

voices voices voices



Vol. IX: No. 3

Summer 1994

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IYF Centers Concern on Family

Pope's Letter to Families, U.S. Cardinals' to Clinton, focus on family, population issues

THE INTERNATIONAL YEAR OF THE FAMILY, as 1994 has been named by the United Nations and the Vatican, has riveted attention on the fundamental importance of the family as the most essential of all human institutions to the future of the world.

Official observances of the International Year of the Family abound — from the “Cairo Conference” sponsored by the United Nations which opens September 2 and the worldwide gathering of pro-family groups sponsored by the Pontifical Council on the Family October 6-9, to the many national and local conferences, both secular and religious — including our own. The IYF has also inspired many studies, statements, declarations, and hundreds of media opinion pieces.

The document on population and resources prepared for the Cairo Conference has caused grave concern among religious believers, because it promotes the view that the earth's population of human beings, obviously dependent for life upon use of the world's finite resources, must, precisely because of this, be limited or “controlled” by virtually any means, including abortion, sterilization, and other technological interventions such as artificial birth control, genetic manipulation, etc. Since it is the family that produces population, it is also the family which is the target of policies aimed at limiting its “production” of people who are regarded as a drain on the earth's resources.

By focusing on the family, the IYF has dramatically revealed the polarization existing between those who believe every human life is of irreplaceable worth — in fact, sacred — thus requiring the protection of society, and the view that mankind is not only no more intrinsically valuable than any other form of life, but that it is primarily man who threatens the earth's “ecosystem”, its living and non-living resources. It is the latter view which regards the family's ability to produce more human beings as a global threat which must be curtailed. It also follows from this view that persons whose lives are not positively “valuable” to society, or who actually use more of the earth's resources than they contribute, are expendable. Utilitarian or “proportionalist” views of the worth of human life have been denounced by Pope John Paul II in his historic encyclical, *Veritatis Splendor*.

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**10th Anniversary
WFF
Conference**

**INTERNATIONAL
YEAR OF THE
FAMILY**

**Nov. 4 -6
1994**

**Information,
Registration forms
inside...**

“Consider the lilies...”

SUMMERTIME. The very word has a long, easy sound, a rippling musical cadence suggestive of long walks, seashells, family picnics, quiet afternoons in scented gardens — of warmth and calm and comfort, fresh sights and sounds and smells. It’s a time of year when things blossom and mature, fulfilling spring’s green promise with fruitful harvest — and all our senses seem to respond to the powerful beauty of the earth. This is the season when we may expect, literally, to “consider the lilies” arrayed (if all too briefly) in incomparable glory.

Yet when Jesus urged his followers to “consider the lilies” in his Sermon on the Mount (Matthew 6:28-30), he was *not* telling us to “take time to smell the roses”. In fact, Jesus was urging his disciples to undertake a very *rigorous* task: to live a life of holiness.

Jesus commands us to “seek first the kingdom of God and his righteousness” (v.33) — not the comforts of this world, although he did not say that we should avoid the hard work of providing the necessities of life for ourselves and others. He calls us to resist temptations, to trust the Father, to have faith despite the world’s contradictions, confusion and hostility, to remain steadfast in prayer even when righteousness is ridiculed. Jesus challenges us to life in which heroic effort will be required. “Consider the lilies” cautions us that we must not allow our either earthly pleasures or fears to distract us from fruitful action *now* for his kingdom. Jesus says, “Take no thought for tomorrow, for tomorrow will take care of itself. Sufficient unto the day is the evil thereof” (v.34). If we hope to prevent tomorrow’s evil, we must confront the evil of *today*.

No one needs convincing, of course, that there is great evil as well as great beauty in this world; but we often need reminding that following Christ requires not only doing good, but actively opposing evil. This is not optional. If this responsibility weighs heavily on us, we have Our Lord’s assurance that if we conform our wills to the Father’s, his Grace will make this burden light. Consider the lilies, O we of little faith!

IN MAY Pope John Paul II asked Catholics to recite daily the prayer to St. Michael the Archangel. He has warned that the fate of humanity lies in the balance at the **International Conference on Population and Development** in Cairo, September 5-13; and has urged Catholics to pray together to counter the forces of darkness in the world. We add our motherly urgings to his, and reprint the prayer here. (See related stories in this issue.)

AMONG THE GREATEST BLESSINGS of the Summer of '94 is the long-awaited English translation of the *Catechism of the Catholic Church*. WFF had a modest role in assuring a good translation. Another blessing is the “**Ignatius Bible**”, a republication of the Revised Standard Version (Catholic Edition). Two years ago we learned that the RSV, the most reliably accurate of all modern translations, was out-of-print—permanently. It had been replaced with the New RSV, a revision done expressly to incorporate feminist (“inclusive”) language. We are grateful to Fr. Joseph Fessio of Ignatius Press for rescuing the RSV. That both the *Catechism* and the RSV Bible are now available to all English-speaking Catholics is a cause for great rejoicing. Our task of both learning and teaching the faith will be very greatly aided. *Deo Gratias!*

THE SPRING MEETING of the **National Conference of Catholic Bishops** (held in San Diego in June) was closed to the press; however, we were at the scene, and were encouraged to hear that more bishops have become concerned about the liturgical revisions. Some bishops are alarmed by many of the proposed “vernacularizations” of these sacred texts; and more bishops are now aware of the “progressive” bias of the **International Commis-**

sion on English in the Liturgy (ICEL). An address to the NCCB by Fr. **Dennis McManus** suggested a team of consultants, *including scripture scholars and theologians who have been critical of ICEL*, review ICEL’s translation principles. Much credit for this belongs to the priests and scholars of *Credo*, who are committed to accurate, orthodox translations. (To support *Credo*, write PO Box 7004, Arlington, VA 22207).

