

VOICES VOICES VOICES



Vol V, Number 1

Special Documents Issue

Winter 1990

Faith & Family Award to Cdl. Carberry



Cardinal Carberry receives 1989 Faith & Family Award from Helen Hull Hitchcock

In this issue...

ARTICLES, DOCUMENTS

"I'm Proud of My Faith".....	page 4
Cardinal Hickey	
Why the Immaculate Conception?.....	page 6
The Rev. Paul Mankowski, SJ	
Massacre in Montreal.....	page 10
Donald DeMarco	
Vatican Letter on the Liturgy.....	page 12
Charter of the Rights of the Family.....	page 13
Cardinal Newman's Prayer.....	page 16

FEATURES

Inside Voices.....	page 3
Newsbytes.....	page 4
WFF Recommends.....	page 9

WFF holds Family Festival on Immaculate Conception

The recipient of the 1989 *Faith and Family Award*, His Eminence, John Joseph, Cardinal Carberry, was announced at a Mass and festival sponsored by Women for Faith and Family on the Feast of the Immaculate Conception, the patronal feast of the United States, Dec. 8, 1989 at St. Roch's Church in St. Louis.

The award cited Cardinal Carberry's life-long service to the Catholic Faith and to Catholic families. It was given to His Eminence at his residence the following day, along with a "spiritual bouquet" gathered at the Mass.

The Rev. Paul Mankowski, S.J., of Cambridge, Massachusetts, was celebrant and homilist. The text of his homily is included in this issue. (See page 6.)

Exhibits and traditional refreshments from around the world were features of the "family festival" following the Mass. Advent and Christmas customs of England, Ireland, Germany, Mexico, Poland, France, Italy and the United States were on display. About 150 people (including many young families with children) attended.

(continued on page 15)

Annual WFF Conference

October 5-7, 1990

Mark your calendars!

inside voices...

Encourage God's people to endure patiently every trial and persecution, for they are his saints who remain firm to the end in obedience to his commands and trust in Jesus.

Revelation 14:12

Preach the word; be instant in season and out of season, reprove, rebuke, exhort with all longsuffering and doctrine. ... Endure afflictions, do the work of an evangelist, make full proof of thy ministry.

II Timothy 4:2,5

As VOICES goes to press, Bishop Austin Vaughan, Auxiliary Bishop of New York, is serving a fifteen-day jail term imposed for his participation in a rescue mission at an abortion "clinic." Like St. Paul, who wrote the letter to Timothy quoted above (and other apostolic letters to the Christians in his care) while in jail, Bishop Vaughan has used the occasion of his incarceration to "exhort with all longsuffering and doctrine" a prominent Catholic of his diocese, Governor Mario Cuomo, to conform to the teachings of Christ.

Unlike St. Paul, however, the exercise of Bishop Vaughan's ministry made headlines in the secular press. An editorial cartoon showed Cuomo entering Hell, populated with famous people who tell him "we're all 'pro-choice' down here." The intention of the cartoon was apparently to ridicule Bishop Vaughan's prophetic (and charitable) warning to Mr. Cuomo. Essential to the cartoon's humor, however, is the tacit assumption that nobody really believes in Hell — any more than they believe that a bishop has the right or the duty to exercise his ministry, even towards a member of his own flock, if it involves criticism of sacred secularist pieties — such as the "right" to abort babies.

Recently, other bishops have found themselves in the headlines, in editorial cartoons and the subject of talk shows almost every time they have "dared" to perform their essential ministerial duty to give pastoral correction to their flock — again, if it transgresses "liberal" orthodoxies. One thinks of Bishop Leo Maher of San Diego, for example, who was skewered by the press for his inhibition of an outspokenly pro-abortion California assemblywoman; or Cardinal Hickey of Washington, whose reluctant inhibition of a priest of his diocese who had openly started his own "church" subjected him to what amounted to several months of harassment by the media.

In a country which prides itself on its commitment to "free speech," it should not require uncommon courage for a Catholic bishop to speak out in defense of the faith.

Paul, obviously, did not endear himself to the political establishment in pagan Rome. Yet, even if there had been newspapers and television in Rome, we might speculate whether his admonitions to other Christians would have made the morning papers or the nightly news. The media's current preoccupation with the Catholic Church should not be surprising. In fact, it demonstrates that the Church is still recognized as the most powerful representative of the Judeo-Christian moral and ethical system on which our

society was established; hence it is the most formidable foe those who oppose that system.

Advocates of the radical "reformation" of society believe that they have nothing to lose by attacking the Church and her ministers. In fact, they have everything to gain if they can infuse their message into supposedly "neutral" channels and convince people that being a believing Catholic is not only "unenlightened" and "uncool", but also personally risky.

Making public fools of bishops who simply defend the faith is a highly effective strategy. It intimidates people — including some bishops — into silence, at best, or, even worse, actual capitulation. Every time it happens, a few more of us fall victim to this manipulation. Every time it happens all believers are also offered an opportunity to "endure patiently every trial and persecution," to "remain firm to the end in obedience to His commands", even as our Lord Jesus Christ and all the saints of history so endured and so obeyed.

We are grateful for our bishops who provide an example for all of us of how this is to be done.

Heleen Hull Hitchcock

A note from the WFF office:

We have "outgrown" our storage space!

We badly need filing cabinets, shelves and storage cabinets for supplies and printed materials. Our typewriter needs major repairs or replacement, too.

If you or someone you know can help us locate any of this equipment, we can promise that it will be put to good use.

God bless you, and please remember us occasionally in your prayers.

Vol V, No.1 — Winter 1990

VOICES is published by Women for Faith & Family, PO Box 8326, St. Louis, MO 63132. (Ph. [314] 863-8385) and distributed to signers of the AFFIRMATION FOR CATHOLIC WOMEN, to provide information on events and issues concerned with the Catholic Faith and the family.

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

Women for Faith & Family is a non-profit organization incorporated in the State of Missouri. Tax-exempt donations, inquiries, changes of address and editorial mail may be addressed to Women for Faith & Family, PO Box 8326, St. Louis, MO 63132.

Newsbytes

the glad...

