taught us to call Him. God was addressed as "Gentle Father, Loving Mother..." in Hymn 31 (text by Marty Haugen) in the WYD program.

Emcee 'Kanes' Holy Father

ONE OF ONLY THREE official emcees chosen for World Youth Day was Mev Puleo, a 30-year-old student at the Graduate Theological Union in Berkeley described by her diocesan paper as a "liberal feminist who eats, drinks and sleeps social

justice on a global scale." She said she confronted the Pope on Haiti and asked him to "hear the cry of women."

During prayer services Puleo improvised feminist "God-language" calling Him "mother and father to us all", changing the words of the Magnificat, and eliminating masculine pronouns. "I cleared it first with one of the producers, one I knew would say yes," she later told Sharon Abercrombie, staff writer for the Oakland diocesan paper ["Emcee for Pope raises justice issues", *The Catholic Voice*, August 23, p 1.]. Puleo also "walked out on a couple of the Masses" at World Youth Day because she was offended that bishops and clergy sat in front.

Youth Day planners recruited Puleo, the story says, because she is "a nationally known prayer leader, speaker and writer." A member of Pax Christi, Puleo's published writings have condemned Vatican policies in Brazil and Haiti. Of Haiti she said "the Vatican is the only state that recognizes the bloody dictatorship... That to me is institutional sin."

In an encounter with a group of Mexican high school girls, Puleo said, "When I told them I believed women should be able to become priests, they all looked dismayed..." but "I was a challenge for them. I posed a stumbling block."

The Stations of the Cross was "one of the program's best events", Puleo told Teresa Coyle of the St. Louis Review, the archdiocesan paper ["Emcee Mev Puleo Gets Chance to Address Pope", August 19, p 1, 6]. With young people leading the prayers, she said, "that was in no way upstaged by the Pope or the cardinals or even by a Mass." "If we really believe in the Incarnation then Christ is alive in every human being, there shouldn't be a prohibition around the altar — an apartheid, really."

Angels fear to tread? NOT!

HOW AND WHY did these things happen — at this place and at this time? Could all this have been accidental? Who was responsible for marrying the Pope's visit in this way?

These were questions which concerned Mother Angelica, abbess of Our Lady of the Angels Monastery (Poor Clares) of Birmingham, and director of EWTN cable network. Immediately after the August 13 broadcast of the Stations of the Cross Mother Angelica asked WYD officials for an explanation.

In response, WYD's Director of Communications, Sr. Mary Ann Walsh of Albany, issued a brief statement early August 14,

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NOTICE

Important special reports in this issue made it impossible to include some regular features, **Inside Voices**, and **Briefly Reviewed**. These features and the **Voices Reader Survey** (we are still getting responses!) will appear in the Fall '93 issue. We apologize for the delay.

“WHEN MANY CATHOLICS ARE IN DANGER OF LOSING THEIR FAITH...”
— Pope John Paul II, August 14, 1993

To His Holiness, Pope John Paul II

His Eminence, Joseph, Cardinal Ratzinger, Prefect, Congregation for the Doctrine of the Faith

His Eminence, Eduardo, Cardinal Pironio, Prefect, Pontifical Council for the Laity

His Excellency, Archbishop Agostino Cacciavillan, Pro-Nuncio to the United States

His Excellency, Archbishop William Keeler, President, National Conference of Catholic Bishops

We support Mother Angelica in her criticism of the mime performance of the Stations of the Cross at the World Youth Day program in Denver. Performed by the Fountain Square Fools of Cincinnati, the Stations featured a woman in the role of Jesus. We regard this as a very serious matter, because it conveys the impression that the masculine gender of Jesus is a matter of indifference, which contradicts not only historical truth, but the most essential doctrine of the Church regarding the nature of Jesus as the Divine Son of God. Furthermore, because it was part of the official program of World Youth Day, thus implicitly approved by the Catholic Church, it is inevitable that many will be seriously misled by this performance. This harmful effect is further compounded by the context of highly publicized dissent from the Church's constant teaching on ordination to the priesthood, and of several other confrontational episodes on this subject during earlier official Papal visits to the United States.

Like Mother Angelica, we are grieved by this deliberate affront to the Holy Father, Pope John Paul II, and to all Catholic believers, as well. We agree with Mother Angelica that this incident is but the latest indication of the continual suborning, during the past three decades, of the Catholic faithful by those whose explicit agenda is radical “reform” of the Church in a way directly contradictory to the Catholic faith and the constant tradition of the Church. The Church in America is in a state of crisis because of the strong and increasing influence of a movement committed to “modernizing” the Church according to ideological principles alien to the essential teachings of the Christian faith — teachings embodied in the Catholic Church.

Christians — and especially Catholics — expect hostility from the secular world and should be prepared to encounter it. But there has been a persistent tendency to minimize the pervasiveness and destructiveness of those who attack and undermine the Church from within under the guise of “justice”, “renewal” and “reform”; and the project of undermining every Catholic institution, “radicalizing” every Catholic believer, continues unabated. The result of this influence has been to sow confusion, division and misunderstanding throughout the Church, to jeopardize the faith of the most vulnerable, and to scandalize non-Catholic Christians. Even though they currently hold many positions of authority and power in the Church in America, we must not capitulate to the destructive agenda of radical reformists who form the backbone of dissent and division in North American Catholicism.

Scripture assures us that the Church will persist until the end of time; but we must not allow this certainty to be an excuse for inaction. We have *not* been told what condition the Church will be in, nor how many immortal lives may be lost. Every person who believes in Christ and is committed to His Church bears responsibility for this part. That the Church embodies the Truth of Christ throughout all times and ages — that this Truth is the same yesterday, today and tomorrow — is the ground of our hope during this period of progressive disintegration, conflict and confusion which jeopardizes the very unity of the Faith and gravely harms the Church's evangelical mission. We *must not* adopt a peace-at-any-price view of “conflict resolution,” and we remember it was the Prince of Peace himself who said “I am come not to bring peace, but the sword.”

As we approach the end of this millennium, we are convinced that the Church needs bishops, priests, religious and laity who are courageous, faithful and wise — perhaps more now than at any time since the Protestant Reformation.

Too many of the Church's people are crying for help, and do not know where to find it. Hundreds of thousands of young people were inspired by the Holy Father's wisdom and example during the World Youth Day in Denver. How will their faith be nourished when they go back to their parishes? to their Catholic schools and universities? What will happen if, seeking spiritual nourishment, they attend workshops on spirituality which promote beliefs and ideologies inimical to the Church? Can the tender shoots of their new faith survive what they will encounter there?

Saint Augustine's observation that "our hearts are restless until they rest in Thee" is as true now as it was in his time. All people of the world today are thirsting for the knowledge and love of Christ — including those who rebel against the authority of His Church. This is a thirst that only the True Faith can ever satisfy. To ignore these cries, this need; to refuse to accept our *minimum obligation* as Catholics towards accomplishing the evangelical mission of the Church — which is *to be consistently faithful witnesses of Christ's liberating truth which inheres in the perennial teaching of the Catholic Church* — would be to collaborate with Our Lord's gravest enemies.

We who are Catholic believers, united by the sacraments of the Church as members of the Body of Christ, must constantly remember who we are — and Whom we represent — whatever discomfort and sacrifice this may require of us. Our prayer is that the integrity of this Body, both in doctrine and in worship, may be adequately safeguarded. The eternal lives of our children and our children's children — of all the people of the world — depend upon it.

Accordingly, we reaffirm our fidelity, our loyalty and our obedience to the Holy Father, Pope John Paul II, and to those many bishops who stand in unity of faith with him and who courageously promote, protect and defend the Catholic faith with the authority of Our Lord Jesus Christ. We regard it our solemn duty to resist with renewed vigor all assaults against the Catholic Church and the truth which inheres in her — from whatever source.

May the Holy Spirit inspire us with wisdom and courage, and fortify us for whatever is to come. May we constantly follow the example of fidelity and selfless devotion set for us by Our Lord and Savior, Jesus Christ, by His blessed mother, Mary, and by all the saints throughout the history of the Church.

Oremus pro invicem.

September 8, 1993
Birth of Mary

Helen Hull Hitchcock, Director
Women for Faith & Family

The Rev. Joseph Fessio, SJ
Ignatius Press

James Sullivan, Editor
Laywitness

The Rev. Paul Marx, OSB
Human Life International

James Likoudis, President.
Catholics United for the Faith

Karl Keating
This Rock / Catholic Answers

The Rev. Kenneth Baker, SJ, Editor
Homiletic & Pastoral Review

Eleanor Schlafly, Director
Cardinal Mindzenty Fdn.

Ralph McInerney, Editor.
Crisis Magazine

Charles Wilson, Director
St. Joseph Foundation

Philip Lawler, Editor
Catholic World Report

Kathleen Sullivan, Director
National Catholic Coalition

Ten Things People Can Do...

- 1. PRAY** - we suggest five days of Masses and five weeks of special prayers (for each of five wounds in the Body of Christ) for the intention of the Holy Father, for the bishops who defend Catholic teaching, for the repentance and conversion of those who have harmed the Church.
- 2. SACRIFICE** - some special penance offered in reparation for the wounding of the Church, for the harm done to the faith of her people, for your own weakness and lack of fidelity. If you have children, encourage them to make some small daily sacrifice as well, explaining to them the meaning and value of sacrifice for others, as Jesus sacrificed His very life for us.
- 3. REVERENCE THE PRESENCE OF CHRIST** in your parish church. Pray before the Blessed Sacrament. Try to get friends to join in a holy hour, rosaries, prayers, etc. Even if it is only two or three people, you will strengthen each other. Perhaps someone is just waiting for you to suggest this.
- 4. INFORM YOUR BISHOP.** Bishops should hear the voices of *faithful* Catholics. Too often they hear from Catholics who are *not* faithful. (See WFF leaflet, "What more can I do".)
- 5. WRITE LETTERS** to the editor of Catholic and secular papers. Do not be afraid to speak out, to stand up publicly for your faith — wherever and whenever it is attacked, whether by secular media (e.g. television, news stories, magazines, etc.); or by people within the Church.
- 6. READ** — Read the Holy Father's writings, especially *Christifidelis Laici*, *Familiaris Consortio*, and *Mulieris Dignitatem*. These are available inexpensively from the Daughters of St. Paul or other Catholic book store. Do not be put off by the Latin titles. The Holy Father meant the teaching contained in these Apostolic Exhortations to be read by ordinary people who want to be faithful.
- 7. PREPARE YOURSELF** and your family members by extra prayers and study together to encounter opposition to the Catholic faith. If you have children, read them the lives of the saints. Say more prayers with them as a family. Be sure your children are learning their faith. Get good books to supplement what they may be learning at school (e.g. Faith & Life Series) Make your children proud to be Catholic. (Suggestions for family devotions and activities in WFF's Lent/Easter and Advent/Christmas books.)
- 8. BE CERTAIN** that donations you make to Catholic causes and charities are truly being used to promote the Catholic faith. Some groups and missionaries called 'Catholic' or 'Christian' are actually harming the mission of the Church. Many Catholic colleges and universities have become centers of dissent, and may do great damage to the faith of students who attend them.
- 9. SUPPORT THE WORK OF OTHERS.** If you know of good Catholic organizations or publications that are strongly and explicitly faithful to the teachings of the Church, consider joining, subscribing or supporting them financially. There is much mutual encouragement and support to be gained from gatherings of faithful Catholics. This can help strengthen the Church and her mission to the world.
- 10. REMEMBER ALWAYS THAT YOU BELONG TO CHRIST**, and everything you do (or do not do) should be consistent with the "faith that is in you." Each one of us is a witness for the faith, whether we are aware of it or not. You may be the only Catholic some people ever meet. If it is necessary to correct someone who is in error, do not forget that it is *Christ's truth* we are defending, and we must do this with *Christ's love*. (Try to imagine what Jesus or Mary would say in the same circumstances.)

which stated:

"Mime is never a historical representation. The organizers never intended the portrayal of the Stations of the Cross to be a historical representation. Anyone, even a child, could have played any of the roles."

Mother Angelica found this explanation inadequate. What is the Stations of the Cross, if not an historical event, she asked rhetorically during her "Mother's Corner" broadcast August 14. In this half-hour monologue she sharply criticized "dissenters" who have undermined the Catholic faith for the past thirty years, and announced firmly, "We have had enough. We are not going to stand for this any more."

The positive response to her commentary was immediate and overwhelming.