WFF has contributed to this effort, too. We have spent many long hours researching, writing, photocopying, faxing and mailing information to bishops, Vatican officials and scholars on

Prayer to St. Michael the Archangel

*St. Michael the Archangel,
defend us in battle;
be our protection against the
wickedness and snares of the Devil.
May God rebuke him,
we humbly pray; and do thou,
O Prince of the Heavenly Host,
by the power of God, cast into Hell
Satan and all the other evil spirits
who prowl throughout the world
seeking the ruin of souls.
Amen.*

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Cardinals' letter to President Clinton on Cairo Conference

The 1994 Cairo Conference is seen by many as a massive population control effort to be exercised against all people in all countries by the United Nations agencies. Funded by the industrialized countries, some Third World governments and private foundations, the policies will be activated by governments with the assistance of U.N.-affiliated non-governmental organizations [NGOs]. Under Clinton administration directives, the U.S. is putting itself in a position to promote population control policies, both here and abroad — even in countries such as Russia and Poland, where populations have been drastically reduced both by wars and privation as well as "progressive" social policies.

The main thrust of the Cairo Conference is the integration of population control policies in all environmental programs. It is the fourth international conference on related issues, and the first since the Mexico City conference in 1984, which refined the World Population Plan of Action.

These issues affecting every family and every Catholic are those to which the six U.S. Cardinals the President of the National Conference of Catholic Bishops responded in their forthright letter to the President. The text of the letter of May 28, 1994, follows. — Editor.

Dear Mr. President,

As plans proceed for the International Conference on Population and Development at Cairo in September, we write with great urgency as leaders of the Catholic Church in our nation concerning your administration's promotion of abortion, contraception, sterilization and the re-definition of the family.

We speak, Mr. President, not only for Catholics throughout the United States, but also for many other people of good will. We are looking for leadership that truly respects the dignity of innocent human life and recognizes the fundamental importance of the family for the development of nations and individual persons. We are calling for policies which promote sound economic and social development throughout the world precisely because they recognize the indispensable role of the family and respect the innate dignity and rights of each person.

There is a broad consensus in our country that abortion on demand is morally repugnant. With millions of people representing all faiths, we recognize that abortion destroys not only the child in the womb but also creates untold conflict in the lives of millions of women. Abortion cheapens human life, tears apart families and contributes to the violence that plagues our culture. However cleverly the current Cairo document may be crafted, in fact it continues to advocate abortion as a way of controlling population growth and promiscuity.

Mr. President, we urge you to shun the advice of those who would apply pressure on developing nations to mandate abortion as a condition for receiving aid from other countries. Do not allow our country to participate in trampling the rights and religious values of people around the world. Please recognize that abortion is not a legitimate way to control population, and that it does not improve women's lives. There is no such thing as a "safe" abortion; whether legal or not, abortion is lethal for the child and destructive of the mother and society.

The draft final document of the Cairo conference, with the support of the United States, also advocates the world-wide distribution of artificial contraceptives and the increased practice of sterilization which will have the effect of promoting a self-centered and casual view of human sexuality, an approach so destructive of family life and the moral fiber of society.

When the United States supports such measures for unmarried adolescents as well as adults, what ideals are we holding up to our young people? How are we helping them develop authentic values and that mastery of self which is the calling of every human being? As we prepare for tomorrow, we dare not take the course of least resistance today!

So also, when our government advocates population control through abortion, contraception and sterilization, it is not a

force for freedom but an agent of coercion. Sadly, it appears that the United States is urging developing countries to adopt population control programs that will interfere with the rights of couples to make respon-

sible and moral family planning decisions.

Couples in poor countries will find themselves at the mercy of government officials and programs that have no real regard for the dignity of the human person. They will face the prospect of government agencies providing abortion and contraceptives for their adolescent children with utterly no regard for parental authority and responsibility. At the same time, such policies could be insensitive to the existing realities of strong family life in many of those countries. As you have stated, Mr. President, "families raise children, not governments."

Even if such coercive population control measures would lead to economic growth and development, they would still be morally objectionable. In fact, however, there is no proof that enforced population control will bring about economic development in the Third World. What will help poor nations develop their full potential is not pressure from the First World for

"The future of humanity lies in strong, stable families..."

population control, but rather a greater commitment on the part of wealthy nations to foster sustainable economic growth in Third World countries. That is the kind of constructive leadership we should expect from our country!

The Cairo conference represents a golden opportunity for nations to come together to improve the lives of people throughout the world. That improvement will come only if participants have the vision and moral courage to recognize that the future of humanity lies in strong, stable families.