◆◆◆ A draft document of the long-awaited **Universal Catechism** was released in January by the Holy See to American bishops for their comments before its final approval and promulgation later this year. The aim of the Catechism, in preparation for five years, is to provide bishops and those who prepare catechetical materials with concrete norms for authentic religious instruction of Catholic people.

◆◆◆ A new monastery and chapel for the **Poor Clare** nuns of **Belleville, Illinois** was dedicated in December, and they happily report their papal enclosure. They have scrubbed and sanded and refinished and polished, but cannot afford choir stalls, floor coverings or cupboards. To make a donation to help these dedicated women, write Poor Clare Monastery of Our Lady of Mercy, 300 North 60th Street, Belleville, IL - 62223.

◆◆◆ **Women Who Affirm Life**, a newly formed Boston-based organization, sponsored a meeting **January 18-19** of about thirty women from the Boston area and beyond to discuss ways to make the concerns of pro-life Catholic women effectively heard. Among those who attended were **Janet Smith**, of the University of Dallas, **Mary Ellen Bork**, Washington, DC, **Rita Marker**, of the Anti-Euthanasia Task Force, Steubenville, OH, **Sr. Assumpta Long, OP**, of the Nashville Dominicans, and **Heleen Hull Hitchcock**, all of whom are associated with Women for Faith and Family and have addressed WFF conferences. No immediate plans for action were made at the meeting, but useful deliberations ensued.

◆◆◆ Father Paul Marx's **Human Life International** will hold its world conference on **Love, Life**

and the **Family** in Miami, **April 18-22**. The conference will feature addresses by many well-known speakers on pro-life issues. For information, contact Human Life International, 7845-E Airpark Rd., Gaithersburg, MD 20879.

◆◆◆ **National Right to Life Committee** is sponsoring a **Rally for Life '90** in Washington, D.C. on **April 28**. Organizers hope to bring many thousands to Washington for the rally to show the continued strength of the Right to Life movement in this country. Contact Rally for Life '90, 419 7th Street NW #500, Washington, D.C. 20004 (202) 626-8800.

◆◆◆ **American Life League (ALL)** is sponsoring "**Unity '90**", a national closed-circuit video-conference which will be broadcast live nationwide **June 30**. They plan a three-hour special featuring religious leaders from all faiths, politicians, athletes, leaders of pro-life groups and celebrities to be broadcast from 200-500 locations throughout the nation. Information: Unity '90, P.O. Box 1350, Stafford, VA 22554.

◆◆◆ The **International Congress for the Family** conference, "**Families for Tomorrow**", will be held at the Brighton [England] Conference Centre **July 12-15**. The conference will feature sessions on the family, population and fertility, youth, sex-education. Past conferences held in Europe have each been attended by about 5000 people. Information: James Bogle, Gen'l Sec'y, 58 Hanover Gardens, London SE11 5TN, or contact the WFF office, PO Box 8326, St. Louis, MO 63132.

◆◆◆ The **Society of St. Peter** is a religious congregation of priests which has received approval from the Holy See to celebrate the Tridentine Latin Mass, and to provide seminary training for young priests in this

traditional rite. For information, contact Fr. John Emerson, Society of St. Peter, P.O. Box 993, Ridgefield, CT 06877.

and the sad...

◆◆◆ The number of pro-life demonstrators at the seventeenth annual **March for Life** in Washington **January 22** was seriously under-reported at 75,000, according to many of those who have attended nearly all of them. The more accurate count of more than 200,000 was evidently less palatable to the media who continue to tighten their iron-fisted censorship of news about the abortion issue since the Webster vs. Reproductive Health Services decision of the U.S. Supreme Court last July.

◆◆◆ Chicago's **Call to Action**, a vintage group of "progressive Catholics", with the blessing of **Fr. Hans Küng** and the endorsement of **Sr. Theresa Kane**, and **Fr. Charles Curran**, announce that they are circulating a "**Pastoral Letter on Church Reform**" which they hope will have "many thousands of signatures attached" when it is released to the media in early 1990. Some excerpts from the document quoted in the *National Catholic Reporter* are "We call upon church officials to incorporate women at all levels of ministry and decision-making" ... "We call upon the church to discard the medieval discipline of mandatory priestly celibacy and to open the priesthood to women and married men..." "We claim our responsibility as committed laity, religious and clergy to participate in the selection of our local bishops..." "We see theologians silenced, constructive opposition condemned, loyalty oaths imposed and blind obedience demanded. We call for open dialogue, academic freedom and due process..." Their promotional letter says copies of the complete document and further information are available from Call to Action, 3900 N. Lawndale, Chicago IL 60618.

□□□

"I'm Proud of My Faith..."

*This homily
was given by
James,
Cardinal Hickey,
Archbishop of
Washington, D. C.,
to the combined
conferences of
Women for Faith &
Family
and the
Consortium Perfectae
Caritatis
at the Basilica of
St. Louis the King,
October 8, 1989.*

Dear Friends in Christ,

Let me start with the story about an American army chaplain. He had just given a homily at a Mass for some American sailors in a cathedral in Europe. The theme of the Homily was: "Be proud of your Catholic faith; don't be ashamed to practice it in public." After the Mass a sailor, obviously moved by the homily, stopped the chaplain in front of the Cathedral. "Would you hear my confession Father?" he asked. "I'd be happy to hear it," replied the chaplain. With that the sailor knelt down right on the sidewalk in front of the Cathedral. "Never mind kneeling," said the chaplain. "People will stare." "The heck with them, Father!" said the sailor. "Let 'em stare. I'm proud of my faith!"

Dear friends, today's scripture readings speak to us of the importance of a living faith: The prophet Habakkuk speaks about faith that endures in the midst of suffering. Saint Paul urges Timothy to have a living and active faith, based on sound teaching. In the Gospel according to St. Luke, Jesus proclaims the

tremendous power of faith: "If you had faith the size of a mustard seed you could say to this sycamore, 'Be uprooted and transplanted into the sea' and it would obey you." Each in its own way, the readings teach us all not to be ashamed of our faith, but to embrace it in its fullness, to live it with dedication and love, and to bear witness to it in our daily lives.