"Christina looks like Christ"

Various personnel from the mime troupe have repeated the disclaimer that any "political statement" was intended by casting a woman in the role of Jesus. "Christina looks like Christ", insisted Franciscan Father Dan Anderson, the troupe's artistic director in a story by Lynn Bartels published in the Rocky Mountain News August 15 [p 29A]. The story also featured a picture of the actress in the role of Jesus — looking unmistakably feminine.

This news story also quoted Vatican Press Director, Joaquin Navarro-Valls as saying "A woman can represent all humanity and all humanity was represented by the death of Christ." This theologically novel statement has been repeated in Catholic News Service wire stories, but Navarro-Valls' office, in a faxed response to a reporter's questions dated August 31, would not authenticate this statement attributed to him. The letter confirmed his authorship of the "authentic text" [*sic*] of WYD's official statement, however.

In her interview with Sister Mary Ann, Regina Doman asked about the Pope's response to the Stations. "He liked it," she said. "He said it was in the medieval tradition. After all, mime is mime. And you know he used to be an actor. He understands these things." But Navarro-Valls' office, when asked to confirm this, replied, "The Holy Father did not watch the stations on TV."

The mime troupe did not have to be auditioned, Sr. Mary Ann said, because "they came with the endorsement of their bishop." However, Ray George, Director of Communications for the Archdiocese of Cincinnati told Doman on August 20, "We don't endorse any group in the archdiocese. It's our policy. I don't understand what Sister Walsh means."

Fools walk in...

The Fools' spokesmen and the WYD officials have continued to maintain that the decision to choose a woman for this role was artistically, rather than politically motivated. Only those unfamiliar with the troupe's work find this convincing.

The Fountain Square Fools is a liturgical drama troupe organized in 1975 by Jesuit Fr. Michael Sparough of Xavier University, at the suggestion of the Episcopal Diocese of

Southern Ohio. Since then the Fools have grown into a "diverse group of actors, singers, jugglers, musicians, dancers, magicians all committed to sharing the Good News of Jesus through the performing arts," according to the troupe's promotional booklet, and have been known for political "social-justice" activism. The Fools offer to "entertain with a message, utilize performing arts..., challenge and enrich, connect left brain input with right brain experience, build community." They offer retreats for high-school students on "Self-Esteem, Giftedness, Reconciliation, Social Justice, Conversion.

"The Fools have enriched our worship life and the faith formation of our young people," commented Archbishop Daniel Pilarczyk, of Cincinnati in the Fool's promo book. Other endorsements in the book are by Bishops Thomas Gumbleton (Aux., Detroit), Kenneth Untener (Saginaw) and Franciscan Fr. Richard Rohr, Center for Action and Contemplation of Albuquerque, and frequent contributor to the *National Catholic Reporter*. The Archdiocese of Louisville has scheduled the Fools to perform in October at a family and children's event.

"I spent hours binding my chest and doing my make-up and hair in order to present a more androgenous [*sic*] figure. ... I don't think I can even explain what a powerful moment it was when we portrayed the Crucifixion station," Cristina Brown, the 23 year old actress who portrayed Our Lord in the mime commented in her parish bulletin. She said she was "both nervous and thrilled" when asked to portray Jesus.

"If we had wanted to make a statement I could have made myself look much more like a woman. I could have pouffed out my hair. I could have not worn makeup. We tried to make me look like a man", the actress told interviewer, Regina Doman. She added that she was not an advocate of women priests.

"The play's the thing..."

If the mime was neither a "historical representation" nor a "political statement", then what was it? What did the female "Jesus impersonation" convey?

Ruth Fitzpatrick, of the Women's Ordination Conference, said it was "like a little capsule of what the argument [for women priests] is all about", in an interview with Gustav Niebuhr of the *Washington Post* ["Use of Actress in Jesus Role Stirs Dispute", September 11]. "And, of course, plays are very powerful. Plays and poetry can get into people's hearts in a way the spoken word can't," she said.

Reactions to the Stations expressed in interviews by Regina Doman with Sr. Maureen Fiedler, SL (co-director of Catholics Speak Out and Quixote Center), Ruth Fitzpatrick, Sr. Mary Ann Walsh, and with several young people who witnessed the Stations are revealing, and are printed below.

Sr. Maureen Fiedler

RD: Did you know about Stations of the Cross in which Christ was portrayed by a woman..

Sr. M: No, not at all. I assume this was a protest or just an outside event, not an official one?

RD: No, this was the official Stations of the Cross. It took place on Friday night, and was performed by a group from Cincinnati,

the Fountain Square Fools.

Sr. M: You're kidding! (Incredulous) Well, that sure changes things! The whole reason the Vatican claims women can't be priests is that we do not image Christ. They say the priest needs to image Christ in his maleness. But obviously, if they're imaging Christ as a woman, someone in there thinks that we can image Jesus. If they're using a woman as Christ in the stations of the Cross, they're saying that women do indeed image Jesus. By their own hand they have demolished one of their major arguments.

Ruth Fitzpatrick (asked for her reaction to the Stations performance): I didn't believe it. I literally couldn't believe my eyes! I was watching it on TV and said to myself, No, that's not a woman. Then the woman beside me said, 'Hey, that's a woman.'

It's amazing how conditioned you get by patriarchy. I never thought I'd see it! I was delighted!

In terms of my reaction, it was very ironic that they were imaging Christ as a woman when women are not allowed in the priesthood.

I talked to the actors, and the director [The Rev. Dan Anderson, OFM] said he had the woman play Christ because she was the best actor to do it.

There's a metaphor here. If women can image Christ better than a man onstage, why not in ministry? It's saying that women can do ministry and image Christ just as good as, if not better than, men.

It was very important that the kids were given that message in that time and in that place — a very important message."

Sr. Mary Ann Walsh (WYD Director of Communications) was asked on August 20 about the controversial performance.
MW: What controversy?

RD: [Explained briefly.]

RD: Were they [Fountain Square Fools] auditioned?

MW: No, they are a well-known group. They didn't need to be auditioned. They came with the endorsement of their bishop.

RD: Did anyone know Christ was going to be played by a woman?

MW: No, mime is a traditional medieval form. It doesn't matter if they are men or women.

RD: Did anyone think there would be anything objectionable in it?

MW: It wasn't objectionable. It wasn't a historical representation.

RD: Have you issued a statement?

MW: Yes, the Vatican issued a statement.

RD: Who in the Vatican?

MW: Joaquin Navarro-Valls, the Vatican Press secretary.

RD: You got one so quickly?

MW: Yes.

RD: Was he there with the Pope?

MW: Yes. The next day the Italian journalists were asking questions. [She read the WYD statement]

RD: Is it signed?

MW: No.

RD: Is it on Vatican stationery?

MW: No, it's on World Youth Day stationery. He told me what to say and I wrote it down.

RD: What was the Pope's reaction to the Stations?

MW: He liked it. He said it was in the medieval tradition. After all, mime is mime. And you know he used to be an actor. He understands these things.

RD: No one connected it with women's ordination?

MW: Has anyone?

RD: Mother Angelica connected it with that.

MW: Well, Mother Angelica is the only one, apparently. You're the first person I heard this from.

Students respond...

Several students, a novice and a young religious brother who accompanied a group of teens were asked their reactions to the Stations performance:

Brother Harold Brock, CFR: It was a distraction. It was a stupid detour, a sidetrack. People were — like, 'what's *this* doing here!'

Greg Schlauter, Larchmont, NY: I left. It was historically inaccurate, for one thing. Somebody told me that 3,000 kids walked out.

Maribeth McDunnough, Bronx, NY: It was a real shame. They shouldn't have done that.

Curtis Martin, Steubenville, OH: It was a stunt.

Brother Maximilian, CFR, New York: It was the one curve ball. It was a distraction. So much good was going on.

Justine Schmiesing, Steubenville student volunteer at WYD: I thought it was really stupid. The worst part was that people thought it was from the Vatican because the Pope was there, and so it was alright. ...I think it was wrong, done deliberately to make a statement. Otherwise, it doesn't make sense. I thought it was just a reflection of 'the American Church'.

Desmond Birch, Denver, a Site Coordinator at WYD wrote on August 19: Twenty-six young people from the San Francisco Bay area stayed at our home during WYD. Independently of each other, they all walked out of the Stadium shortly after they understood that a girl was portraying Christ... They told me they were not alone, that they saw many others leaving... They all expressed extreme disappointment and disgust that the people who ran WYD had allowed such a thing to occur. One of them said 'This was supposed to be for us, not for some feminist fanatics.' ... It was the girls who expressed the strongest objections to a girl portraying Our Lord.

Youth gather signatures...

ON THE INITIATIVE of several Catholic youth and young adults, a statement was being circulated in September. The statement expresses "our unanimous support of the Holy Father on the issue of women's ordination." It says that whether or not the mime performance was meant to send a message, it did: "We do not think that it's okay to have Jesus played by a woman [especially] when the whole world was watching. It sent mixed

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'Follow the Way of Love'

a new family pastoral follows old model of undead women's pastoral

A Special Report by Helen Hull Hitchcock

FOLLOW THE WAY OF LOVE is the title of a proposed pastoral letter on the family. Slated for final vote at the November, 1993 meeting of the National Conference of Catholic Bishops (NCCB), it is to be the U. S. bishops' contribution to the United Nations 1994 International Year of the Family.

The document is the work of the NCCB Committee on Marriage and Family, headed by Chicago's **Cardinal Joseph Bernardin**, and its Secretariat at the United States Catholic Conference (USCC) headed by **Dolores Leckey**.¹ The third draft of the pastoral was sent to diocesan Offices of Family Life for comment in April, and is now in its fourth draft. It is intended as a companion piece to *Putting Children and Families First*² issued in January, 1992.

Other bishops on the Marriage and Family Life committee are **Bishops Bernard W. Schmitt** (Wheeling-Charleston), **Carlos Sevilla, S.J.** (Aux. San Francisco), **Joseph Charron, C.P.P.S.** (Aux. St. Paul-Minneapolis), **Harry J. Flynn** (Lafayette), **Howard J. Hubbard** (Albany), and **John H. Ricard, SSJ** (Aux. Baltimore). **Cardinal Hickey** is a consultant. The new family pastoral was just one item among several dozen given the bishops' blanket endorsement from the November, 1991 list of Priorities and Plans for 1992.

Follow the Way of Love is mercifully shorter than the famous pastoral on women's concerns, *One in Christ Jesus*, but its pages are cut from the same cloth. The section on "Growing in Mutuality" (the third draft titled it "Gender Equality") is unmistakably recycled from the women's pastoral. Like *One in Christ Jesus*, this section opens with Galatians 3:27, 28.³ The new pastoral's version of the nub of the women's pastoral shows that the latter document is being cannibalized, although it was rejected as a formal pastoral letter.⁴ Even if the serious doctrinal deficiencies of the family pastoral are ignored, stylistically it is of a piece with the women's pastoral. It employs the by now standard jargon of "progressive" religion. For example, "[Y]our children, by their spontaneous and genuine spirituality, will often stun you into recognizing God's presence," and "Parenthood is...an experience of being formed by God through your children."⁵

Follow the Way of Love shares with the women's pastoral its fundamental flaw of subjectivism—by redefining the family in the light of the variety of "family" experiences which are narrated in a manner reminiscent of the "voices of affirmation" and "voices of alienation" from early drafts of the women's pastoral. The essential concept of the foundation of the family

in *sacramental marriage* is barely alluded to. The importance of the *Sacrament of the Eucharist* which is, as Pope John Paul II has repeatedly emphasized, essentially nuptial (the Sacrifice of Christ, the Bridegroom, for His Bride, the Church), and which provides the foundation and the paradigm for all human marriage (hence family) is virtually ignored. Instead, the family is seen as a kind of "base community" (or "small faith community") which *actually forms the Church*. Rather than recognizing the sacrament of marriage, rooted in the Eucharist, as providing the only authentic foundation of the family (all other 'families', thus, are fundamentally flawed), this pastoral is informed by prevailing secular ideological views of the family and of religion (especially Christianity) and by related politicized theologies of liberationism and feminism.

ONE TYPICAL EXAMPLE of this confused and defective idea of both the nature of the Church and the foundation of the family is in this passage:

"Like the whole Church, every Christian family rests on a firm foundation, namely, Christ's *promise to be faithful to those he has chosen*. When a man and woman pledge themselves to each other in the sacrament of matrimony, they join in Christ's promise and become a living sign of his union with the Church."