Time and time again, the bishops of the United States have shared with you our alarm over administration policies and statements that place non-marital sexual relationships on a par with marriage and family. Archbishop William Keeler, president of the National Conference of Catholic Bishops, has pointed out the dangers in such positions in a personal letter to Secretary of State Warren Christopher. Sadly, however, the United States' participation in the preparatory meeting of the Cairo conference mirrored administration policies and positions by advocating a "plurality of family forms."

The United States is doing the world no favor by exporting a false ideology which claims that any type of union, permanent or temporary, is as good as the traditional family. There is mounting evidence that being part of an intact, traditional family or an extended family helps children grow into emotionally well-adjusted and productive citizens. While it is true that many single parents do an admirable job of raising their children, nonetheless we owe it to the children of our country and of the world to encourage stable, intact two-parent families.

Mr. President, we wholeheartedly agree with what you said in your 1994 State of the Union address: "we cannot renew our country when, within a decade, more than half of the children will be born into families where there is no marriage." We hasten to add that we will never develop and renew our world by encouraging substitutes for marriage and family life.

Mr. President, the United States' delegation to the Cairo conference will have enormous influence; it will represent the power, prestige and influence of the United States among the family of nations. We ask you, as the leader of our country, to steer our nation away from promoting an agenda so destructive of our own society and of the nations of the world. We thank you for your attention to the pressing concerns we have shared with you in loyalty to our country and to the many citizens whom we serve.

I sign, Mr. President, for myself and for the following cardinal-archbishops of the United States listed below, who, together with the president of the National Conference of Catholic Bishops, have explicitly authorized this letter.

Sincerely,
James, Cardinal Hickey

Signed, Cardinals John O'Connor, Anthony Bevilacqua, Bernard Law, Roger Mahony, Joseph Bernardin, and Archbishop William Keeler

IYF — Continued from page one

At the same time that discussion of these critical issues reveals seemingly irreconcilable positions on the fundamental meaning of human life itself, there is almost universal agreement that the family *is* the basic unit of society — for good or for ill — and that pervasive moral and cultural chaos has contributed to the alarming decline of the family as a viable social unit. However, proposed cures for the family pathologies are also sharply divided.

POPE JOHN PAUL II, representing the convictions not only of Catholics, but of all who value human life as preeminent, stands firmly in opposition to the "culture of death" and to the entire spectrum of utopian theories which regard human life as infinitely manipulable and ultimately expendable. On February 22, Cardinal Alfonso Lopez Trujillo, Prefect of the Pontifical Council on the Family, made the formal presentation of the pope's new *Letter to Families*. The *Letter* succinctly and eloquently summarizes the teaching on marriage and family life contained in *Familiaris Consortio* and other of the Holy Father's works, and calls attention to the Vatican's 1983 *Charter of the Rights of the Family*. [Copies of this historic *Charter* are available from the WFF office. Enclose SASE]

Other Vatican agencies have addressed the population and family issues (see related story, *The Family and Population Ethics — three Vatican agencies speak out*, on page 11.)

IN THE UNITED STATES, the Clinton administration's proposed Health Plan, which would stringently marshal all health and medical resources, bringing the allocation of medical treatments and procedures under stringent federal control, has, among other concerns, raised the spectre of mandatory abortion, "fertility control" and other anti-family, anti-life proposals.

Many pro-life and pro-family organizations (including WFF), recognizing the destructive effect many aspects of the Clinton Health Plan will have on families and on human life itself, are encouraging their constituencies to write to their congressmen objecting to the Plan's objectionable provisions. The letter of the US Cardinals to President Clinton (reprinted on page 3) might serve well as an inspiration and model for letters from individuals, parishes, and pro-life, pro-family groups.

We also suggest that the Holy Father's *Letter to Families*, the *Charter for the Rights of the Family*, and the Cardinals' letter be studied in depth by individuals and in parish groups or other associations.

It seems critically important that Catholics be well informed on these issues; and, further, that we be willing to speak out — to write letters for publication in secular and religious newspapers, as well as to government and Church officials — in order to inform, certainly — but also to strengthen the testimony of truth proclaimed by the Church.

hhh

WFF Statement on *Ordinatio Sacerdotalis*

The following statement was occasioned by the issuance of *Ordinatio Sacerdotalis*, the papal declaration on the priesthood, and sent to major media on May 30, 1994.

WFF's statements on both *Ordinatio Sacerdotalis* and on the matter of female servers at Mass (text appears on the following page) were quoted widely in both Catholic and secular press. WFF director, Helen Hull Hitchcock, appeared on CNN (television), as well as on NBC and other radio programs, in defense of the Church's teaching on ordination and related matters.

POPE JOHN PAUL II's declaration, *Ordinatio Sacerdotalis* (On Reserving Priestly Ordination to Men Alone, May 22, 1994), not only reaffirms the Church's constant teaching on the matter of ordination, but definitively states that this teaching is a matter of doctrine which all Catholics must believe. As a matter of doctrine which "pertains to the Church's divine constitution itself" (§4), this teaching "always requires the full and unconditional assent of the faithful", as the Presentation accompanying the letter states. Furthermore, it states, "to teach the contrary is the equivalent to leading consciences into error" — an unusually clear warning to all who are responsible for the teaching of the Catholic faith, including theologians, priests and bishops.