Everyone of us is called to bear witness to the faith. The members of the Women for Faith and Family know your organization came into being because you recognize how challenging it is to live as faithful members of the Church and to bear witness to the faith of the Church. Those who are raising families need to have a strong faith in accordance with the teaching of the Church and to impart that faith to their children. In the workplace, whether in office or factory, the lay person is called to be "the salt of the earth" and "the light of the world." By word and example, lay persons are charged with the responsibility of bearing witness to the faith that can transform the world. In today's society there is a special need for us all to bear witness to the dignity of the human person revealed in Christ. Our faith helps us see more clearly the God-given dignity of the unborn, the aged, the terminally ill. In a world where profit is paramount we need to manifest the moral values which come from our faith. There is need to bring the Gospel to the unchurched and to bring home our alienated Catholics. We need to take Jesus at His word when he talks about the power of faith to transform the world.

The pace of daily life has accelerated dramatically in our lifetime. It is also true that a secular spirit which leaves little or no room for faith has accelerated even more dramatically. There is need for all of us to stand up and say, "I'm proud of my faith!" We show we are proud of our faith not simply by "waving the flag" or by repeating slogans, but by embracing in our personal lives the sound doctrine of the Church, by understanding its depth, beauty and richness and by encouraging others—especially our families—to follow along the path Jesus pointed out to us.

Whatever our state in life, we need encouragement in order to remain true to our faith. For that reason, authentic religious life is more necessary than ever. In a special and radical way you as religious women and men bear witness to

the truth of the Gospel. You are a sign to us all—to clergy and laity alike—of the glory which the Lord has in store for all who believe.

We should not allow dire predictions about the future of religious life to cast a pall over your own consecrated lives; the world needs that full vigor of your testimony which your lives of poverty, chastity and obedience can provide. By your special way of life you say to your fellow Catholics and to the world, "I am proud of my faith!"

Listen to the encouraging words of Pope John Paul II to priests and religious: "Do not disappoint the people who are waiting for you to bring Christ to them. Do not fail your generation of young men and women. To all of you I say this is a wonderful time to be a priest, a religious, a missionary for Christ!" Emboldened by the words of the Holy Father, you must hold fast to your special way of life. Never let anyone tell you that your special identity as religious is a hindrance in preaching the Gospel and in spreading the faith. On the contrary, it is a necessary ingredient in the apostolic mission of the Church. Again, listen to the encouraging words of our Holy Father: "Rejoice to be witnesses to Christ in the modern world. Do not hesitate to be recognizable, identifiable, in the streets — as men and women who have consecrated their lives to God and who have given up everything worldly to follow Christ. Believe that contemporary men and women set value on the visible signs of the consecration of your lives. People need signs—reminders of God in the secular city which has few reminders of God left.

When the young sailor knelt down before the priest in the street, he was visible to many passersby. It is true that some may have thought that the young man took leave of his senses. Others probably didn't know what to make of the scene so they simply stopped and started. The same thing is true of your own special witness. It will often be misunderstood. There will be some who say that your religious life is unhealthy or stifling. There will be others who say that religious life is a curiosity from the past. In those moments, you must heed the advice of St. Paul to Timothy: Never be ashamed of your testimony to our Lord. Our world needs the "authentic contradiction" provided by religious consecration.

Continued page 11

Why The Immaculate Conception ?

The Rev. Paul Mankowski, S.J.

Pure. Whole. Intact. Entire. Spotless. Stainless. Sinless. Unsoiled. Unsullied. Unblemished. Uncorrupted. Immaculate!

I live in an age, and a country, wherein the largest single cause of death of infants under one year of age is homicide. I live at a time when, according to those who claim to know these things, Ronald McDonald has surpassed Jesus Christ in popularity among children. I live at a time when the best known moral theologians have despaired of leading people to a more virtuous life, but are principally concerned to insulate the sinner from the consequences of his sin; logic has given way to latex as the preferred medium of instruction. I live in a country where, this very day, in the time between my rising and my standing here before you, 4,000 of our fellow citizens, 4,000 human beings with an eternal destiny, were summarily killed by abortion. I live at a time when most promises will be broken, most vows will be repudiated, most marriages will fail. I live at a time when it is virtually impossible to go through a day without using some commodity which, however innocent in itself, is not hawked in terms of some base or venal allure. I am promised prosperous and intriguing companions by the folks who brew my beer; and those who sell my shaving cream are at pains to assure me that it will provoke the women I encounter into sexual frenzy. (The last claim, I might add, is an exaggeration.)

It may seem pointless at such a time, in such a place, to hold up the Virgin Mary, and especially her immaculate conception, as a source of nourishment for our lives as Christians. For her perfection can appear so remote from the moral sweatiness and squalor in which our personal

struggles occur that it recedes entirely into the background; it is swallowed up by our furious temptations and enthusiasms, and so is lost to us. This remoteness is widened, and not helped, by a way of speaking which would present the Virgin Mary to us as "the representation of an Ideal," that is, as an abstraction, or at best a personified Virtue, like the Roman goddesses of Wisdom or Moderation. Thus, she, who begins as a real flesh-and-blood woman, "a virgin, betrothed to a man named Joseph," as today's Gospel has it, becomes in the end an abstract noun, a figure of speech.

And of course it's not hard to see why in and of itself a personified Ideal is of little consequence to the moral or spiritual life. To use an analogy from a more trivial world, we might imagine a mythological golfer who scored 18 in every round he ever played, yet few instructors would "hold up" such a figure as an example to his pupils, and even fewer players would tell themselves in preparing to make a treacherous shot, "Steady now. Remember that the Great McTavish *always* did the 530 yard fifth hole in one stroke..." Ideals can be beacons to guide us, but they are seldom fires at which we can warm our hands; they may be necessary to our thinking, but they don't strengthen the will. In terms of discipleship, human beings don't need ideals, they need saints – that is, they need a sense of companionship in humanity in order to be spurred on to a companionship in godliness. If you think about the two or three saints to whom you yourself have the deepest devotion, is it not the case that part of what attracts and fascinates you about these saints is that you can recognize a certain kinship in the kind of fragility they possess, a fragility against which their heroism blazes with particular glory in your eyes, in your heart? Isn't it the case that, since you

can see God's work in their weakness, you can come to accept the possibility of God's working in your weakness too?