[4th Draft, p 7 —emphasis added]

The foundation of the Church is not Christ's "promise to be faithful". His Sacrifice on the Cross caused the Church to come into being. Without this Sacrifice there would simply be no Church, no matter how many people "gather" to "promise fidelity" to others they have "chosen." This pastoral consistently reflects the view of those who regard the Church as *created by a community* — the "gathered church" — who view the Eucharist as a community meal, significant primarily as an expression of solidarity; who see the priest as 'empowered' solely by this community to preside at their ritual meal; who regard the power of the sacraments as essentially *derived from* the gathered faith-community's choice to be together and fidelity to one another; and who regard the Church's Mission as the sharing of undefined "gospel values" in order to enable and empower its people.

The literal historic truth of the Catholic faith — the hard facts about sin and suffering and death, the scandalous truth of the Incarnation and Crucifixion, the embarrassing truth of the Resurrection, the difficult truth of the Creeds and the Sacra-

ments, the tough truth about fidelity and obedience — immutable truth which cannot ever change, which will not yield to human reason or to any culture and which *does not conform to this world* — is rejected as oppressive by this “new vision of church”. It is this perennial truth to which modernist theologians demand that a “hermeneutic of suspicion” be applied. Truth itself, according to their view, must be replaced with an infinitely flexible and undemanding “truth” — and with a kinder, gentler, more sensitive, intuitive and nuanced religion wherein there are no absolutes, no givens, no unexceptionable moral norms, no no-no’s (unless, of course, such interdictions are directed at the authority of the Church — or at anyone who defends it.)

This new “vision of church”, smoothed of all its uncomfortably hard edges, remodeled to conform to modern sensibilities, is expressed implicitly and explicitly in *Follow the Way of Love*. It is a view which is ultimately, utterly, incompatible with the Catholic Church

THE REASON FOR THE MANY deficiencies of *Follow the Way of Love* becomes more clear in the light of the process which led to its drafting. Despite the relative brevity of this draft family pastoral and its unmistakably reprocessed style and content, its costly “process” required a full-blown colloquium of experts and others who met during the summer of 1992.⁶

This meeting, as it developed, was *A Theological and Pastoral Colloquium: The Christian Family — A Domestic Church* held June 15-16, 1992, at the Fatima Retreat Center at Notre Dame, Indiana. Its facilitator was **David M. Thomas**, director of the Graduate Program of Family Ministry at Regis University in Denver and a former advisor to the bishops’ Marriage and Family committee. Thomas’ views of Catholic teaching are well known and revisionist. A report on the Colloquium, more than fifty pages of oversize type, was mailed to every diocesan Office of Family Life. This report included a summary by **The Rev. Michael Place**, theological consultant to the Archdiocese of Chicago, whose perspective on the Church is entirely compatible with that of Thomas.

The report also included a rationale and description of the Colloquium, Suggestions for Future Action, and two “preparatory papers... in which experts provide historical/theological perspective on the use of the term [domestic Church] in modern church documents and a social science perspective on contemporary U.S. Families’ behavior and attitudes.” These experts, two of the five-member Theoreticians Focus Group, were **Ennio Mastroianni**, a doctoral candidate at Duquesne University, and **Patricia Voydanoff**, a sociologist from the University of Dayton and advisor to the Marriage and Family Committee. Mr. Mastroianni’s paper briefly summarized teaching on the ‘domestic Church’ by early Fathers and recent popes and Dr. Voydanoff’s contribution was a statistical report on the “Structure and Dynamics of Contemporary Family Life.”

The other three members of the Theoreticians Focus Group were Saginaw’s **Bishop Kenneth E. Untener**, who made headlines last year for his advocacy of women’s ordination;

JoAnn Heaney-Hunter, a theology professor at St. John’s University, New York and former advisor to the Marriage and Family Committee; and **Lisa Sowle Cahill**, a feminist theologian from Boston College who is current president of the Catholic Theological Society of America (CTSA). Dr. Cahill is known for her vigorous dissent from Catholic teaching on human sexuality. For example, she has written that the Church’s teaching on the subject is in need of a “thorough feminist revision” (in her 1992 monograph, *Women and Sexuality*, p 7), and she rejects the Church’s “simple condemnation of homosexual acts as seriously sinful in all circumstances” (quoted in **Daniel Maguire**’s “The Conflicting view on Homosexuality and the Church” in the *Marquette Tribune*, Sept 9, 1993, p 6).

Two other focus groups, alternately the “inner circle” and “outer circle” in the colloquium’s discussions, were the Pastoral Ministry Focus Group and the Life Experience Focus Group.

The Pastoral Ministry Focus Group, all Church professionals, consisted of two men known for their “progressive” views: **Charles Balsam**, Director of Family Life Ministry in the diocese of Beaumont, Texas, and **James Gill, SJ**, of Hartford, a psychiatrist at ‘Institute for Living’ — both advisors to the NCCB Marriage and Family Committee; and four women:

Maria Guarracino, Assistant to the Cardinal for Women [*sic*] Archdiocese of New York, and a member of the Marriage and Family Life committee; **Patricia Livingston**, Associate Director of the Center for Continuing Formation in Ministry, Notre Dame, and specialist on intimacy; **Maria Teresa Garza**, of the Midwest Hispanic Catholic Commission and former coordinator of the extreme feminist group, Las Hermanas; and **Sheila Adams**, African-American consultant for the Office of Ethnic Ministries of the Archdiocese of Chicago. (Patricia Livingston won an award from the *US Catholic* magazine in 1990 for “significantly furthering the cause of women in the church”. She also keynoted the 1993 National Council of Catholic Women Convention held in Chicago in September.)

The Life Experience Focus Group included a married couple with young children, a couple in a “second marriage/blended family”, a grandmother “helping to raise children”, a woman single-parent head of family, and a “single young adult, not married.” The report did not say how these people were selected, but they are clearly meant to represent a spectrum of family models, rather than the norm based on sacramental marriage. Monsignor Peter Elliott, of the Pontifical Council on the Family, Bede Hubbard, Assistant General Secretary of the Canadian Catholic Conference, and Fr. Place were listed among the eight observers.

The purpose of the Colloquium, as stated in the report, was

**Colloquium experts:
the idea of the
‘Domestic Church’
needs extensive
remodeling
for ‘new vision of
church’.**

to discover whether the "relatively unknown term, 'domestic church' [is] a meaningful concept for Christian families living in a society quite different from that of the early Christian era when the phrase first appeared.... Are there theological limitations and cultural obstacles to the application of this teaching?"

Unsurprisingly, considering the make-up of the focus groups, the Colloquium summary emphasized that the concept of the Domestic Church was problematic. Not only is the concept too restricted to traditional notions about what a family is; but also, "it might be a means of the official church extending its control into family life." [p. 9] The report acknowledges that

"[T]he Christian family participates in the sacramentality of the whole Church by its capacity to be a sign and instrument of God's Reign, by its ability to embody Christ and bring people into an encounter with him," and says that

the "position taken in official church teaching" regards the family (domestic church) "as proceeding from, or being rooted in, marriage [which is] the origin of the family and, therefore, of the domestic church." [p. 10]

But the colloquium found "tensions and limits" in the concept: "there are families in our society that are not rooted in marriage", and some people's "experience of church" has been negative which taints the idea of the family as 'domestic Church'.

The variety in types of families and wariness of the 'official' Church's intrusion leads this group of expert representatives of the official Church to question the teaching of the Fathers and the popes about the nature of the family and meaning of 'domestic Church'.

The colloquium suggests that it is baptism, not marriage, which is the sacrament to be regarded "foundational for the domestic church":

"[T]he New Testament suggests that *any experience of family life is not to be absolutized*. When Jesus asks, 'who are my mother and my brothers?' he is giving priority to those who hear the Good News and are converted, not to those whose religious identity is based solely on being members of a certain family or tribe of Israel." [pp 11, 12]

Thus, the experts conclude,

"It is important to maintain a 'critical edge' or 'hermeneutic of suspicion' when constructing a theology of domestic church.

"The term, domestic church, is an example of idealized language. When offered as a vision for Christian family life, it can challenge our limited imaginations. But it can also discourage those who fall short of where they would like to be. The strategic question for pastoral ministers is not how to move people from here to perfection, but how to help them take just the next step along the way. [p. 12]

"Parish ministers, especially priests, have an essential

role to play in building up the domestic church. ...[T]he attempt should be made to help parents to see ordinary responsibilities and family experience as sacred. The recognizing and naming of the 'sacred in the ordinary' is the necessary substratum for an awareness of domestic church. Something must first be called holy before it can be identified as a work of the domestic church." [pp 13,14]

THE TERM 'DOMESTIC CHURCH' "has a helpful elasticity; it can be stretched to cover a variety of experiences", the colloquium concludes. "It poses the question of how the Christian family can be a countercultural reality. It is a hopeful concept, provided it is used in an empowering way." But the "term can be alienating, abstracting, absolutizing; in fact, the phrase itself may not translate well into our cultural idiom"; and "distorted or limited notions about family can prevent an appreciation of how family life can be an embodiment of the Church."

Among the colloquium's twelve Suggestions for Future Action [pp 17, 18] are (5) Ask liturgists to examine again the suitability of celebrating the Eucharist in the home; (6) Sponsor a 'national stay at home and pray together' day; (8) Through clergy education find out what is impeding the imagination and energy of priests to address family issues; (9) Encourage the establishment of family advocates in various church institutions; (10) Hold regional meetings of family life ministers to replicate this colloquium on a local level; (11) Request theologians and theological societies to devote more study to the concept of domestic church and to a theology of family life.

Or, in other words: "find many more opportunities for People Like Us to spend other Catholics' money to make us feel empowered and comfortable with our own ideas." The 1993 budget allotment for the NCCB Secretariats on Laity, Women, Family and Youth is \$399,000.

WE HAVE DESCRIBED this colloquium at some length for three reasons: 1. to give a typical example of our Bureaucracy-at-Work and evidence of the level of discourse of those currently occupying positions of influence and leadership within the Catholic Church in America; 2. to suggest that something needs to be done about the current manufacturing process for the bishops' teaching documents; and 3. to give some advance warning of the content of yet another of the Pastoral Statements of the National Conference of Catholic Bishops. There may still be hope that bishops will counteract the distortions in the Pastoral by simply rejecting it. There is still hope that, instead of issuing this, more bishops will promote within their own dioceses the genuinely illuminating, authentically Catholic — in fact, truly prophetic — teaching contained in Pope John Paul II's *Familiaris Consortio*.⁷

This colloquium — and the draft pastoral which resulted from it — does nothing to alter the growing perception that the USCC bureaucracy which staffs the many committees of the NCCB, housed in its new office building in Washington, is a very expensive, largely anonymous bureaucracy of uncertain value to the Church's evangelical mission, or, worse, a self-perpetuating machine for the endless grinding out of publica-

The term 'domestic church'

"has a helpful elasticity... it can be stretched to cover a variety of experiences..."

tions, videos, statements, workshops, conferences, symposia, colloquia, which are of dubious value (when not actively harmful) to the Church and to the faith of Catholics. Although many bishops have expressed their concern about the religio/industrial complex at the NCCB/USCC, complaining that the bureaucracy is burgeoning, too expensive and uncontrollable — a classic example of the tail wagging the dog — as yet the misgivings of even these bishops about what their own Conference is doing have not translated into effective strategies for corrective action.

SECULAR SOCIAL SCIENTISTS have recently begun to acknowledge (if reluctantly) that the root cause of the alarmingly accelerated disintegration of the moral fabric of society is the disintegration of the family which transmits moral precepts, forms the future of society, and strengthens those structures which form a coherent culture. Ironically, *Follow the Way of Love*, which ought express the prophetic voice of the Catholic Church on a central contemporary crisis, is, instead, a retrogressive rehash of the secular sociological nostrums of the recent past — with a heavy layer of multiculturalism and a thin Catholic glaze.

It seems inevitable that *Follow the Way of Love*⁸ will be but one more expensive and deservedly forgettable in a long series of pastorals issued by the U. S. bishops. Considering the many afflictions suffered by American families and the havoc the collapse of the family has wreaked on the entire society, this is more than another missed opportunity. It is a profound pity. □

[Some parts of this report appeared in the May, 1993 Catholic World Report, and in April 1993 Crisis, in the 'USCC Watch' column by this author.]

Catholic Information 'On-Line'

WOMEN FOR FAITH & FAMILY is one of a score of major Catholic apostolates which have joined together to form the Catholic Resource Network (CRN). Using computer telecommunications, the Catholic Resource Network makes a broad range of Catholic information and services available to users around the world, 24 hours a day, 365 days a year.