This is a most important and timely definition. There has been increasing confusion about liturgical roles for women, and questioning of the Church's doctrine on restricting ordination to men has persisted, despite the explicit teaching on the matter of ordination contained in the documents the Pope cites (e.g., *Mulieris Dignitatem*, *Christifideles Laici*, and the *Catechism of the Catholic Church*).

Significantly, the statement repeatedly calls the reasons for the Church's teachings "fundamental", and, while re-emphasizing the equal dignity of women and the importance of women's contribution to the mission of the Church, it also reaffirms the "hierarchical structure of the Church."

This is important because the fundamental conflict underlying the controversy over ordination to the priesthood, as well as other matters central to the Church's worship, is the conflict over the essential nature of the Church — what the Church is and what constitutes her authority; whether the Church was intentionally established by Christ and derives her authority directly from Christ, or is in essence a human institution, a "gathered Church", deriving authority from the "assembled community", who would then choose her ministers and make all decisions about her sacraments or worship. In succinctly reaffirming the constant teaching of the Church, the Pope has effectively ended this debate and the resulting confusion of Catholics about what being Catholic means.

Confusion over these matters was made more public — and the controversy prolonged — by the conflict which

"...the fundamental conflict underlying the controversy over ordination to the priesthood, as well as other matters central to the Church's worship, is the conflict over the essential nature of the Church..."

developed in the discussions surrounding the U.S. bishops' nine-year attempt to write a pastoral letter on "women's concerns". Some influential theologians, liturgical experts — and even a few bishops — publicly added their voices in support of those feminist movements (such as the Women's Ordination Conference) who demanded ordination of women as a matter of "justice" for women.

Although the hope of women's ordination advocates within the Catholic Church that this would happen soon had begun to fade, the Pope's definitive declaration closes the door even for the future.

Unlike the matter of female altar servers, a disciplinary rule which could change tomorrow, *Ordinatio Sacerdotalis* is unusually explicit in order "that all doubt may be removed..."

Those who have said women will eventually be ordained to the priesthood, even if "not in this millenium" or "not in the lifetime of this Pope", now face some difficult choices.



WFF — on Female Servers at Mass

WFF's April 13 statement (printed below) was released the day following the Catholic News Service report that a letter from the Vatican Congregation for Sacraments and Divine Worship [CDW] would allow bishops to permit women altar servers. The letter, reportedly "leaked" to CNS, appeared only weeks before the official release of *Ordinatio Sacerdotalis*, the papal letter which made it clear that the Holy See does not intend this departure from the liturgical tradition of the Church to affect either the sacrificial nature of the Mass or the meaning of the priesthood.

The CDW letter dated March 15, 1994, announced a 1992 ruling by the Pontifical Council for the Interpretation of Legislative Texts [PCILT] that this is a disciplinary matter, not a matter affecting the doctrine of the Church; and that female servers at Mass did not conflict with canon law. The letter, addressed to heads of bishops' conferences and released by the Vatican press office, indicated that Pope John Paul II accepted the PCILT ruling that women servers are licit, provided that the Holy See's instructions regarding female servers were followed. The letter also stressed that use of female servers is optional, and that the "noble tradition" of altar boys should be continued. Significantly, the ruling permits but does not mandate female servers.

The Pope's instruction on women servers has not yet appeared. At the June 1994 meeting of the NCCB, the Bishops' Committee on the Liturgy [BCL] proposed "Guidelines Regarding Altar Servers" for discussion. The "Guidelines" were printed in the BCL's July 1994 newsletter, which suggested that they be used to develop diocesan guidelines. Many hope that the Vatican's "instructions" will appear soon, and will lead to greater unity and understanding of this liturgical innovation.

Each bishop apparently has wide latitude for application of the PCILT ruling; and there is no uniform practice among the dioceses of the United States. In some dioceses the practice of allowing girl and women altar servers was in place by 1983 (Chicago, among others), and the practice, then understood by all to be illicit, was tolerated, sometimes even encouraged. In other dioceses the bishops observed the liturgical norms — often despite pressure and hostility from advocates of change.

Confusion and misinformation about the PCILT ruling persists months after the announcement — even after the appearance of *Ordinatio Sacerdotalis*. Before the June NCCB meeting, WFF sent to about 40 bishops packets of a wide variety of early press clippings (both secular and Catholic) with a summary of their confusing contents.

In 1992 when the ruling was issued the PCILT consisted of fifteen curial Cardinals, one archbishop and four Eastern rite Patriarchs. Archbishop Julian Herranz of Opus Dei was secretary. Consultants, all canon lawyers, included Archbishop Adam Maida (Detroit) and Bishop John Keating (Arlington), Frank Morrissey of St. Paul's, Ottawa, Lawrence Wrenn of Catholic University of America, and Elsworth Kneal of Minnesota. — Editor

“...it is now more than ever important for Catholics to remain faithful to the teachings of the Church, and to support the bishops in union with the Holy See in the discharge of their responsibilities.”

APRIL 13, 1994 — THE HOLY SEE'S DECISION to permit female altar servers is a pastoral error with implications which will make authentic renewal of the Church more difficult. Although this matter is not a basic issue of doctrine, it has many troubling implications, and it is possible that the Holy See does not fully understand those.