Perhaps then we're in a little better position to understand the unique complications this presents in terms of the Virgin Mary. She says, "My soul glorifies the Lord... for he has looked with kindness on his lowly servant." Now isn't there a voice in the back of our heads which whispers at this point, "Lowly? We should all be so lowly!" That is, we assume that Mary's perfection would have been as obvious to her as it is to us, and it seems a trifle stagey in such circumstances to pretend to true lowliness. Now I apologize to those of you who have never been vexed by this problem, but I think it is common enough to be worth trying to free ourselves from it.

It seems to me that in speaking of the Virgin Mary as sinless, as immaculate, we all too often mean that she was constitutionally *incapable* of sinning, that she was no more capable of sin than a man is capable of giving birth or an oyster is capable of flight. There are some difficulties here. First, we are told in the Letter to the Hebrews that "we have not [in Jesus] a high priest who is unable to sympathize with our weakness, but one who in every respect has been tempted as we are, but without sin." (4:15) There is then a theological difficulty in attributing to Mary that freedom from temptation which her own Son did not cling to. Further, if we speak of the Virgin Mary as constitutionally incapable of sin, it is all the more difficult to discover in her the humanity which is – by its very weakness – transparent to God's power. Consequently, in an age like our own especially, she is all the more likely to be treated as precisely that sort of Ideal which cannot warm our affections or stir our courage.

One obvious, all-too-predictable solution, is to deny the immaculate conception and the sinlessness of Mary, under the fatuous pretense that by doing so, she will become more "human," and so more accessible to the rest of us sinners. Wrong on all counts, the most obvious being that a human who sins is *less* human after he succumbs than he was before. Still, there is a persistent, though imbecile, way of speaking in which some public figure who has an adulterous affair or a personal foible come to light thereby reveals a "human side" of himself. In fact, it is in keeping his commitments and displaying evidence of virtue that a

man is most fully human; in giving in to temptations, even trivial or petty ones, he becomes that much more bestial.

When we fall, we fall from a human dignity, not an angelic one; our skid may well end at a level of animal savagery, but we never "tumble down" into humanity. It was natural indeed that the Legion inside the Gerasene demoniac pleaded to be cast into swine--not because pigs are of themselves wicked than men, but because the elevator, so to speak, was already at that floor. There is no point, then, in exploring this avenue further. I think the way out is more direct. A friend of mine is fond of saying, "Whenever I hear the word 'dialogue,' I reach for my dogma." Let us, in the same spirit, reach for our dogma and see if it has anything to say to us.

Pope Pius IX's Dogmatic Definition of 1854 runs thus: "The Blessed Virgin Mary, at the first instant of her

conception, by a singular privilege and grace of the omnipotent God, in consideration of the merits of Jesus Christ, the Saviour of mankind, was preserved free from all stain of original sin..." First, it should be noticed that the grace given to the Virgin Mary was "in consideration of the merits of Jesus Christ." That is, in and of herself, she too was in need of salvation and was saved through the sacrifice of her Son, although it worked "retroactively" as it were, so as to affect her even at her conception.

A very partial analogy might be drawn with a woman afflicted from birth with a progressive terminal disease, whose own child grows up to be the scientist who discovers

the cure for the disease, and so heals the mother. But let's not push that too far. The second point, and this is the one I want to stress, is that it is *original* sin from which Mary was preserved at her conception. The contamination which we all inherited from Adam, namely, estrangement from God with its consequent warping of our human ap-petites, as well as death itself, did not touch her. The fittingness of this "singular privilege and grace" was, to my mind, well expressed by the English bishop Langdon Fox, who asked, "How could Mary be said to have been made fit to stand in the relationship of Mother to the all-pure God if the devil could claim, and claim truly, that once, even if only for moment, she had been in the state of Original sin?"— that is, if the devil had her in his control even briefly. Be that as it may, it should be clear that freedom from original sin does not bring with it an incapacity for actual sin. After all, Adam and Eve were both created without original sin – it



was in fact their first actual sin whose effect we call "original" in their descendants.

Now the upshot, it seems to me, is this. The Blessed Virgin Mary lived her life in the state in which Adam and Eve lived before their sin. She was as *capable* of sin as they were; her life, to this extent like ours, was a series of forks in the road, a series of temptations, a series of choices between good and bad, self and other, God's will and her own. Her glory, for which all generations will call her blessed, is that in every instance she said, "I am your servant. Let it be done to me in accordance with your word." She, who was full of grace, said, "*Your* will be done, not mine." When she praised God because He had looked on her in her lowliness, she was not feigning humility. She was uniquely aware that it was God's grace, and not her own merit, in virtue of which she had been set apart. And the consciousness of the gap between her humanity and God's power was uniquely acute in her case.

C.S. Lewis remarked somewhere that we are not to imagine that Jesus had an easier time with temptation than we. In fact, he said, Jesus Christ was the only one who ever felt the full strength of temptation, because he was the only one who never gave in to it. He said by way of explanation something like this: "After all, you don't discover the true strength of the German Army by laying down and letting it roll over you; but only by standing up to it and fighting it at every turn." If I might extend (and correct) C.S. Lewis here, I would say that the Virgin Mary is, apart from her Son, the only one who really knew humility, since it was she who, in every instance, chose obedience, who let God's will trump her own, who refused to be duped into trusting in her own resources.

We might illustrate what this means from the Gospel; I once heard another Jesuit talk over coffee about a homily he had to give at a summer camp for retarded children. The Gospel text on which he was to preach was the account of the Rich Young Man. Unsure how he was going to communicate the message to his congregation, this priest somewhat despairingly brought out a simple coffee cup after reading the Scripture. He said, "You see, the rich young man's cup was already full of all the things he had, and so Jesus couldn't give him anything; there was no room." I still think that to be one of the most striking exegeses of that passage I've ever heard. And, when it is reversed, the same image can be applied to Mary. Her cup alone was genuinely empty; she alone had room only for God, for Christ's gifts, and for nothing else. She alone had nothing of herself, no element of possessiveness or self-will, which took up the space *made for* God's love. She alone was truly an earthen vessel, a repository, she whom the archangel Gabriel called "full of grace."