The CRN was launched in September under an agreement with Fujitsu Australia Limited to make the CRN available through its worldwide CompuServe Pacific Service. This means that the network is accessible internationally to anyone with a personal computer and a telephone line. Women for Faith & Family will be in charge of the Marriage and Family section, one of seventeen public divisions of the CRN. Users of the Catholic Resource Network can do research, join in Catholic discussions, transfer information to their own computers, contribute information for the use of others, communicate with many major apostolates, purchase materials in the Catholic MarketPlace, and send electronic mail to other users anywhere

Notes

1 Mrs. Leckey also heads the USCC Secretariat for Laity and Youth, as well as for Women in the Church and Society.

2 *Putting Children and Families First* was a joint effort of three conference committees headed by past presidents of the NCCB: Committee on Marriage and Family Life — Cardinal Bernardin; Domestic Policy Committee — Bishop James Malone, Youngstown; and International Policy — Archbishop John R. Roach, Minneapolis-St. Paul. (These same three bishops had collaborated last November on a plan to salvage the "women's pastoral" by recycling it through the Committee on Women.)

3 "...in Christ there is no male nor female, Jew nor Greek, slave nor free, for you are all one in Christ Jesus".

4 Recommendations of the women's pastoral are being implemented by the NCCB/USCC *Women's Committee* and the *National Council of Catholic Women (NCCW)*, notably the recommendation to establish 'women's commissions' in every diocese. The women's pastoral was issued as a report of the writing committee to the Executive Committee of the NCCB.

5 Fourth draft, page 5, 15.

6 The 1991 NCCB *Agenda Report of the Committee on Marriage and Family* noted that Bishop Schmitt would appoint a panel of theological experts to study the family as 'domestic Church' in preparation for writing the pastoral on the family.

7 *Familiaris Consortio* is an Apostolic Exhortation of John Paul II, issued in 1981 following the 1980 Synod on the Family.

8 The pastoral's title comes from Ephesians 5:2, "Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God." [RSV] The phrase is translated 'live in love', in the NRSV, and 'walk in love' in the RSV, the Douay-Rheims, and the KJV.

in the world. All aspects of Catholic faith and life are covered by the CRN's various sections, services and participating Catholic apostolates.

Jointly sponsored by Trinity Communications in the United States and a similar organization in Australia, the Catholic Resource Network is dedicated to providing a trustworthy Catholic information system in conformity with the teaching authority of the Roman Catholic Church. Trinity Communications provides a support staff to manage and monitor the system, as well as to assist users both on-line and by telephone.

If you are already a CompuServe member, simply log on and enter the command GO CRNET. Otherwise, the easiest way to make use of the Catholic Resource Network is to order the CRN Starter Kit from Trinity Communications at 1-703-791-2576 (FAX 1-703-791-4250). Specify whether you need the Kit for DOS, Windows or the Macintosh. The \$49 Starter Kit includes hardware recommendations, a guide to the CRN, and a CompuServe Membership Kit complete with software and a substantial usage credit. For further information, call or write Trinity Communications at PO Box 3610, Manassas, VA 22110. □

messages about Jesus' identity and the role of women in the Catholic Church."

Organizers and initial signers are Regina Doman, 23, *YOU* magazine cartoonist, Maribeth McDunnough, 26, WYD volunteer, Alicia Doman, 21, musician, Michael Hernon, 21, campus minister. Signatures are being sent to the National Conference of Catholic Bishops and World Youth Day officials. (Copies available on request. Call Regina at 914-235-9404.)

Catholic Leaders Rally to Defend Church Teaching...

On September 8, Catholic editors, publishers and leaders of Catholic organizations representing more than a quarter of a million people issued a statement on the controversy initiated by the representation of Jesus by a woman at World Youth Day.

The joint statement, "When Many Catholics are in Danger of Losing Their Faith", was sent to Pope John Paul II, to the Papal Nuncio to the US, Archbishop Agostino Cacciavillan, to Baltimore Archbishop William Keeler, president of the National Conference of Catholic Bishops and chairman of World Youth Day, and to other Vatican officials. News releases were sent with the Statement to major media.

The Statement supported Mother Angelica, and linked the mime performance with dissident elements within the Catholic Church who have continuously agitated for radical "reforms" of Church teaching on an entire spectrum of doctrinal, moral and liturgical issues — including those involving the Church hierarchy and authority, the ordained priesthood, abortion, contraception, and homosexuality, and modification and revision of Scripture and liturgical texts to conform to a feminist or liberationist critique of the Catholic Church and her teachings.

The statement's title is a quotation from an address given by Pope John Paul II to the nearly half-million youth assembled in Denver for the pontiff's third official visit to the United States.

(The complete text of the statement and list of twelve signers appears in this issue page 3.)

Defense provokes wrath—

The Statement provoked Tom Fox, editor of the *National Catholic Reporter*, of Kansas City, to bemoan the "dreary, rigid, joyless lives" of the "hard-nosed self-appointed keepers of the faith."

Archbishop Rembert Weakland, calls Mother Angelica's commentary "disgraceful, unchristian, offensive, and divisive", warns against "creeping infallibility" and "the extreme of accepting every word from Rome", in his September 15 "Herald of Hope" column in *The Catholic Herald*. Then, ironically, he calls for "civilized" debate.

"When Catholics are in danger..."

But how can debate and "dialogue" be productive when there is *fundamental* disagreement over *essentials of the Catholic Faith*? Perhaps the new Catechism and *Veritatis Splendor* will help give structure and substance to such discussions. Meanwhile, the splendor of Catholic truth continues to be tarnished and corroded from within.

Just as we were going to press, a mother called, concerned

about an item her 6-year-old son brought home from his very first PSR class.

What worried this mother is the "Sign of the Cross" printed below. She was right to be concerned, for it is a neo-gnostic stew, garnished with Jungian androgyny, and a bit of Ignatian spirituality heavily laced with "visualization therapy". It may be "in the Catholic tradition", but it is *not* Catholic.

Its author is Jesuit Fr. Michael Sparrough, founder of the Fountain Square Fools.

The Sign of the Cross by Fr. Michael Sparrough, SJ

"As we begin our time together, let us take this opportunity to initiate it with the gesture that is so familiar to all of us — the sign of the cross. As you pray this gesture, do so slowly, with attention to its deepest meaning, opening your mind, your heart, and your body to the presence of God within us, among us, and beyond us.

"Lift your hand and place it on your forehead. We pray in the name of the loving Creator God. This is the Holy One we dare to call Father, whom we acknowledge as Mother. This God loves us more totally and more freely than any earthly mother or father could ever love. To this God, dedicate your mind, your memory, your imagination, your intellect, your entire will. Give to God all the power that he has given you, all the desire that she has placed within you. It is in the name of this loving All-Holy One that we pray.

"Lower your hand now to the center of your chest, and continue your prayer, in the name of the Son. He died that we might live as sons and daughters of the Most High. Feel your heart beating, circulating the lifeblood that keeps you alive. Lifeblood flowed from the cross to your heart that we might be bonded together in love. The Kingdom of God is within you. As your chest rises and falls, pray in the name of this son, this 'Jesus', who dares to call us family.

"As family, recognize the presence of the Holy not only within yourself, but among us. We are called to accept all parts of ourselves and all parts of the Body. As your chest rises, lift your right hand and let it come to rest on your left shoulder. In the name of the Holy, pray in thanksgiving for the feminine side of your being. Celebrate the nurturing, creative, symbolic, emotional side of your Self. You are called to be whole and one, by the One alone who is Holy.

"Inhale the breath of life, pray with Jesus for the gift of the Holy Spirit. Pray in the name of this Spirit as you lift your hand to your right side and celebrate the masculine side of your being. Pray in thanksgiving for all the logical, analytic, forceful, persistent parts of your spirit. Pray for a deeper, fuller integration of God's Holy Spirit with your own spirit.

"Join your hands with palms together and fingers pointing to the sky. Proclaim that all parts of the Body are joined in a blessed sky. Proclaim that all parts of the Body are joined in a blessed unity which is feminine and masculine, which is Father and Mother, which is son and daughter, which is breath and body. It is that wholly present God whom we worship beyond us, among us, and within us. It is in the name of this God, our God, that we open our time together today." □

THE NINTH ANNUAL Women for Faith & Family conference will be held in St. Louis on **November 5, 6 and 7, 1993**, at the newly renovated Regal Hotel. The conference will focus on the new Catechism of the Catholic Church, its implementation and use in accomplishing the Evangelical Mission of the Church.

Registration begins at 5 p.m. Friday afternoon. Evening Prayer will begin at 7:30, followed immediately the opening address by **Monsignor Michael Wrenn**, pastor, consultant on Education, Archdiocese of New York and author of *Catechisms and Controversies*. His address is titled, "*The Catechism of the Catholic Church in the Light of Several of its Antecedents: An Historical Perspective.*"

Saturday's events will begin with Mass at 8 a.m. in the historic "Old Cathedral" of St. Louis with The Most Reverend Charles Chaput, Rapid City, South Dakota, as principal celebrant.

Continental breakfast, included in registration, will be followed by **Bishop Chaput's** keynote address: "*As Christ Loved the Church — Loving the Church is an Essential Part of Successful Evangelization.*" Open mike questions, and a short recess will follow all talks.

Dr. Joyce Little, author, lecturer and professor of theology, University of St. Thomas, will speak on "*Egalitarianism vs. Trinitarianism.*"

The Angelus will be recited at noon, followed by luncheon in the hotel. The afternoon session will begin with **Kenneth D. Whitehead**, an author and professional translator, and former Assistant Secretary of Education. He will speak on "*The Catechism in English: The Art (or Artifice?) of Translation.*"

Helen Hull Hitchcock, Director of Women for Faith and Family and editor of *The Politics of Prayer*, will speak at the final session of the afternoon.

Vespers will be at 5:00, followed by a social hour 5:30-6:30. The Banquet speaker will be **Father Joseph Fessio, S.J.**, theologian, founder/publisher of Ignatius Press and *Catholic World Report*. Father's talk is titled: "*The Catechism: A Light in the New Dark Ages.*"

The 1993 Women for Faith and Family Award will be presented at the Banquet.

Sunday will begin with morning prayer and rosary followed by a **Panel** and Open Mike session, *Implementing the Catechism*. **Monsignor Wrenn, Father Fessio, Mr. Whitehead** and **Mrs. Hitchcock** will comprise the panel.

Noon Mass at the Basilica of St. Louis ("The Old Cathedral,") will be particularly special this year: the

Chorale of St. Peter, a 35 voice choir from Jefferson City, Missouri, will sing the ordinary of the Mass in Gregorian Chant. (Sunday lunch is on your own.)

A highlight of WFF conferences is the reading of messages from the Holy Father and from many of our bishops. We have already received many of these encouraging messages.

All sessions of the conference will be audio-taped.

NEW: Action Workshop

New this year will be a **WFF Special Action Workshop** will be held Sunday afternoon from 2:00-4:00. You are encouraged to bring your questions, suggestions and success stories.

The renovated Regal Hotel offers not only a spruced up lobby and bedrooms but also a selection of *unrenovated* bedrooms for the low price of \$30/night.

Women for Faith and Family offers \$10 single sessions and free sessions to students and religious, who are especially welcomed. We most cordially invite *men*—especially husbands, fathers, students, priests and seminarians—to participate in all WFF conferences. Babysitting and some scholarships for registration fees are available. (Please let us know if you need this help.)

This "Catechism Weekend" promises to be outstanding: expert speakers, beautiful Masses, great conversations, interesting exhibits, good food — all during that crisp November lull before Thanksgiving. We'd love to see you, especially those who have been to previous conferences. We extend a special welcome to those coming for the first time.

If you cannot attend, you may wish to be an 'Angel'. (Our Angels are listed on the program). And we hope you will pray with us that the conference will be useful to the participants and to the Church.

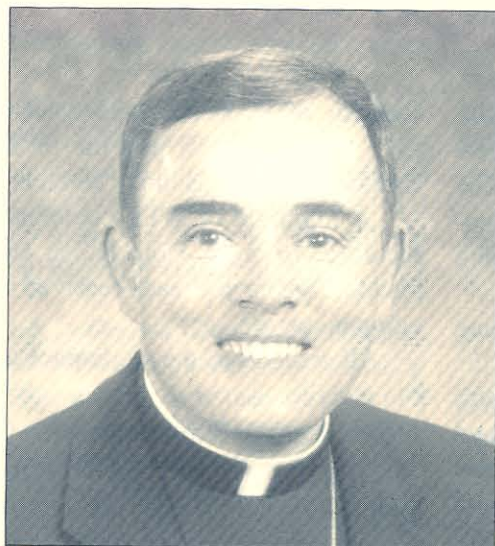
Conference and hotel registration forms are in this issue, page 27. Please register soon!