The decision is certain to cause further confusion and disunity in the Church; and we are concerned that the worship of the Catholic Church will now be saddled unnecessarily with many of the problems which have afflicted mainline Protestant churches.

It tends once again to teach people that official regulations can be safely flouted, because eventually the Holy See will accept practices officially not allowed. This happened with respect to Communion in both kinds, Communion in the hand, the use of extraordinary ministers of the Eucharist, and many other liturgical innovations.

It is difficult for most people to distinguish between doctrinal matters essential to the Catholic faith from "pastoral practices", and many will think that if the Church can change its traditional practice on a matter of such long-standing as "altar boys", it can and eventually will allow ordination of women, artificial contraception or abortion.

This perception will present serious pastoral problems for bishops and priests who remain faithful to the Church, particularly as there have been several official reiterations of the traditional restriction of the role of acolyte to males in recent years. The new reinterpretation of Canon law to allow for this change in the Church's worship is a radical departure from earlier authoritative statements on the same subject.

One question which will undoubtedly surface is whether a priest will be allowed to exercise his own pastoral judgment on whether or not to allow girls and women to serve in the role of acolyte. Can the same bishops who defied the rules before (and allowed their priests to do the same) now forbid priests and parents to exercise their own judgment in this matter?

Especially because of confusion which will inevitably attend this decision, it is now more than ever important for Catholics to remain faithful to the teachings of the Church, and to support the bishops who are in union with the Holy See in discharge of their responsibilities. We look forward to the imminent appearance in English of the *Catechism of the Catholic Church*, long-delayed because of an ideologically flawed translation which has now been corrected and released by the Holy See. □

Who, What is 'We Believe'?

Some readers have asked about a petition called "We Believe" which has been circulating in many dioceses and parishes this year. The petition makes several statements to which almost any Catholic would agree. However, the stated intention of the organizers of "We Believe" is to solicit Catholics to lobby the bishops to support the work of the International Commission on English in the Liturgy [ICEL], who are in the process of massive revisions of liturgical texts.

"We Believe" was organized by liturgists in Chicago, and its founders are members of Chicago's Liturgy Training Publications, Catholic Theological Union [CTU], and of ICEL. Cardinal Joseph Bernardin was one of the petition's first signers, according to a story in the National Catholic Reporter.

When their petition project was initiated early this year, organizers expected to collect 50,000 signatures before the June meeting of the NCCB, according to Sr. Kathleen Hughes, RSCJ, a feminist theologian from CTU, ICEL member and Consultor to the Bishops' Committee on the Liturgy (BCL). This summer, "We Believe" spokesmen claimed about 3,000 supporters. Many diocesan newspapers have published the petition, and it is being strenuously promoted by many diocesan liturgy offices.

We believe that the bishops and the Church would be better served by people writing directly to bishops expressing concern that all new translations of liturgical texts be examined with great care to insure that the words of worship are not tainted by ideology and are accurately rendered. (See list of addresses on page 10.)

Did you miss VOICES?

The last issue of VOICES was a special edition devoting its entire 32 pages to a transcription of the bishops' discussion of critical liturgical issues at the NCCB meeting in November 1993. As a service to our bishops who continue discussion and debate on the liturgy, this edition of VOICES was sent to every bishop in the US, as well as to Vatican officials, several weeks before the June 1994 NCCB meeting. It was not mailed to our regular list, however.

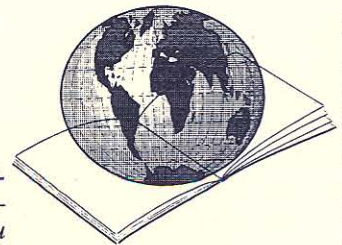
We know that many Catholics are deeply concerned about the changes proposed by the International Commission on English in the Liturgy (ICEL) and the Bishops' Committee on the Liturgy (BCL). The liturgical translations and related issues will continue to be under study and debate for several years. (The November meeting was televised live. Press coverage of the June meeting was not allowed.)

A complimentary copy of this important documentary edition will be sent *on request* to all who donate \$10.00 or more to WFF. Please be sure to ask for "What the bishops said"—*Special, 1994*". Contact the WFF office for prices for multiple copies.

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WFF Celebrates 10th with conference on the International Year of the Family

THE INTERNATIONAL YEAR OF THE FAMILY provides a fitting theme for the tenth anniversary Women for Faith and Family Conference. The annual conference will be held November 4, 5 and 6 at the Regal Hotel on the St. Louis riverfront. Masses Saturday and Sunday will be at the historic Basilica of St. Louis the King (Old Cathedral). Conference speakers will bring their expertise to reflect on the profound differences between the UN and the Catholic Church's understanding of family.

Cardinal Alfonso Lopez Trujillo, Prefect of the Pontifical Council on the Family, whose Keynote Address, "The Family: Civilization of Life and Love", on Friday, Nov. 6, will bring penetrating insight into the problems and responsibilities of families contained in the PCF letter, *Population Trends: Ethical and Pastoral Dimensions*, Pope John Paul II's *Letter to Families*.. The talk follows Vespers on Friday at 7:30.