Her humility, her lowliness, was not a sham. Alone of our race, she could point to her humility without an admixture of hypocrisy. The lowliness was *hers*; the glory was God's. Far from being aloof from the pain of decision, she is the only one of us who ever felt the full sting. If you think I am laying it on a bit thick here, I'd invite you to try living for ten minutes genuinely unconscious of your own dignity, genuinely reliant on God. It hurts like blazes.

There is a strain of feminist Mariology which feels repugnance at the dogma of the immaculate conception because it views the notion as demeaning to women. Orthodox theologians were so scandalized by the particularly feminine dimension of sinfulness (according to this school) that they found it necessary to cook up the idea of an immaculate conception in order to sanitize the event of the incarnation. I hope I have shown that this way of thinking has got things exactly backwards. In articulating its belief that Mary was free of *original* sin, the Church is thrusting the Blessed Virgin into the heart of the problematic struggle of temptation and grace; it is the opposite of insulation. It is not some angelic perfection, but her humanity which is vindicated by Pius IX's definition – her dependence on the

merits of Jesus Christ, her constant re-enactment of the drama of Adam's choice, a drama which is no less dramatic for its happy ending, a drama which ultimately includes us all, in the vision of the Woman clothed with the sun, crushing the serpent at the world's end.

Every true Christian instinct points to this; all orthodox devotion to Mary rejoices in her

triumph, because she was conscious of that profound humility of which we have ourselves only the faintest inklings; whether she is pictured at the foot of the cross, or with a child at her breast, or as the queen and bride arrayed in splendor, the prefigured bride without spot or wrinkle, it is our fragility in which we give thanks for God's love, God's grace, God's fidelity to us *in Her*.

Pure. Whole. Intact. Entire. Spotless. Stainless. Sinless. Unsoiled. Unsullied. Unblemished. Uncorrupted. Immaculate!



Father Paul Mankowski is a Jesuit who lives in Cambridge, Massachusetts. The foregoing homily was presented at Women for Faith & Family's Immaculate Conception Mass and Festival held at St. Roch's Church in St. Louis, December 8, 1989.

WFF Recommends...

Books -

Women in the Priesthood?, by Father Manfred Hauke, a German theologian, subtitled "A Systematic Analysis in the Light of the Order of Creation and Redemption," is a comprehensive scholarly study of ordination, taking into account the international debate on the subject, contemporary feminist arguments, and emphasizing the biblical foundations of the Catholic Faith. This book should be a required text in all seminaries. English edition published by Ignatius Press.

Ignatius Press, 2515 McAllister Street, San Francisco, CA 94118.

A Book of Feasts and Seasons, by Joanna Bogle, provides a wealth of information on traditional celebrations of Christian holidays from one of Britain's most engaging and articulate Catholic writers. (Mrs. Bogle addressed the 1988 WFF Conference.)

Fowler Wright Books, Burgess Street Leominster, Herefordshire HR6 8DE, ENGLAND.

A Continual Feast, by Evelyn Birge Vitz, is a "cookbook to celebrate the joys of family and faith throughout the Christian year." This handsome book includes many fascinating observations on the history and tradition surrounding festival family celebrations in Europe and America as well as excellent recipes. It should be a fixture in Catholic kitchens, and would make an ideal wedding gift.

Harper & Row Publishers, Inc., 10 East 53rd St., New York, NY 10022 (\$16.95 - hardcover) — Canada: Fitzhenry & Whiteside, Ltd., Toronto.

Hallowed Be This House, by Thomas Howard. A theological tour through the family household, to show that our homes are "at least one obvious place where we may come upon the hallows in very ordinary terms," by a professor of English and Catholic convert who is one of our best writers.

Ignatius Press, 2515 McAllister St. San Francisco, CA 94118.

Adam Danced: The Cross and the Seven Deadly Sins, by Fr. George W. Rutler, a former Anglican, now at St. Agnes Church in New York.

A collection of seven homilies originally given at a Good Friday "Three Hour Devotion." A good choice for Lenten reading.

Christendom Press, Front Royal, VA 22630.

The Feminist Takeover, by Canadian writer, Betty Steel, chronicles and evaluates the growth of the Women's Liberation Movement in Canada and in the United States.

Human Life International/USA, 7845-E Airpark Rd., Gaithersburg, MD 20879 (\$9. US) or HLI/Canada, PO Box 5350, Merivale Depot, Nepean, Ontario K2C 3J1 Canada.

Families for Good and All - a non-sectarian reference text intended as a resource book on topics related to sex-education and family living for parents and teachers, with the objective of presenting essential information which can be helpful in restoring respect and support for families and youths who affirm traditional Christian moral and ethical principles.

Published by Family-Life Cultural and Education Council, Inc. PO Box 18466, Rochester, NY 14618.

Periodicals -

This Rock, a brand new monthly magazine published by Catholic Answers, Inc., is devoted to Catholic apologetics — explanation and defense of the Church's teachings. The lead story in the premiere issue is a personal account by recent convert from "evangelicalism" to Catholicism, William Reichert. Karl Keating is editor. Annual subscriptions are \$24.

This Rock, PO Box 17181, San Diego, CA 92117

The Observer of Boston College is an "alternative" student newspaper founded in 1982. It is "a conservative opinion journal and espouses the ideals of free speech, family, classical education, liberty, and Christian orthodoxy." Strongly pro-life, it contains some of the best student reporting anywhere and features hard-hitting investigative articles of more than local campus interest, as well as contributions from noted Catholic authors, such as Peter Kreeft, Philip Lawler, and others. Annual subscription rate: \$25.

The Observer of Boston College, PO Box L-132, Chestnut Hill, MA 02167.

Continued page 15

MASSACRE IN MONTREAL

Donald DeMarco

Following the massacre in Montreal which claimed the lives of fourteen young women, there has been much discussion concerning the *raison d'être* for the murders and how society should respond.

The disagreements have often been intense and divisive. There is bitter dispute over whether the rampage should be characterized as an isolated event, or one consistent with a general male hostility toward women. Was it a political act? Was the murderer simply insane, or should some philosophical meaning be read into his actions? To what degree is this a feminist incident? Will it deepen the alienation that already exists between the sexes or will it occasion a new reconciliation? How can we eliminate violence in our society? How does one think clearly about an incident whose essential horror may be unmatched in all of Canadian history?