Corrections

Two telephone numbers contained misprints in the Spring issue of VOICES.

The correct number for CREDO, the clergy society committed to faithful translations of liturgical texts, is 703 243-5140.

The Women for Faith & Family office voice and fax phone number is 314 863-8385.

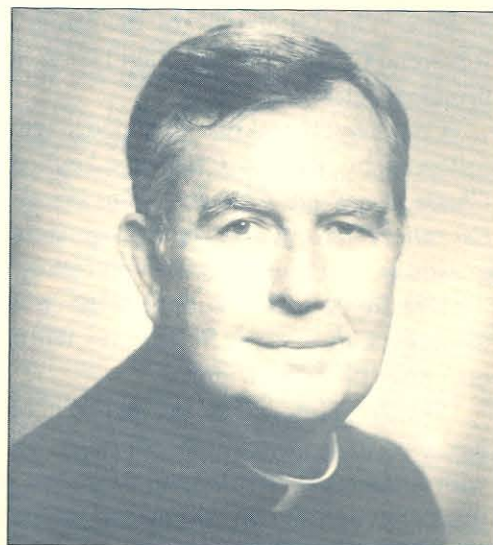


Bishop Charles Chaput

Bishop Charles Chaput, OFM, Cap., ordained a priest in 1970, is a native of Kansas and the second priest of Native American ancestry to be ordained bishop in the U.S. He has been Bishop of Rapid City, South Dakota since 1988, and is a member of the Bishops' Committee on Evangelization. He recently addressed the World Youth Day in Denver. Bishop Chaput's address is titled: "*As Christ Loved the Church*" — *Loving the Church is an Essential to Successful Evangelization*.

Msgr. Michael Wrenn

Monsignor Michael Wrenn is pastor of St. John the Evangelist Parish in New York City, and consultant on Religious Education for the Archdiocese of New York. Msgr. Wrenn has written and spoken widely on the subject of Religious Education. His most recent book, *Catechisms and Controversies: Religious Education in the Post Conciliar Years* is a critical appraisal of religious education, demonstrating how teaching the Catholic faith has been undermined by the catechetical establishment. Monsignor's address is entitled, *The Catechism of the Catholic Church In the Light of Several of its Antecedents, An Historical Perspective*.



Helen Hull Hitchcock

Helen Hull Hitchcock, has been director of Women for Faith & Family since it was organized in 1984, and is editor of *Voices*. She is the wife of St. Louis University history professor and writer, James Hitchcock and mother of four daughters. Mrs. Hitchcock is the author of many articles on current Catholic affairs, and edited a collection of essays called *The Politics of Prayer: Feminist Language and the Worship of God*, published in 1992 by Ignatius Press. She has lectured widely in the U.S. and Australia, and in England and Canada.

Joyce A. Little

Joyce A. Little, a native of Colorado, is Professor of theology at the University of St. Thomas in Houston, Texas. Dr. Little received her PhD in Systematic Theology from Marquette University in 1984. She addressed the first conference of Women for Faith & Family in 1985, on *Women and Ordination*, and again in 1989, *Words, Words Everywhere and Not a Thought to Think*. Both lectures have since been published. Dr. Little, a particularly engaging lecturer, is the author of many scholarly articles, a new book, *Toward a Thomist Methodology* (the Edwin Mellen Press), and is working on a catechism. Her address to the 1993 WFF conference is titled, *Egalitarianism vs. Trinitarianism*.

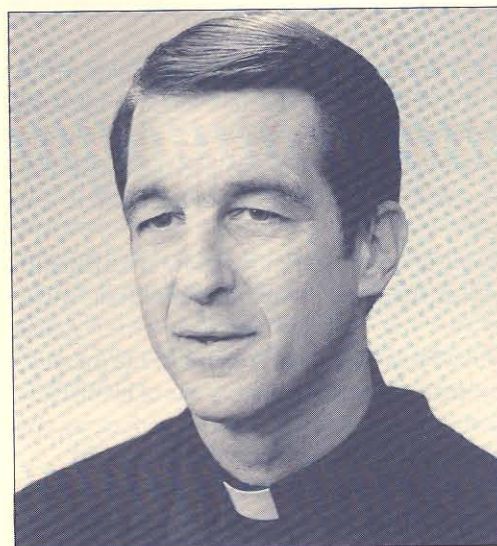


Kenneth D. Whitehead

Kenneth D. Whitehead, of Falls Church, Virginia, was born in Idaho and is a veteran of the U. S. State Department, where he served in Italy and Africa and gained expertise in Italian, French and German, which he now translates. Mr. Whitehead served as Assistant Secretary of Education under President Reagan, and is an author of many articles as well as a translator of numerous books and essays. He is a member of the board of directors of the Catholic League for Religious and Civil Rights, and is married to Margaret Whitehead, a VOICES press representative at the November NCCB meetings. Mr. Whitehead will address the 1993 conference on *The Catechism in English: The Art (or Artiface?) of Translation*.

Joseph Fessio, S.J.

The Rev. Joseph Fessio, S.J., is founder and editor of Ignatius Press and publisher of *Catholic World Report*. Ordained priest in 1972, Fr. Fessio holds Masters degrees in both philosophy and theology, and received his PhD in theology in 1974 from the University of Regensburg, Germany, where his thesis director was Joseph Ratzinger, now Cardinal prefect of the Congregation for the Doctrine of the Faith. Fr. Fessio established the Ignatius Institute at the University of San Francisco. In 1987, he served as *peritus* to the Synod on the Laity in Rome, and he addressed the 1988 WFF conference on "Women in the Church and in the World: Dimensions of Papal Teaching". His talk for the 1993 conference is titled: *The Catechism: A Light in the New Dark Ages*.



Evangelization and the Call to Holiness

by The Rev. James A. Viall
address to 1992 WFF Conference

ONE OF THE MOST DIFFICULT THINGS for Christians or for anyone to understand is what it means to be holy. I remember one time visiting the place in Chicago where Mother Cabrini lived. I remember seeing the chair she spent a good deal of time in during her illness. The person who was showing me around said that some people were actually relieved when she passed away, because the people that lived with her every day did not think she was a saint. A lot of people did not think St. Jerome was a saint. He had some rather caustic things to say. But Jerome is an acclaimed saint of the Church, responsible for the great gift to the Church of translating the Scripture into Latin, the “vernacular” of his time.

What does it mean to be holy? St. Thomas Aquinas tells us in his *Summa* that being holy is being close to God. The Second Vatican Council gives us a definition of holiness in its document on the Church [*Lumen Gentium*, Dogmatic Constitution on the Church, Chapter V]. This is a critical document to know, to read and to meditate on, especially in these times when there are so many waves beating against the rock of the Church and washing people off into the sea of raging controversy. People begin to lose their sense of direction, their sense of meaning, their sense of purpose because of all the controversy. That Council document certainly anchors us well in the meaning of the Church and in the meaning of holiness.

The Church is “unfailingly holy”, the Council says, “because Christ, the Son of God, ... loved the Church as his Bride, giving himself up for her so as to sanctify her. ... He joined her to himself as his body and endowed her with the gift of the Holy Spirit for the Glory of God. Therefore all in the Church... are called to holiness.”

Holiness is being united to God, as we know in the beautiful prayer we say at Mass, the *Gloria*, when we praise Jesus we say *tu solus sanctus* — ‘you only are the Holy One.’ *Lumen Gentium* tells us that Jesus “preached holiness of life (of which he is the author and maker) to each and every one of his disciples without distinction: ‘You, therefore, must be perfect, as your heavenly Father is perfect’ [Mt. 5:48].”

St. Augustine, in his *Confessions* tells us that our hearts are made for God, and we are restless until we rest in God. So there is a natural magnetism in our attraction to God. This attraction

can be interrupted, it can be short-circuited by various things. But the creature is made for the creator, and we are made for holiness; we are made for God. Holiness is partaking in that Divine Otherness that is fulfilling of the human person. In Genesis we are told we are made in the image and likeness of God — and St. Paul reminds us in Romans that we are God’s creatures, and that we are never fulfilled except in God.

We see that so many people in our society, which is hedonistic especially in the West, are looking for happiness. People make the mistake of equating happiness with pleasure; but we know that pleasure does not really fulfill the needs of the human being, because pleasure only reaches the senses — but there is more to us than our senses. As Robert Bolt wrote, in his play *A Man for All Seasons*, “Isn’t there a part of you that isn’t muscle or sinew or bone?” He was referring to the soul, of course. There is that part of us which is never satisfied by mere pleasure. I always illustrate this for students, when I teach sex-education, by saying that there is pleasure in sex, but its not going to make people happy, because pleasure after awhile revolts against us. For example, if you like chocolate cake like I do, one piece is wonderful, two may be delightful, but ten are too much. Too much “pleasure” actually has the effect of stifling our happiness. It has to be integrated into that part of us that is spiritual.

So when we talk about holiness, we are talking about being close to God, reaching out to God, encountering God, and of having God be the source of our happiness, of our joy. We are made for God, and we will not be happy until we have communion with Him.

Nature reveals the need for holiness to us. St. Paul, in his letter to the Romans tells them that they do not need revelation to know about God and about their moral obligations. Certainly revelation clears a great deal of fog away and makes clear things we need to know. But holiness, basically, is the love we have for God and the union we have with God. This holiness was opened up to us by God himself — not by creation alone, but especially by redemption. Redemption, we know, was brought about by the coming into the world of our Lord and Savior, Jesus Christ. Jesus comes into the world through the aegis of Mary, and he comes as a sacrament of God. In other words, when St. Philip asked the Lord to “show us the Father”, Jesus replied, “he who

has seen me has seen the Father". So our access to holiness is Jesus.

THE POET RICHARD CRASHAW, a convert to the Church from Puritanism, wrote many wonderful, terse meditations on Scripture, and on the truths of the faith, which are very arresting. I share this one with you because, I think, it says all the things we would want to say about the sacramental nature of Christ's being with us in his Church and in his sacraments, which are the source of holiness in our lives. The title of this poem is "On the Blessed Virgin's Bashfulness":

On her lap she casts her humble eye,
'Tis the sweet pride of her humility
The fair star is well fixed: O where, o where
Could she have fixed it on a fairer sphere?
'Tis heaven, 'tis heaven she sees, Heaven's God there lies:
She can see Heaven and never lift up her eyes.
This new Guest to her eyes new laws hath given.
'Twas once look up: 'tis now look down to Heaven.

This is a very powerful truth for a man who became a Catholic to put into words. For the Church Catholic is basically the continuation of the Incarnation, and the Incarnation made God tangible and palpable and visible to us in Jesus Christ. So the source of our holiness is not out beyond the ionosphere. The source of our holiness is lying before us, day by day — and that source is Jesus Christ.

And where is this Jesus Christ? St. Leo the Great tells us in a wonderful passage from the Breviary for Ascension week, that we should be very grateful to our Lord that he ascended into Heaven. While he was on earth, there was never that convincing, overwhelming sense of his divinity that followed upon his Ascension into

heaven. Besides that, Our Lord was limited, prior to his resurrection and glorification and before his Ascension into heaven, to a certain time and space. But once he rose from the dead and ascended into heaven, Jesus became present in and through his sacraments, all over this planet — until he comes again in majesty and glory. So therefore, the source of holiness is not in Jerusalem, or in Rome, or in some far away place.

When I was in fourth grade, we got a paper called *The Catholic Messenger* and I remember a little poem in it that caught my eye. It was about pilgrimages — going far away to holy places — and it said, in substance, that you need not go far away, you just go as far as the nearest Church, to the nearest Tabernacle, and there you would find the God of Heaven and Earth. That struck me as a child, because I clipped it out, pasted it on a little card, and found it years later when I became a priest. (And now I have it so carefully tucked away I don't know where

it is!) But it does contain a profound truth — that God is most accessible to us, and *holiness* — that love of God and union with God — is truly possible in this world.

MANY PEOPLE DESIRE to be holy. They want a formula for that. They seek out spiritual directors. They read books to find out how to become holy. But because God calls *everyone* to holiness, even those who cannot read or tell time, the access to holiness cannot be that difficult. It is available to every single person everywhere. We have an African bishop who says that so many of his people are illiterate; and an Indian priest who lives with us says that in the missions in his country only a very small percentage of people can read and write. If one must read many wonderful theological works to become a saint, few would have access to sanctity. Yet we know that among some of the greatest saints have been some who had very limited learning.