Archbishop Elden Curtiss of Omaha, will address the assembly Sunday morning. Archbishop Curtiss is the North American representative to the presidential committee of the Pontifical Council on the Family. **Archbishop Justin Rigali** of St. Louis, will also address the conference (date and time not available at press date).

Other Saturday speakers include **Janine Langan**, who will address the conference on Saturday on "Transmission of our Catholic Heritage". Professor Langan was educated at Smith, the Sorbonne and Indiana University, and is the author of books on several important 20th century thinkers.

"Family Pathologies and Faith" is the topic of **Nancy Valko's** talk. She is president of Missouri Nurses for Life and a mother raising three children alone. Her nursing specialties include intensive care, hemodialysis and oncology, and she has written, lectured and debated bioethics issues, euthanasia, and health care reform.

James Hitchcock, who was a Missouri delegate to the "White House Conference on Families" in 1980, is Professor of history at St. Louis University, and commentator on issues involving religion and society. Professor Hitchcock will speak Saturday on "The Decline of the Family: What Caused the Crisis?". **Helen Hull Hitchcock** will speak on the vital role of Catholic families in bringing hope to a world in confusion. A report on the Cairo conference will be given by a delegate, **Timothy Kelly**.

Ralph McInerny, Professor of philosophy at Notre Dame University, publisher of CRISIS magazine, is perhaps best known as the author of *The Father Dowling Mysteries*, popularized as a TV series. He has appeared frequently on EWTN. Dr. McInerny will cap off Saturday's talks with his banquet address Saturday evening.

A sung pontifical Mass (featuring the Chorale of St. Peter of Jefferson City, Missouri) at "The Old Cathedral" Sunday noon will follow Archbishop Curtiss' talk. An Action Symposium on Sunday afternoon will complete the conference program, providing lively and fruitful exchange of ideas with speakers and conference participants.

Conference registration begins Friday at 5 pm. (Registration forms on page 15)



Cardinal Lopez Trujillo

Nancy Valko



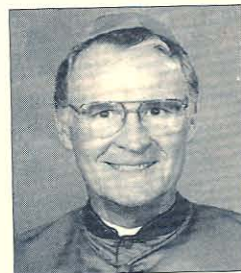
Faith

&

Family

Ralph McInerney

Archbishop Curtiss



Janine Langan

Archbishop Rigali



Helen Hull Hitchcock

James Hitchcock



PLUS
Action Symposium
Special Report on Cairo Conference

In a *Letter to Heads of State on Ethics and Human Development* of March 19, **Pope John Paul II** wrote that "the family unit continues to be the 'school of life' where the tension between independence and communion, unity and diversity are lived out on a unique and primary level...This is something which every State ought carefully to safeguard...This is why the draft of the final document of the forthcoming Cairo Conference was of particular interest to me. I found it a disturbing surprise." One "disturbing surprise" is that nowhere in the UN's official document is the word "marriage" mentioned. A UN conference official explained: "One must realize that

we work in a pluralistic world.... The UN assembly, conscious of this diversity, cannot *consider marriage as a basic condition for founding a family.*" [emphasis added]
Cardinal Lopez Trujillo of the PCF vigorously disagrees: "The UN does not say exactly what the family is. In the face of diversity of family models, it is necessary to emphasize that the family possesses its own identity. *Family is founded on marriage.* Other forms of union or transitory ties can not be considered in the same category with marriage." [emphasis added] (See related story, "The Family and Population Ethics: Three Vatican offices speak out," page 11.)

Update on CRNET

As reported in previous issues of VOICES, Women for Faith & Family has joined with other major Catholic apostolates to form the Catholic Resource Network (CRNET). Using computer telecommunications, the CRNET makes a broad range of Catholic information and services available to users around the world, 24 hours a day, 365 days a year.

After a short tenure on the CompuServe Information Service, CRNET opened its own completely Catholic system on December 10, 1993. Trinity Communications' staff manages and monitors the system, assisting users both on-line and by voice phone.

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 a Catholic MarketPlace, and send electronic mail to other CRNET users and to other computer networks such as CompuServe anywhere in the world.

WFF hosts the Marriage and Family Forum, one of more than twenty special interest areas. Each forum has a message section in which members can discuss topics of interest, and files which can be downloaded to your computer. Marriage and Family Forum files include the *Affirmation for Catholic Women*, other WFF publications, and articles from past Voices.

Other forums are dedicated to Media (hosted by EWTN), Religious Life (Institute on Religious Life), Liturgy and Sacred Music, Canon Law (St Joseph Foundation), Doctrine and Apologetics, Home Schooling, Pro-Life (American Life League), and other topics. Available information includes news from the Vatican Information Service, texts of encyclicals and other Church documents, including the recent Letter of Pope John Paul II to families, and *Ordinatio Sacerdotalis*.

CRNET is user-supported. There is an initial lifetime membership fee of \$25.00 and a choice of subscription plans. The standard membership plan costs \$9.95 per month, and includes two hours of usage time. Volume plans and special plans for overseas members are also available.

You can connect with CRNET from any type of computer running any general communications software screen instructions.

For further information, contact Trinity Communications, PO Box 3610, Manassas, VA 22110 (phone: 703-791-2576).