There are two distinguishable factors: the murder and the motive. Of the two, the murder is primary – it is the essence of the tragedy. Then there is the motive which apparently is irrational hatred of women. If the fourteen women had died together in a bus accident, their deaths and the sense of loss felt by their loved ones would be no less real. The nation grieves for these women because they are dead. The discriminatory motive is a secondary factor.

Our primary reality is that we are human beings. We are male or female secondarily. The very essence of sexist discrimination lies precisely in reversing this metaphysical order, that is, by assigning a greater value to one person's sex than to another person's humanity. The misogynist

places his sex above a woman's humanity. He seems to forget that what underlies femaleness is the same reality that underlies his own maleness – universal humanity. Thus, the woman-hater tends to lose sight of both the fundamental reality of a woman's humanity as well as his own.

The appropriate response to the Montreal tragedy is not to imitate the murderer's distorted priorities, but to remain faithful to the proper order of things – that we are all human being first and sexual beings second.

Some feminists have appropriated the tragedy to themselves as if its central horror lay in the fact that it was misogynistically motivated. In certain instances, they prohibited men from joining them in public memorials. Such an attitude imitates the murderer's reversed priorities rather than opposes them.

Our primary reality is that we are human beings. We are male or female secondarily.

If a woman dies, leaving behind a brother and a sister, it cannot be said (all else being equal) that her sister suffered a greater loss than her brother. A sister losing a sister is not a greater tragedy than a brother losing a sister. All Canadians lost fourteen sisters. The fact that half these Canadians were men and the other half women is incidental.

While the nation seemed united in its opposition to violence, it was by no means united in what it understood about that violence. The day

after the rampage, the *Kitchener-Waterloo Record* carried an interview with Lindsay Dorney, head of "women's studies" at the University of Waterloo. Dorney decried the tragedy while relating it to other anti-women actions committed by men including recent "court battles waged by men to stop their girl- friends from having abortions." She does not see abortion as violence. She sees the attempt to *stop* abortion by legal measures as violence. This is hardly the kind of thinking that will eliminate violence in our society. Nor can it work to eliminate discrimination on the basis of sex.

Putting all ideologies aside, abortion is *in fact* an act of violence. At times, even promoters of abortion can recognize this. William Gaylin, M.D. and Marc Lappe, Ph. D., who accept abortion, have stated that abortion subjects the live fetus to "unimaginable acts of violence," including "dismemberment, salt-induced osmotic shock, or surgical extirpation." To classify violence against women in the same moral category with peaceful attempts to prevent violence against one's own child-in-the-womb is to reflect a form of moral myopia that is simply mind-boggling. We must not mourn and honor the Montreal University women by allowing the motive for their murders to eclipse the fact of their deaths.

It is becoming more and more common to abort a child for being the "wrong" sex. The term "femicide" has been coined to express moral outrage at aborting because a child is female. Civil libertarians such as Alan Dershowitz of Harvard have argued against the right to abort only because the unborn child is female, although they maintain that a woman has a right to abort for any *other* reason whatsoever. Discrimination, thus, is seen as a greater vice than murder. It is acceptable to abort a female but not to abort a female *because* she is female. According to this view, it is not the *act* which is horrendous but merely the *attitude*.

Whatever the motives may be, discriminatory or not, the abortion of a female child means the *death* of a female child. This death is the central evil. We cannot reduce violence if we ignore the *common humanity* we share with its victims.

We must oppose violence against human beings wherever it exists. We must also oppose a sexism that gives one's sex priority over one's humanity.

One thinks of the late Ann O'Donnell who fought against violence *and* discrimination wherever she found it. (It is fitting that her body is interred in Calvary Cemetery in St. Louis not far from that of Dred Scott, a black slave whose name is immortalized in the notorious decision of the

U.S. Supreme Court.) Ann O'Donnell's words are most relevant now as Canada struggles to gain a coherent moral perspective that will help eliminate both violence and discrimination:

"I maintain that acceptance of the violence of abortion by women is a male-model response, indicative of female anger for present and past injustices against women. I am 'feminist' enough to believe that women can break this vicious cycle of violence and denial by affirming life, by teaching love and trust. Any other response is pseudo-feminism."

◇◇◇

Professor Donald DeMarco teaches philosophy at St. Jerome's College, Waterloo, Ontario, and is the author of several books. He will address the 1990 Women for Faith & Family Conference in October.

In Memoriam

Memorial gifts to WFF have been received...

In memory of Virginia
from Mrs. John A. Skinner

In memory of deceased family members
from Margaret E. Power

In memory of Carolyn A. Pico
from Miss Mildred Murphy

In memory of Sister Mary Edgar Skinner, RSM
from Sr. Ann Marie Skinner, RSM

Requiescat in pace, et lux perpetua luceat eis.

Cont. from page 5

Your vowed life helps all of us understand the values and truths which are at the heart of the Gospel. Your way of life is a constant call to all of us to reform our lives and to believe in the Gospel.

Dear friends, during these past few days, we have been listening to reflections on religious life and on family life. We have come here together not to wage a war of polemics but to be strengthened by an ever deepened knowledge of our Lord Jesus through the teaching of the Church and by the example of those who try to live out the Gospel. My prayer is that we will go forth from here, returning to our homes and apostolates with renewed courage and strength. Without the slightest hint of smugness but rather with grateful hearts, in all humility let us stand before our world and say, "I am proud of my faith!"

Mary, Mother of our families, pray for us!

Mary, Model of all religious, pray for us!

Mary, Mother of the Church, pray for us.

◇◇◇

LETTER ON THE LITURGY...

Pope John Paul II calls for

- *participation of laity*
- *eradication of abuses*
- *continual renewal*

Pope John Paul II's Apostolic Letter on the Liturgy, released May 13, 1989, calls for the continual renewal of the Church based upon the principles of Vatican II's Constitution on the Liturgy, and a response to new issues and problems.