A bishop friend of mine, one of fourteen children, told me that his father came to Canada as a young man, settling near Peterborough. After he had a job, his family decided he should be married and sent him a bride whom he never saw until the wedding. The bishop told me that his mother never learned to read or write. (He worked until he got all his brothers and sisters through school, then went to the seminary, and he always had a great love of books and of learning). When he was a bishop he got his mother a nice apartment near where he lived. She always went into Church to pray, and always said the Rosary. Once when I was visiting the bishop, he said "Be sure to bless yourself with the holy water — because Ma will kill you if you don't!" After the Second Vatican Council, he had a visiting priest come

Holiness is available to every single person everywhere.

to his parish to give a mission and he stopped at his mother's house and asked how the mission was going. "Not so good" she said. Why? "The priest is a fool. He told us it's useless to say the Rosary. I don't care how many degrees he has, he doesn't know Jesus' Mother and he doesn't know Jesus." She was a woman of tremendous wisdom, but more importantly, she was a woman of great holiness. On the day of the bishop's funeral, his mother and I were walking side by side, and she said, "I carried him into this Church as a little boy; now he is carried out as a bishop." I said, "You did a fine job. You gave him back to God — full of holiness."

HOW IS HOLINESS related to evangelization? What people are looking for in this world, knowingly or otherwise, is God — and God is looking for people because He wills the salvation of all and the loss of none. Since God made himself known through

Jesus, the sacrament of his presence in the world, God will somehow use us to bring others to Jesus. Our Lord said he was the light of the world, and the Vatican Council document, *Lumen Gentium*, says the Church of God is a light for the nations. And it was Our Lord who said: "You are the light of the world. Let your light so shine before men that they may see your good works and give glory to your Father who is in Heaven."

So it is essential that the conveying of the Gospel must proceed from holiness. The Church must be seen to be holy because the Church is the sacrament of Christ, and Christ obviously is the holiness of God incarnate among us.

We share in His holiness inasmuch as we are united to Jesus Christ: first through Baptism and then through the other sacraments — particularly the Eucharist. Because Our Lord says: "If you do not eat my flesh and drink my blood you have no life in you." One can translate 'life' to 'holiness' — you have no *holiness* in you. So our holiness does come directly from our union with Jesus.

*Conveying the gospel must proceed from holiness...
Our holiness comes from our union with Jesus.*

A priest or religious must be a daily communicant in order to represent the Church in this special, "professional" way. We need daily revitalization which can only come from the presence of Jesus in the Eucharist. It is a great grief that today some clergy and religious do not see the need of daily celebration and reception of the Eucharist. Without this focus on Christ, one may be tempted to substitute oneself for God in the encounter with others, rather than recognizing that we are simply instruments of God through whom His love and His grace pass. We are conduits of this Divine wisdom and grace which is holiness for the world in which we live. A bishop once told me that at the Second Vatican Council, on the day that they talked about the Church being a transcendent and eschatological sign, two Irish bishops were coming down the steps of St. Peter's. One said: "Did you hear that? The Church is 'transcendent and eschatological'?" The other replied: "There's many people in Killarney that don't know that."

When we say that the Church is 'transcendent and eschatological' we mean it is a sign of the *ultimate condition* to which all the baptized are called and finally will come. Our parish is about four blocks from the shore of Lake Erie. If you stand on the cliff and look to the north on a nice clear October day, what would you see? Water, horizon, birds, boats. But suppose that you were in an airplane. You could then see Canada, too. We cannot see Canada, which was always there, from the shore, because the perspective is too low. If you go higher you can see things that you might not have known were there before.

The Church is a Sign in the world, unlike any merely

human organization. The Church is not a human construct which can be shaped and reshaped according to our "needs" or inclinations. You and I believe that the Church is the work of Christ. It is His handiwork. Therefore, there are certain structures and certain missions that remain constant from age to age, just as human nature itself remains constant. The Church is the vehicle of God's holiness and wisdom in the world, and the structure that Jesus gave to it remains the same through time. That is the teaching of the Second Vatican Council. The Church will always be the same. It will not mutate into some strange form that we do not recognize. It will not change from a monarchical Church into a "democratic" Church. The Church was not constructed by politicians — it is the work of God.

People of Jesus' time thought he should be some other kind of leader. They thought Palm Sunday would be the inauguration of a whole new kind of world, and it collapsed for them. Good Friday was a great scandal. This Jesus did not bring about victory over Roman tyranny as they expected. He was crucified.

But God had a plan, and His plan has to be followed.

The same is true today. Some think if only we could change the Church then everyone would feel comfortable and at home in it. But since the Church is the con-

veyance, the vehicle, the *sacrament* of the holiness of God and expresses the Otherness of God, we look at Jesus himself. We see that Jesus is a 'sign of contradiction' in the world. The Church will always remain a sign of contradiction. For its holiness contradicts the perspective of the world. The holiness of the Church, remember, is the Otherness of God, not the 'here and nowness' of the age in which we live. Many people say the Church must 'get with it', that is, become very contemporary or "relevant" to our world; whereas the Church is basically eternal *because its source and its object is to bring us from time into eternity* — from this world into the next — from what is conditioned and limited to the unconditional and eternal God.

THE OTHER DAY I met a young man in my office who returned to the Church after a period of time away from it. He is a well educated man, and I said "What is it that brought you back?" He said, "I like this parish." I said, "Oh, I'm glad to hear that. What is it that attracts you?"

This young man said, "In your parish there is such reverence. I see so many people visiting the Blessed Sacrament. The Mass is celebrated with a sense of awe I find lacking in so many places." I said, "Well, you know St. Augustine's advice is good for everybody: 'Fear God, and you won't fear anyone else.'" And that is a holy fear of God, a sense of awe and reverence.

The young man said, "I'm looking for God, and in so many places I go I don't find Him. I don't find him in some of the Churches." I think he was referring to the fact that there is so much concentration on fellowship, or community, that from his point of view it was like looking, not at a solid piece of food, but

something like a doughnut with a big hole in the middle. And what should have been there — Christ — was missing. He could not find Him. In the ordination ceremony is a prayer: *Imitami quod tractatis*. We must be an imitation — a reproduction — of the One we handle. We must put on Christ, as St. Paul says — become like Him. Only then do people begin to come to Christ. So if we want to bring people to Christ, we must be very close to Him; and that is accomplished principally in and through our unity with the Church — our unity in *thinking* with the Church, and *living* with the Church, and experiencing the love of Christ as it flows to us in and through the *Sacraments* of the Church.

THE CHURCH is meant to be a place where we encounter God. The recent book, *Why Catholics Can't Sing* is interesting because the author's thesis is that much of our singing, now, is focused on ourselves instead of God. He notes that the texts of many of the "contemporary" hymns have very little to say about God, but are often self-congratulatory, turned in on our feelings. The Second Vatican Council emphasized that the purpose of the Eucharist is to build up the Body of Christ. (St. Thomas Aquinas said this in 13th century. He said the purpose of the Eucharist was *ad faciendam unitatem ecclesiae*, 'to build up the unity of the Church'). So as we receive Christ in the Eucharist, as we kneel in adoration before the Body of Christ in the monstrance and in the tabernacle, we are acknowledging the purpose of the Eucharist — to nourish and strengthen us in holiness, to make of us the *holy* people of God, in order that we can bring others to Christ and to that holiness.

I once read a meditation on the Eucharist by an Anglican bishop in which he said that looking at the Host in the monstrance was like looking at an extended elevation of the Host at Mass. It is as if to say "Yes, I see Him, this is Christ." But the real purpose of the Eucharist is to build up the Body of Christ so that *we may go out from the Mystery of Faith, and bring others to that holiness, to Christ*. We are meant to be brought together to be the wonderful Body of Christ — the Leaven in the world that Our Lord talks about in the Gospels. We are to draw others to Jesus Christ. How important, then, it is that we see in this celebration of the Eucharist the very *source* of holiness, and of access to God. People everywhere are looking for God. We must realize that they may be led to find God in His Sacraments and in His Church principally through the *witness of our lives*.

THERE ARE A FEW PEOPLE in the world who stand out as being holy in such a way as to draw others to Christ. One who comes immediately to mind is Mother Teresa. Some of you may have met her personally. If not, she comes right through television and through movies to you. You feel you can almost reach out and touch her because she is so eminently human. But there is something about Mother Teresa that is like that horizon that is extended by another perspective. She sees something that

we do not see, and we know that she has seen it. She is in contact with God. Malcolm Muggeridge found his way back to Christ and to the Church and encountered Christ in the sacraments before his death principally by encountering Mother Teresa. Because what he was looking for all his life he found that Mother Teresa had within her — that vision, that reality of God was there.

Last summer we had the wonderful fortune of visiting Ars in France — an unimpressive little town with an unimpressive basilica. In the basilica of Ars you can see body of the Curé of Ars, John Vianney — a shriveled little man in his casket. But through his work and his witness, through the great holiness of this one small man from a small French town, thousands of souls were brought to Christ. A great reporter of the time went to Ars to scoff at this phenomenon of the Curé. Later he wrote in the Paris paper: "I have seen God in a man."

Evangelization cannot be accomplished by committees and study groups, knocking on doors, or even getting in the

*We see in the Eucharist the source of holiness
and of access to God.*

media. Mother Angelica certainly is doing genuine evangelization, and many people have come to the Church through her. The media can be a valuable tool for evangelization — but it depends on the person in front of the camera. Mother Angelica comes through as an authentic member of Christ's Body, and a holy person. She does not give you a lot of theories. She knows Our Lord, and she tells us she knows Him, and we are inclined to believe her. So in evangelizing, whether it is evangelizing your own family, or evangelizing the parish, or the diocese, or the world at large, nothing will happen unless we first become really holy people and encourage our families to do the same. That will require, first of all, an awareness that we are God's instruments, that we are the objects of God's infinite love and, therefore, very special to God.

THE CHURCH WAS CONVERTED (after Our Lord left this earth giving His great witness to His Father on Calvary, dying for everything He said) by a great succession of martyrs — victims of *ten* Roman persecutions. The word 'martyr' means a "credible witness" to the Gospel. Between these waves of persecution there were moments of peace, and there were people who were beyond the grasp of the law. There was St. Cecilia, for example, and the aristocratic Roman women who, before their physical martyrdom, gave a very powerful witness of the Other World and of holiness through their consecration to Christ in virginity. Virginity makes no sense to the world. Self-sacrifice of this kind makes no sense unless it focuses on something of greater value than the anything in world, something transcendent and eschatological; that is, on God — on

Heaven. There is a God who loves and is loved so much; and there is a truth that so surpasses the world that one can live one's life with this love and this truth uppermost in mind and heart. The Roman Martyrs, when they marched into the Colosseum, were giving their very lives for a reason that was beyond the immediate, which made no sense to this world. So does the consecrated virgin, whether that be a man or a woman.

Consecration in celibacy is, and always has been, from the times of the persecutions, "a credible witness of the world to come." Once, at a convention of 2500 nuns in long, flowing habits, I was walking through the lobby (one of the few males in the place), and a businessman staying in the hotel came up to me and asked: "You're a Catholic priest aren't you? What's going on?" I said, "Oh, it's a convention of sisters." He said: "Tell them I've never felt so clean in all my life." What made him "feel clean" was all that is implied by the witness of lives consecrated to Christ — the witness that there is something worth giving, something worth living for that is not to be found in the great world offered to us in the media. There is Something More — and this is what people are looking for.

Those who say that the future of the Church depends on eliminating priestly celibacy are seriously mistaken. Pope John XXIII was told early in his reign that there were many violations of celibacy in certain parts of the Church. He was also told that *by being celibate*, priests are "suffering martyrdom". Pope John responded, "We need martyrs." We still need martyrs. We need holy priests and religious willing to be witnesses to the holiness

of Christ.

WE MUST BE CONVINCED that holiness is possible. We also have to know where it can be found. Holiness is found in the Church, particularly in the Sacraments. We have to know that we *can* be holy. We do not look to other people and say: "Mother Teresa will be holy for us", or "The Pope will be holy for me." No, *I* must be holy. *You* must be holy. *You* are the salt of the earth. *You* are the light of the world. And that goes for every single person — from the poor woman in a nursing home who has memory lapses to the little child learning his prayers for First Communion. *Every single person* is called to holiness.

We are sometimes concerned about how Our Lord is going to judge us when we die. We will be judged on whether or not we "go into the world and make disciples of all nations." If holiness is a fundamental requirement for evangelization, as it is, then we have a terrible duty to become very holy people — not pietistic, but holy — *genuinely* holy. And although the Church's work embraces the world in a "horizontal" concern for the whole human race, that vertical dimension which begins and ends it all — *from God and to God* — is found in union with Jesus Christ in and through His Church. We do not have to search a long way. The nearest Church, whose tabernacle contains Our Lord himself, will always remind us how close God is to us — for he is truly present to us there.