ADDRESSES OF BISHOPS

Many Catholics are deeply concerned that the liturgical revisions truly respect the sacred nature of the language, and will be beautiful as well as accurate. Many will want to write to their bishops encouraging them to look at the proposed translations with care and prayer. (Please make your letters *brief and charitable!*)

In addition to writing to your own bishop, we suggest also writing to the following.

The Most Rev. Daniel Pilarczyk, Chairman
ICEL Episcopal Board
100 East Eighth Street
Cincinnati, Ohio 45202
(Archbishop)

The Most Reverend Agostino Cacciavillan
Apostolic Pro-Nuncio to the United States
3339 Massachusetts Ave., NW
Washington, D.C. 20008
(Archbishop)

His Eminence Antonio Maria Cardinal Javierre Ortas
Congregation for Divine Worship and the Discipline
of the Sacraments
Piazza Pio XII, 10
00193 Vatican City, Europe

His Eminence Joseph Cardinal Ratzinger
Congregation for the Doctrine of the Faith
Piazza del S. Uffizio, 11
00193 Vatican City, Europe

Special gifts to Women for Faith & Family

In Memoriam

Marguerite R. Maguire, wife of James Maguire
Charlotte Linn, mother of Patricia L. Singletary
Mother Eleanor O'Byrne, R.S.C.J. from Susan Murrin Pritchett
Elsie Luetkenhaus from Marilyn Olmer
Mary Heman from Constance Bern • Lucille Conlon from Anne Connell
Paul A. Bausch from Mary Bausch • Gilbert Bolt from Orelia Helen Bolt

Requiescant in pace, et lux perpetua luceat eis.

In Honor

The Unborn from Mr. and Mrs. George B. Josten
The Raul Vega Family from Mr. and Mrs. John Heirigs

The Family and Population Ethics

Three Vatican agencies speak out

THE PONTIFICAL ACADEMY FOR LIFE issued a statement June 18, saying that “all of mankind, through the Organization of the United Nations which represents it, face the problem of population and distribution of resources in an authentically scientific key, in harmony with the natural and Hippocratic ethic. ... The question of human life is today recognized as the primary and fundamental value in all human rights charters, but such recognition becomes effective only when the life of every human being—from conception to natural death—is received, defended and supported in the respect of its inviolable dignity.” According to a Vatican Information Service report, the declaration was a result of the first meeting of the Pontifical Academy for Life, established by Pope John Paul II on February 11, 1994.

The PAL statement also said that “it cannot be maintained that the world is witnessing such population growth as to predict an imminent future of insecurity and misery. Too, it is false and contrary to the natural and Hippocratic ethic to affirm that the birth rate must be drastically contained, using whatever means as long as they aim at controlling demographic growth: contraception, sterilization, abortion, euthanasia.” Affluent countries should provide material help to developing ones, rather than to attempt to impose population control policies.

“Every member of the human species is a person,” the PAL statement said. “From his conception to the last instant of life, it is the same being who develops and dies. The rights of the person are absolutely inalienable.” Therefore, any “donation, selling...[or] exploitation of fetuses” must be strictly and universally forbidden. “Nor can the human genome...be an object of ideological and commercial speculation.”

Confusion over Pontifical Academy of Sciences’ report

BISHOP ELIO SGRECCIA, secretary of the Pontifical Council for the Family, released a commentary in response to growing concern over a report on population and resources by the Pontifical Academy of Sciences, as well as to the controversy surrounding population-demography issues raised by the UN document prepared for the Cairo Conference.

The Pontifical Academy of Sciences’ report (or *Relation*) suggested that measures should be taken to contain population growth at 2.3 children per family, because “it is unthinkable ... that one can sustain indefinitely a birth rate which notably exceeds the level of two children per couple—in other words, the requirement to guarantee the generational replacement, bearing in mind the responsibilities towards future generations.”

Bishop Sgreccia’s commentary, issued June 18, referred to the preparatory meetings for the Cairo Conference in which the

Holy See has participated, “respecting the results of science and showing a distinctly moral concern ... because it includes the procreative activity of parents, the respect for life, the family and marriage, the autonomy of the family in relation to the responsibilities of the State, and the eventual ideological and economic positions ... of more powerful nations over developing ones.”

The bishop noted that the Holy See has mobilized its institutions to help clarify the issues, citing speeches by the pope, his Letter to all Heads of States, and the document, *Demographic Trends: Ethical and Pastoral Dimensions* issued by the Pontifical Council for the Family. To these, wrote the bishop, must be added the document by the Pontifical Academy of the Sciences on population and resources which is “an illustration of emerging problems which was accompanied by several considerations by the editors.”

These “editors’ considerations”, the PCF secretary explains, “caused polemics in that the press read into several expressions almost a position contrary to the Holy Father’s appeals and his firm stands. It has been written that the Holy See would have changed ideas, recommending that births be contained in an indiscriminate way, and it was improperly thought that tensions and polemics” existed among official Vatican groups.

Bishop Sgreccia also explained that the PAS *Relation* should not be regarded as affecting official Vatican policy: “the Pontifical Academy of Sciences is not a dicastery of the Holy See...it is an institution of great prestige promoted by the Holy See and instituted by Pius XI.” The PAS’s report, he added, “intended to be ... a contribution based on scientific data. As the preface ... says, its writers did not intend to interfere in the planning of the ethical and pastoral stand of the Church, but rather, to offer ‘a contribution weighed down by technicalities ... for whoever has pastoral duties in different degrees of responsibilities’”.