This renewal's "most urgent task," the Pope writes, "is that of the biblical and liturgical formation of the people of God." To accomplish this task, he says there must be a deeper discovery of the richness of the liturgy, constant fidelity to the Church's teachings concerning it and a realization of the importance of the "conscious and full participation" of all the faithful in the liturgy.

The letter is dated Dec. 4, 1988, the 25th anniversary of Vatican II's *Sacrosanctum Concilium*. He writes, "It is a fitting moment to throw light upon the importance of the conciliar constitution, its relevance in relation to new problems and the enduring value of its principles."

The first principle of the constitution stresses the importance of the liturgy as the re-enactment of Christ's paschal mystery. The work of our redemption, the Pope reminds us, is accomplished *every time* the sacrifice of the Mass is offered, so the "bishops must carefully train the faithful to celebrate" at each Mass. Easter, the celebration of that event which forms the content of the Church's daily life, should be re-established as the "feast of feasts."

Christ's presence in the Church's assembly, in his Word as proclaimed to the assembly, in the priest and in the sacraments through the power of the Holy Spirit should cause the minister and congregation to act with respect, attention, brotherly love and dignity.

The second principle of the constitution is knowledge of and appreciation for the Word of God. "Growth in liturgical life and consequently progress in Christian life cannot be achieved except by continually promoting among the faithful, and above all among priests, a 'warm and living knowledge of Scripture.'"

Third is the Church's self-expression during the liturgy as one, holy, catholic and apostolic: she is one in her celebration of one liturgy at one altar, holy in her reception from the Father of the graces and blessings of Christ through the Holy Spirit, catholic in her gathering of all peoples together in worship, and apostolic in her foundation upon the teachings and witness of the apostles.

The Pope notes with thanks to God that these conciliar reforms have been obediently and joyfully accepted by the "vast majority" of the faithful, although some show indifference to the changes, are "one-sided" and refuse to accept the reforms as valid, or introduce "outlandish innovations, departing from the norms, ... even on occasion contradicting matters of faith."

He says the reforms have met with difficulties such as a decrease in the visibility of the Church, a calling into question of personal faith and the transition from a passive to a more active faith.

But this renewal, with the increased availability of the liturgy to all peoples, their greater participation in it and the vitality of so many Christian communities, is the "most visible fruit of the whole work of the council" and represents the movement of the Holy Spirit in the Church.

Side by side with the benefits of the reform are deviations and abuses, including postures or songs not conducive to faith, abuses in the practice of general absolution, confusion between the ministerial priesthood and the common priesthood of the faithful and even priests taking "upon themselves the right to compose eucharistic prayers or to substitute profane readings for texts from Sacred Scripture." Such initiatives "are in direct contradiction to (the liturgical reform), disfigure it and deprive the Christian people of the genuine treasures of the liturgy ..."

The Pope says the pastoral promotion of the liturgy constitutes a "permanent commitment" to continue to draw from the riches of the liturgy. He therefore calls for true recognition of Christ's mysterious presence in the liturgy, greater reverence for the Word of God, constant fidelity to the rites of the liturgy and obedience to the Church's hierarchical authority concerning its regulation, and the participation of all the faithful in activities proper to their positions.

It is good for the liturgy, as "the school of the prayer of the Church," to be in the vernacular — without diminishing the use of Latin — and to have more prefaces to eucharistic prayers. This will "enrich the Church's treasury of prayer and understanding of the mystery of Christ."

There are four areas of consideration which the Pope lays out for the future of liturgical renewal. First is a long-term program of "biblical and liturgical formation" of the faithful, which should begin in the seminaries and houses of prayer. Second is the adaptation of liturgical language and rites to recently evangelized peoples of different cultures, for which the constitution established the guiding principles. Only parts of the liturgy are open to change, however, and while diversity can result in the enrichment of the liturgy, it may also tend to cause division. Therefore, diversity "can only gain expression in fidelity to the common faith, to the sacramental signs ... and to hierarchical communion."

The third task is responding to the needs and problems which have arisen in the Church in the past 25 years, such as whether the diaconate is open to married men, which liturgical tasks may be entrusted to lay people and how to adapt the liturgy for youth and the handicapped.

The fourth and final task is recognition of popular Christian devotion and its relation to liturgical life, and the need to continually evangelize this devotion to help the people continually form a more mature faith.

The Pope says those responsible for all liturgical renewal are the Apostolic See, and the Congregation for Divine Worship and the Discipline of the Sacraments.

The diocesan bishop, as the "principal dispenser of the mysteries of God, and ... governor, promoter and guardian of the entire liturgical life of the Church entrusted to him," is responsible for liturgical renewal in his diocese. He must first realize the importance of his own liturgical celebrations as models for his diocese, and should also set up and assist diocesan commissions to promote liturgical activity. The congregations, in turn, should "assist diocesan bishops in their efforts to offer the precepts of the Lord and the laws of the Church."

The last section of the letter discusses the need to evaluate episcopal conferences and their national commissions, which are responsible for the translation of liturgical books. ♦

Copies of the Apostolic Letter on the Liturgy may be obtained through Origins, National Catholic Documentary Service, c/o Bessie Briscoe, 3211 4th St., Washington, D.C. 20005. Discounts are available on multiple copy orders.

Charter of the Rights of the Family

Presented by the Holy See to all persons, institutions, and authorities concerned with the mission of the family in today's world - October 22, 1983.

INTRODUCTION

The well-being of families, strained today by the twin forces of individualism and state power, is acknowledged as the basis of any healthy society. In our day, because of the weakening of families, society is beset by a host of evils, from abortion and the suppression of parental rights in education, to chronic poverty and the neglect of the aged.

In response to this critical situation, the Pontifical Commission on the Family released, on October 22, 1983, a document of immediate and far-reaching significance for American society.

The Vatican Charter of Family Rights constitutes a blueprint for building a healthy, humane society founded on the integrity of family life. For Catholics and for non-Catholics, it should serve as a source of reflection and a guide to action in bringing the values of the Gospel to bear on secular life.