"'Twas once look up: 'tis now look down to Heaven."

Special gifts to Women for Faith & Family In Memoriam

*Grace DeSavigny, mother of Claudette Fredricksen
Gottlieb and Sophie Capoun, from A. Evelyn Capoun
Ron Marcotte, from the Hitchcock Family*

Ron Marcotte, husband of Elizabeth Hull Marcotte

Bernard Roach, brother of The Rev. Joseph Roach

Deceased friends and relatives of Vinnie Kinkelaar

The Mother of Rosemary Bettman • The Family of Helen Borlin

Frank W. Kempsey, father of Ruth Charlesworth

Mary Stewart, mother of Mary E. Stewart • Laureano Monzon, from Barbara E. Puleo

Requiescant in pace, et lux perpetua luceat eis.

In Honor of

The Sisters of St Casimir of Chicago, from Aldona S. Jameson, RN

The Unborn, from Patricia Hershwitzky

OTHER VOICES...

Quotes, Comments and Items of Current Interest

Greeks bearing (linguistic) gifts...

A new twist on the Femspeak wars: an interesting and, we believe, unique example of generic use of masculine-gender nouns and pronouns came to our attention recently.

At Brown University, the fraternity **Zeta Delta Xi** anticipated by several years the "gender equality" trend by opening its membership to women in 1985. The commitment of the Brown $\Sigma\Delta\Xi$ men to the principle was so strongly held that the chapter withdrew from the national organization which prohibited women members.

Then ensued a serious discussion about amending the language of the newly independent chapter's by-laws. Should women members be called Sisters? Should they change the name 'fraternity' to 'frarority', as has been done by several other formerly all-male Greek organizations? What about the concept of Brotherhood?

An overwhelming majority of $\Sigma\Delta\Xi$ members — men *and* women — decided to broaden the concept of Brotherhood to be inclusive of women. Brotherhood, the members concluded, was a concept so subtle that only this word could adequately convey the intended meaning. To refer to women members as Sisters called attention to the differences among the members rather than expressing their common humanity and fundamental equality, it was argued. Since the by-laws contained no definition of 'brotherhood' limiting it to only men, nothing needed to be changed. 'Frarority' was rejected as a silly and meaningless amalgam.

Thus the fraternity by-laws were left exactly as originally written. To change its language, the members reasoned, would diminish and undermine the concept of unity — and would change too much of the *tradition* of the fraternity.

What is interesting about this case is that the *generic* use of nouns and pronouns was deliberately invoked in a situation in which the *gender-specific* masculine use had been understood. Whether or not one agrees with the "unisex" intention of the Brown students, it is evident that they understand the English language. "Frankly, if English had a separate neuter-gender noun, we would have used it," one member said, "But it doesn't, so we made the logical decision."

($\Sigma\Delta\Xi$ continues to have a markedly higher percentage of women members than other co-ed fraternities on the Brown campus.)

U. S. Catholics as seen by U.S. Catholic

In an article, "*How conservative Catholics keep the faith*" (*U.S. Catholic* June, 1993, pp 14-19), several 'conservatives' and 'liberals' give their view of the difference between the two. **Father Michael Spillane**, executive secretary of the Federation of Diocesan Liturgical Commissions (FDLC), sees it this way: "if you're a monarchist, you are threatened by a democratic collegiate church structure. The pre-Vatican II church was aloof and superior. Every baptized person should participate in the life of the church fully." (In recent years "full participation" has come to mean that all liturgical roles — including the ordained priesthood — should be open to all baptized persons. It is the common expression of those who view the Catholic Church as an "oppressive patriarchal structure".) Fr. Spillane continues: "Some Catholics find their identity through novenas, processions and litanies. Others find their identity through a church that advocates peace and justice and that speaks for the homeless and the dying. I guess the real question is what it means to be a Catholic. Do we want to subscribe to a Catholicism that hangs on to the externals of the past? Or do we need to take pride in a Catholic identity that has unfolded through the centuries and that is rooted in Christ in a dynamic way?"

Fr. Spillane's stereotyping of 'conservative' Catholics and his opinions concerning the 'reform' of Catholic liturgy would be less worrisome were he not in a position of power within the Church. (See *Interlocking Directorates*, below.)

Historian **James Hitchcock** is also quoted in the article: [the Church] "cannot and should not return to the preconciliar ghetto, in part because the conditions of preconciliar Catholicism were...inadequate for the needs of the modern faith. Yet a modern faith will not be a faith which simply allows itself to be shaped by the prevailing culture." According to Professor Hitchcock, what distinguishes 'conservative' Catholics is their adherence to objective truth, regard for tradition and respect for the Church's authority, while the 'liberal' Catholic emphasizes a freedom of choice that deteriorates into a distorted, religiously bankrupt personalism.

The article erroneously indicated that WFF's *Affirmation for Catholic Women* has only 17,000 signers. In fact, this statement of fidelity to Church teachings on abortion, other life issues, ordination and roles for men and women in the Church,

has been signed *to date* by 50,000 U.S. Catholic women, and by about 10,000 from other countries — including Mother Teresa of Calcutta. The *Affirmation* is still in circulation after nine years, as a result of genuinely “grass-roots” efforts of women, and new signatures are received constantly. No other statement — no petition of dissent from Church teachings — has ever approached this unprecedented response.

Among other ‘conservatives’ interviewed for the *U. S. Catholic* story were **Msgr. George Kelly**, author of *In My Father's House*, and **Ralph McInerney**, Notre Dame philosophy professor, editor of *Crisis* magazine — and creator of the Father Dowling detective series.

The *U. S. Catholic*, published monthly in Chicago by the Claretian Fathers, presents an annual award “for furthering the cause of women in the Church”. Recent recipients of the award have been **Sr. Joan Chittester**, OSB, [1992], **Sr. Margaret M. Fitzpatrick**, SC [1991], **Patricia Livingston** [1990], and the late **Sr. Thea Bowman** [1989].

Federation of Diocesan Liturgical Commissions and the bishops...

The FDLC is an association of all diocesan Liturgical Commissions or Offices of Worship. Each bishop sends two members as representatives to the FDLC, and from this membership 24 are elected to the National Board of Directors. The everyday activities and plans of the FDLC, however, are directed by its Executive Secretary, **Fr. Michael Spillane**. The 1991 NCCB Agenda Report Documentation states that “The Federation continues to express concern over the closing of worship offices and the replacement of qualified personnel with individuals who have little or no training in liturgical studies”. So much for “empowering the laity.”

The report notes that the NCCB Committee on Liturgy (BCL) “continues to review the position statements made by the FDLC and has taken action on them both when it is possible and where it is appropriate” [p 33, 34]. There is no explanation of what constitutes either *possible* or *appropriate* action, however.

Interlocking Directorates — BCL, ICEL, ELLC, FDLC, NPM, etc.

The Bishops' Committee on the Liturgy (BCL) is responsible for presenting matters dealing with the Church's worship to the larger body of bishops (NCCB) for vote. **Bishop Wilton Gregory**, Auxiliary Bishop of Chicago, is its current chairman. Members are Archbishop **Francis B. Schulte** (New Orleans); **Bishops Norbert Dorsey** CP (Orlando), **Roberto Gonzalez OFM** (aux. Boston), **Jerome Hanus** OSB (St. Cloud), **Frank Rodimer** (Paterson, NJ), and **Emil Wcela** (aux. Rockville Center, NY, and chairman of the Committee on Pastoral Practices). Bishop consultants to the BCL include **Cardinal Joseph Bernardin**, **Archbishop Daniel Pilarczyk**, **Bishops Patrick Cooney**, **Enrique San Pedro** SJ, and **Roger Schweitz** OMI.

The BCL “maintains relationships” with the FDLC and with ICEL (International Commission on English in the Liturgy), an international organization created after Vatican II to

translate the Latin books of worship into English. Archbishop **Daniel Pilarczyk**, immediate past-president of the NCCB, was recently re-elected to another two-year term as chairman of ICEL, and has been for several years the American bishops' official representative to this international organization whose decisions affect the worship of 26 English-speaking countries.

ICEL's income comes from the revised texts it publishes (its financial situation will improve when the new Roman Missal and other new ritual books are mandated). The FDLC is apparently funded primarily by holding liturgy conferences for diocesan liturgists. Under **Fr. Spillane's** leadership, “the financial status of the Federation has greatly improved over the past several years”, the Report says.

Although some ICEL members minimize its influence on the U.S. bishops, (emphasizing that the BCL, not ICEL, actually chooses the scripture readings for the Lectionary of the Mass), it would be extremely naïve to suppose that the BCL does not rely heavily on ICEL for the translation and revision of texts and renewal of the liturgy — especially considering that the day-to-day work of the BCL (e.g. drafting of documents and statements, establishing the agenda) is directed by **Fr. Ronald Krisman**, full-time executive director of the BCL and a member of both ICEL's Advisory Committee and its Music subcommittee. **Msgr. Alan Detscher** (of ICEL's subcommittees on the Presentation of Texts and Liturgy of the Hours) and **Sr. Linda Gaupin**, CDP are associate directors of the BCL.

Fr. Krisman also staffed the Ad hoc committee of bishops on the Canonical Determination of the Age of Confirmation. At the June, 1993 NCCB meeting, the bishops voted to allow a wide variation in age of confirmation — from age 7 to 18 — at the discretion of the local bishop. Critics of the move to lower the age of confirmation were concerned that this would diminish the distinct meaning of this sacrament.

The English Language Liturgical Consultation (ELLC) is a Protestant spinoff of ICEL, and the BCL “participates in the work of ELLC” through ICEL's Secretariat. The ELLC text of the “Our Father” in contemporary English is the one ICEL proposes for use in the new Roman Missal.

Other organizations with which the Bishops' Committee on the Liturgy “maintains relationships” are the Liturgical Conference, the National Association of Pastoral Musicians, the North American Academy of Liturgy, the Notre Dame Center for Pastoral Liturgy, the Georgetown Center for Liturgy, Spirituality and the Arts, the international Societas Liturgica, the Hymn Society of America, and faculties of liturgical studies in the U.S. and Europe (1991 Agenda, p. 34).

A Tale of Two Liturgical Music Conferences

Two conferences on liturgical music were held simultaneously in mid-June — one at the St. Louis Convention Center, attended by more than 3,000; the other at Christendom College in Front Royal, Virginia, attended by about 30. The first was the **National Association of Pastoral Musicians (NPM)**, a membership organization of over 8,700 parish musicians and clergy. The NPM is affiliated with the United States Catholic Conference (USCC) — and the Bishops' Committee on the Liturgy,

although 10% of NPM's members belong to other churches. The Christendom conference was sponsored by the Catholic Church Music Associates (CCMA), organized in 1965 to implement musically the liturgical reform ordered by the Second Vatican Council.

NPM's convention, *"The Rhythm of Time... In Faith"* listed dozens of sessions in its 160 page program. Principal speakers were **Monika Hellwig** and **Fr. Brian Hehir**. The convention opened with a service of Anointing of the Sick ("a Sacramental Celebration for all the sick among us, especially musicians and liturgical ministers"), and included Morning Prayer services, but only *one* Eucharistic Celebration, held in the Convention Hall.

The **Rev. Frank Quinn, OP**, of Aquinas Institute of Theology in St. Louis, a member of ICEL's Administrative Committee and chairman of its Music subcommittee, headed the NPM convention's Liturgy Committee. Father Quinn also composed the musical setting for ICEL's revised *Canticle of Zachariah* printed in the program. Father Quinn's involvement with ICEL may explain why two of ICEL's members, both vigorous advocates of feminist reform, **Sr. Mary Collins OSB** and **Sr. Kathleen Hughes RSCJ**, have recently addressed St. Louis audiences of priests and theologians.

Workshops at the NPM convention included Women in Ministry; Organizing for Liturgy and Justice in Your Parish; New Lectionaries: Their impact on YOUR Ministry!; Ritual Dance, and the Spirit Side of Music ("experience the Cosmic rhythm in drumming and sacred dance"); How to Survive Spiritually in Dysfunctional Situations; and Fitness for the Church Musician. Wares of 77 exhibitors lined the Exhibition Hall.