“To offer data and work on some interpretations on population is the duty of demography, and it is within the competencies of the Pontifical Academy of Sciences. While the general data are not debatable, their interpretations can, however, be numerous.” Bishop Sgreccia said that the PAS document advanced “two hypotheses” regarding world population: 1) a high rate of population increase reaching nearly 11 billion for the year 2025, and 2) a medium increase for 8.5 billion for 2025—a difference of 2.5 billion in nearly 30 years. This discrepancy suggests “that even among scholars interpretations are neither certain nor absolute.” The PAS report should be read in this context, Bishop Sgreccia noted.

Continued on page 12

Consider the Lilies — Continued from page 2

these crucial matters. We pray that all this labor will be productive.

THIS IS A MOMENT OF CRISIS in the history of liturgical reform in the Church. The signs of hope — especially the *Catechism* translation, and the English translations of recent Vatican documents, such as *Veritatis Splendor*, *Ordinatio Sacerdotalis*, and the *Letter to Families*, reveal a new awareness of the Holy See of the doctrinal importance of “pastoral” issues, like ideologically tainted language.

In the 30 years since Vatican Council II, bishops’ conferences have routinely approved nearly all liturgical revisions. Most bishops have apparently been unaware that a majority of influential liturgists hold “liberal” theological opinions, and an understanding of the essential nature of the Church often dramatically at odds with Catholic tradition and with the pope. Recent events suggest that more careful attention will be given to these critical matters in the future.

The worship of the Church, as many of you continually tell us, is not only the center of Catholic belief, but also the very heart of Catholic life. We take all your letters and phone calls seriously, whether they express discouragement and confusion or insights and suggestions. We worked so hard — for nearly ten years — to communicate your concerns and to provide helpful information.

GOD WILLING, we will take an updated list of names of signers of the **Affirmation for Catholic Women** to the Vatican in October during the **Synod on Religious Life**, and observances sponsored by the **Pontifical Council on the Family**. This seems an appropriate way to celebrate our *decade of service* to the Church and to Catholic women. We hope you will sign the Affirmation, if you haven’t already; and help gather signatures.

We regard it as our job — also our joy — to assure the Holy

Father, all our bishops, and the entire world that there are *thousands upon thousands of Catholic women who not only believe what the Church teaches and try to conform our lives to Christ — but who are willing to witness publicly to “the faith that is in us”*.

WFF HAS BEEN PRIVILEGED to labor in the Lord’s vineyards, but the harvest is not in yet, and there is much more to do. Most of you know that we have no salaried staff; and our offices are in our homes. We try to be resourceful and to make every dollar work for the good of the Church. Sometimes we must delay worthwhile projects for lack of time and funds. (It seems ironic that groups who *attack* the Church never seem to have money problems. For example, Frances Kissling’s “**Catholics for a Free Choice**” reports an annual income of 1.27 million dollars. During the same period WFF took in \$22,000 — and spent \$23,000!)

There is *so much to be done* — and we simply cannot work harder nor longer hours than we do. As the faithful women who volunteer will tell you, we sorely need daily office help. We need a new computer printer which can handle our publishing needs. Our postage and telephone bills keep increasing.

We don’t like to ask you for money. (Consider the lilies...!) We understand if you cannot afford to support us financially — but perhaps some of you can send a little more to enable us to continue our important work. Your gifts are our only means of support.

Please pray that all our work will follow the example of devotion to Christ set for us by Our Lord’s Blessed Mother, Mary. May God bless you and keep you in his care.



Helen Hull Hitchcock

Family & Population — Continued from previous page

“This figure of 2.3 children is scientifically valid data as an average general statistic to replace the deaths of both parents, and other young deaths”, Bishop Sgreccia observed, but he also stressed that this statistic is meaningless if applied to single families, since childless people and those who die must be replaced by births, therefore must also be included the general average, “not to mention those considerations of an ethical order by which no one can impose on a family a fixed number of children.”

“If there is something on which all demographics agree it is on the fact that no certain predictions, neither short or long term, can be made regarding population increase and decrease”, the bishop continued. Statistical data “cannot give indications involving moral precepts for spouses.”

What concerns the Church is responsible procreation, Bishop Sgreccia said. Ethical considerations must focus on who must exercise this responsibility and what the role of the State or of health institutions should be.

“On this point, the Church claims the autonomy of the

ethically informed conscience of the parents,” said the bishop. In order to respond to pressure by some organizations to limit the number of children in families “what is needed is civil and Christian duties clearly spelled out.”

Bishop Sgreccia concluded: “To affirm that the Church may have changed her doctrinal stand because of the statements made in the *Relation* of the Academy of the Sciences is the result of superficial reading or perhaps, on the part of some reporters, an attempt to weaken the Holy See’s position in the international context through commentaries which serve as a pretext or are too audacious.”

FATHER GEORGES COTTOIR, a French Dominican identified as the pope’s personal theologian and a member of the Pontifical Academy of Sciences, reportedly claimed in August — only weeks before the Cairo Conference — that the pope had personally approved the *Relation* before it was released.

[Compiled from various news sources.]