MEANWHILE, on the Christendom campus, the CCMA participants convened by **Fr. Robert Skeris** were given folders filled with sheets of music, Gregorian, Renaissance and modern, which they rehearsed together under the direction of **Theodore Marier**, the country's leading authority on Gregorian Chant. They heard talks by **Msgr. Richard Schuler**, pastor, liturgist and publisher of *Sacred Music*, on the meaning of actual participation of the faithful in Catholic worship (*actuosa participatio*), and by **Helen Hull Hitchcock** on the Language of Worship. They sang the music they had rehearsed at the daily Masses held in the tiny Christendom chapel — and at the colloquium's concluding Mass, a sung *Novus Ordo* Mass in Latin celebrated in the Romanesque undercroft of the National Shrine of the Immaculate Conception in Washington.

The CCMA was not always a small organization. In 1966, the CCMA hosted an international convention held in Chicago and Milwaukee on sacred music attended by thousands of liturgical musicians from the U.S. and Europe. Among the many choirs and conductors participating was the famous **Roger Wagner Chorale**. The CCMA had much encouragement from the Holy See, and other bishops. The then Archabbot **Rembert Weakland** was CCMA's first president. The work of musically implementing Vatican II was undermined, however, by virulently negative and distorted press reports.

A paper was circulated during the 1966 meeting criticizing its "conservative character" and "incredibly reactionary tone",

and inviting negative comments to be sent to the NCCB, in care of **Frederick McManus**, then executive secretary of the Bishops Committee on the Liturgy. **Monsignor McManus**, an ICEL member from its inception and longtime head of the Canon Law Society, is still an advisor to the BCL. He was a *peritus* to the Second Vatican Council, and his influence on liturgical and canonical reform (including church renovations) during the past thirty years is unequalled by any person on either side of the Atlantic.

Catholics and the Catechism In Our Nation's Capitol...

The venerable Smithsonian Institution conducted a summer series of lectures on the Catholic Church — with **Fr. Joseph Komanchak**, SJ, of Catholic University's Religious Studies Department outlining the "controversies"; **Fr. Thomas Quigley** of the USCC on the Church Latin America; **Margaret Steinfels**, editor of *Commonweal* and wife of **Peter Steinfels** a religion writer for the *New York Times*, on "comparing American and Catholic values"; **George Weigel** of the Ethics and Public Policy Center, a conservative think-tank, on the Church's role in the fall of Communism; catechetical expert **Fr. Berard Marthaler** giving his view of the Catechism of the Catholic Church in an address called "The Vatican Response"; and **Sr. Mary Collins**, OSB, on Women in the Church. Sr. Mary, a feminist theologian, is a member of ICEL as well as chairman of CUA's Religious Studies Department of which Frs. Marthaler and Komanchak are members. Fr. Marthaler is editor of the *Living Light*, a publication of the National Conference of Catechetical Leadership (see below).

Another dose of preventive medicine to de-toxify in advance the effects of the Catechism for the Catholic Church was given at a summer conference on the Catechism held at the CUA. **Frs. Komonchak** and **Marthaler** interpreted the Pope's stated intentions in compiling the Catechism, and expressed their concern that the Catechism could be misused by those who take it as authoritative teaching. (Funny, isn't it, that after all these years of "participatory church" that the experts now consider it dangerous to allow the huddled masses of Catholic

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laity direct access to the text.)

Fr. Peter Phan, CUA theology department chairman, is quoted in the Washington diocese's *Catholic Standard* (July 8, p. 5) saying he was appalled to hear "that a rather conservative seminary chose the Catechism as a text for a pre-theology course." (What right do seminarians have to know the unexpurgated Truth of the Catholic Faith, anyway?)

The **National Conference of Catechetical Leadership**, affiliated with the USCC/NCCB (bishops send delegates from their catechetical offices to their conventions &c.) has produced a resource booklet, *Implementing the Catechism of the Catholic Church*, "spelling out what the Catechism is and is not" which is important "because the Catechism can be abused not only by being ignored but also by being misapplied." The booklet was developed by **Richard Reichert**, chairman of the NCCL's Publications Committee and Adult and Human Sexuality consultant to the Green Bay diocesan Education Department.

John Pollard, staff member of the Bishops' Subcommittee for the Implementation of the Catechism, and of the USCC Department of Education (**Bishop Leibrecht**, is chairman) had said in a talk to NCCL in April published in *Origins* (May 20, p. 7f) that the Catechism "belongs in the reference section of one's library, along with a theological dictionary..." "it's not a universal catechism in the sense that it can be applied universally without the benefit of mediation." ... "Catechetical materials which will be developed in light of the new catechism will naturally be more sensitive to local, cultural and ecclesial concerns." "The concerns of the bishops in the areas of scriptural proof-texting [use of scripture to support Church teachings] and the use of inclusive language have been carefully considered and worked into the text in a reasonable way."

(Translation according to ICEL's own principle of 'dynamic equivalence': "Don't worry, American Church. Think of the CCC as an excuse to produce new religious-ed books that every parish and school in the U.S. will be forced to buy. More jobs and bigger salaries for all! No need to trouble folks with what the Catechism actually says. If they actually read it, who knows what might happen.")

Spirit of '76 — Revolution Revisited

Episcopalians United mounted a campaign this summer to convince the nation's Episcopal bishops not to ratify the election (by "democratic, collegiate" [*sic*] process) of **The Rev. James Jelinek** as bishop of Minnesota. (A bishop-elect may not be consecrated in the Episcopal Church in the U.S. unless his election is approved by 51% of the bishops.) Before his election in May, the Rev. Jelinek, pastor of St. Aidan's Episcopal Church in San Francisco where he has performed ceremonies blessing "marriages" of homosexuals, publicly declared that he would ordain openly homosexual men and women to the priesthood. "It's hard to imagine that God could be so cruel that he could create a person in a certain way and then reject that person. I don't have a God who is cruel," Jelinek said. His consecration was scheduled for September 1.

Back in 1976, as those with long memories may recall, many Episcopalians hoped the bishops would not approve the consecration of **The Rev. John Spong** as bishop of New Jersey.

Spong had published books denying the divinity of Christ, a fact which was well known before his election. The concerned Episcopalians hoped in vain, however. As bishop of New Jersey, Spong has openly and repeatedly attacked the Catholic Church for its "patriarchal oppression" of women, has invited Catholic women to become Episcopalians, where they would be treated fairly, and has written a book, *Living in Sin*, which advocates alternative sexual life styles.

1976 was also the year of the fateful General Convention held in Minneapolis at which the Episcopal Church approved the ordination of women, forbade the use of the *Book of Common Prayer* and adopted a "pro-choice" stand on abortion. This led to a schism, and Church membership has continued a precipitous decline ever since. Many have become Catholics.

In the fall of 1992, the Church of England voted to ordain women — only days before a fire of unknown origin broke out in the chapel of Windsor Castle, residence of the British monarchs who have headed the Church of England since the time of Henry VIII. The retired bishop of London, **Graham Leonard**, and many Anglican clergy and laity, are expected to enter the Catholic Church, causing ecumenical embarrassment for Cardinal Hume and the Archbishop of Canterbury.

Those Catholics (including bishops, liturgists and seminary professors) who advocate radical 'structural reform' and liturgical renovation of the Church might consider the dubious "dynamism" of the Anglican's "democratic model of church."

Martini for Pope?

Roman rumor mills keep surfacing the name of the Jesuit **Cardinal Archbishop of Milan, Carlo Maria Martini**, as a likely successor to Pope John Paul II. The 65-year-old Archbishop is a former rector of both the Pontifical Biblical Institute and the Gregorian University in Rome, and immediate past president of the European Council of Bishops.

In his column in *The Pilot* (Boston archdiocese), **The Rev. John Catoir**, director of The Christophers, quotes Cardinal Martini on the so-called "neuralgic" issues — dissent, "women's issues" and birth-control. Because of the persistent *papabile* rumors about Cardinal Martini, his views are of more than passing interest to Catholics in America.

On the "antagonisms between traditionalists and liberals", Cardinal Martini says he is "inclined to think that it is a kind of healthy pluralism...some Catholics are still mentally in 1963, some in 1940, and some even in the last century."

On "women's issues": "feminism tends to exaggerate its message", but adds that "there are good reasons for this." The prelate believes problems "raised by women's issues should be taken seriously by both sides. When people ask me, and it's usually Americans, 'will we have women priests?' I answer: not in this millennium!" (This millennium, we note, has hardly more than seven years to run.)

On contraception: "I believe that the Church's teaching has not been expressed so well...the Church...thinks very slowly. I'm confident we will find some formula to state things better, so that the problem is better understood and more adapted to reality. I admit there is a gap, and this bothers me, but I'm confident it can be overcome."

□

Pro-Life Senators try, fail to stop Clinton's 'Pro-choice' choice

THE U. S. SENATE made history by confirming Dr. Joycelyn Elders, former Arkansas health director and pro-abortion advocate, as Surgeon General of the United States. First, because, although confirmation of this post has historically been nearly unanimous, more than a third of the senators (34 of 99) voted against her confirmation. This outstrips the record for opposition votes for the Surgeon General post previously held by Everett Koop. (Koop's appointment was controversial because he was regarded as a conservative. During his tenure in office, however, he became solidly allied with the liberal social agenda.)

More significant than the record-breaking opposition to her confirmation, however, is Elders' history of militant support for abortion, condoms and other birth control for teens, school-based health clinics and early sex-education — policies strongly opposed by members of both political parties. (Voting to confirm were 52 Democrats and 13 Republicans; voting against confirmation were 4 Democrats and 30 Republicans.)

Even more ominous, however, unlike her predecessors in this office, Elders will have *direct control* over Public Health Service programs, addressing a range of issues including "family planning", health issues of women and minorities, and disease prevention. Furthermore, she openly and explicitly attacked the Catholic Church for its teaching which she opposes. (Senator Danforth, [R MO] who, although he is pro-life, inexplicably voted to confirm, said Elders told him she "didn't want any unwanted babies in the world.")

Especially because those who persisted in their principled opposition to Elders' appointment despite pressure from the White House to confirm, we hope readers will *write to express gratitude to them for their stand*. Listed here (in order of States) are those senators who voted against Joycelyn Elders and her aggressively radical social agenda. □

Senators who voted NO on Joycelyn Elders:

Alaska: Sen. Stevens (R)
Arizona: Sen. McCain (R)
Delaware: Sen. Roth (R)
Florida: Sen. Mick (R)
Georgia: Sen. Covardall (R)
Idaho: Sens. Craig (R) and Kempthorne (R)
Mississippi: Sens. Cochran (R) and Lott (R)
Indiana: Sen. Coats (R)
Iowa: Sen. Grassley (R)
Kansas: Sen. Dole (R)
Kentucky: Sens. Ford (D) and McConnell (R)
Louisiana: Sen. Breaux (D)
Missouri: Sen. Bond (R)
Montana: Sen. Burns (R)
Nebraska: Sen. Exon (D)
New Hampshire: Sens. Gregg (R) and Smith (R)
New Mexico: Sen. Domenici (R)
New York: Sen. D'Amato (R)
North Carolina: Sens. Faircloth (R) and Helms (R)
Oklahoma: Sen. Nickles (R)
South Carolina: Sen. Thurmond (R)
South Dakota: Sen. Pressler (R)
Texas: Sens. Gramm (R) and Hutchinson (R)
Utah: Sens. Bennett (R) and Hatch (R)
Virginia: Sen. Warner (R)
West Virginia: Sen. Byrd (D)
Wyoming: Sen. Wallop (R)

Sex-ed Watch—

Abridged below is a *proposed policy statement suggested by constituents of the American Public Health Association* [APHA], and is *not* official policy — yet. It appeared in the September, 1993 edition of *The Nation's Health*, the official newsletter of the APHA.

The APHA "recognizing that sexuality is a positive, healthy aspect of human development, that sexuality education is a lifelong process, and that individuals of all ages require complete and accurate information about all aspects of sexuality", advocate sex-education in schools which will, among the usual list of items, help students in "negotiating sexual relationships, and making responsible, healthy decisions."

This proposal for an APHA sex-ed plan

1. Endorses the *right of children and youth* to receive *comprehensive* sexuality education, [including] *transmission of skills*...

2. Urges local and state Boards of Education to include comprehensive sexuality education as an integral part of the K-12 educational program by guidelines or mandates [for curricula which are] respectful of the *diversity of values and beliefs represented in the community*;

3. Urges that sex education programs "*avoid condemnation of all sexual behaviors outside of marriage, withholding needed information [and] instillation of fear, guilt and shame about sexuality.*"

The originator of this plan is Abbe L. Kirsch, Community Family Planning Council (184 Fifth Avenue, New York, NY 10010.) □