PREAMBLE

Considering that:

A. the rights of the person, even though they are expressed as rights of the individual, have a fundamental social dimension which finds an innate and vital expression in the family;

B. the family is based on marriage, that intimate union of life in complementarity between a man and a woman which is constituted in the freely contracted and publicly expressed indissoluble bond of matrimony, and is open to the transmission of life;

C. marriage is the natural institution to which the mission of transmitting life is exclusively entrusted;

D. the family, a natural society, exists prior to the state or any other community, and possesses inherent rights which are inalienable;

E. the family constitutes, much more than a mere juridical, social, and economic unit, a community of love and solidarity, which is uniquely suited to teach and transmit cultural, ethical, social, spiritual, and religious values, essential for the development and well-being of its own members and of society;

F. the family is the place where different generations come together and help one another to grow in human wisdom and to harmonize the rights of individuals with other demands of social life;

G. the family and society, which are mutually linked by vital and organic bonds, have a complementary function in the defense and advancement of the good of every person and of humanity;

H. the experience of different cultures throughout history has shown the need for

society to recognize and defend the institution of the family;

I. society, and in a particular manner the state and international organizations, must protect the family through measures of a political, economic, social and juridical character, which aim at consolidating the unity and stability of the family so that it can exercise its specific function;

J. the rights, the fundamental needs, the well-being and the values of the family, even though they are progressively safeguarded in some cases, are often ignored and not rarely undermined by laws, institutions, and socioeconomic programs;

K. many families are forced to live in situations of poverty which prevent them from carrying out their role with dignity;

L. the Catholic Church, aware that the good of the person, of society, and of the Church herself passes by way of the family, has always held it part of her mission to proclaim to all the plan of God instilled in human nature concerning marriage and the family, to promote these two institutions and to defend them against all those who attack them.

M. the Synod of Bishops celebrated in 1980 explicitly recommended that a "Charter of the Rights of the Family" be drawn up and circulated to all concerned; the Holy See, having consulted the Bishops' conferences, now presents this **Charter of the Rights of the Family** and urges all states, international organizations, and all interested institutions and persons to promote respect for these rights, and to secure their effective recognition and observance.

ARTICLE 1 - All persons have the right to the free choice of their state of life and thus to marry and establish a family or to remain single.

a) Every man and every woman, having reached marriage age and having the necessary capacity, has the right to marry and establish a family without any discrimination whatsoever; legal restrictions to the exercise of this right, whether they be of a permanent or temporary nature, can be introduced only when they are required by grave and objective demands of the institution of marriage itself and its social and public significance; they must respect in all cases the dignity and the fundamental rights of the person.

b) Those who wish to marry and establish a family have the right to expect from society the moral, educational, social, and economic conditions which will enable them to exercise their right to marry in all maturity and responsibility.

c) The institutional value of marriage should be upheld by the public authorities;

the situation of non-married couples must not be placed on the same level as marriage duly contracted.

ARTICLE 2 - Marriage cannot be contracted except by the free and full consent of the spouses duly expressed.

a) With due respect for the traditional role of the families in certain cultures in guiding the decision of their children, all pressure which would impede the choice of a specific person as spouse is to be avoided.

b) The future spouses have the right to their religious liberty. Therefore to impose as a prior condition for marriage a denial of faith or a profession of faith which is contrary to conscience, constitutes a violation of this right.

c) The spouses, in the natural complementarity which exists between man and woman, enjoy the same dignity and equal rights regarding the marriage.

ARTICLE 3 - The spouses have the inalienable right to found a family and to decide on the spacing of births and the number of children to be born, taking into full consideration their duties towards themselves, their children already born, the family and society, in a just hierarchy of values and in accordance with the objective moral order which excludes recourse to contraception, sterilization, and abortion.

a) The activities of public authorities and private organizations which attempt in any way to limit the freedom of couples in deciding about their children constitute a grave offense against human dignity and justice.

b) In international relations, economic aid for the advancement of peoples must not be conditioned on acceptance of programs of contraception, sterilization, and abortion.

c) The family has a right to assistance by society in the bearing and rearing of children. Those married couples who have a large family have a right to adequate aid and should not be subjected to discrimination.

ARTICLE 4 - Human life must be respected and protected absolutely from the moment of conception.

a) Abortion is a direct violation of the fundamental right to life of the human being.

b) Respect of the dignity of the human being excludes all experimental manipulation or exploitation of the human embryo.

c) All interventions on the genetic heritage of the human person that are not aimed at correcting anomalies constitute a violation of the right to bodily integrity and contradict the good of the family.

d) Children, both before and after birth, have the right to special protection and assistance, as do their mothers during pregnancy and for a reasonable period of time after childbirth.

e) All children, whether born in or out of wedlock, enjoy the same right to social protection, with a view to their integral personal development

f) Orphans or children who are deprived of the assistance of their parents or guardians must receive particular protection on the part of society. The state, with regard to foster-care or adoption, must provide legislation which assists suitable families to welcome into their home children who are in need of permanent or temporary care. This legislation must, at the same time, respect the natural rights of the parents.

g) Children who are handicapped have the right to find in the home and the school an environment suitable to their human development.

ARTICLE 5 - Since they have conferred life on their children, parents have the original, primary, and inalienable right to educate them; hence they must be acknowledged as the first and foremost educators of their children.

a) Parents have the right to educate their children in conformity with their moral and religious convictions, taking into account the cultural traditions of the family which favor the good and the dignity of the child; they should also receive from society the necessary aid and assistance to perform their educational role properly.

b) Parents have the right to choose freely schools or other means necessary to educate their children in keeping with their convictions. Public authorities must ensure that public subsidies are so allocated that parents are truly free to exercise this right without incurring unjust burdens. Parents should not have to sustain, directly or indirectly, extra charges which would deny or unjustly limit the exercise of this freedom.

c) Parents have the right to ensure that their children are not compelled to attend classes which are not in agreement with their own moral and religious convictions. In particular, sex education is a basic right of the parents and must always be carried out under their close supervision, whether at home or in educational centers chosen and controlled by them.

d) The rights of parents are violated when a compulsory system of education is imposed by the state from which all religious formation is excluded

e) The primary right of parents to educate their children must be upheld in all forms of collaboration between parents, teachers, and school authorities, and particularly in forms of participation designed to give citizens a voice in the functioning of schools and in the

formulation and implementation of educational policies.

f) The family has the right to expect that the means of social communication will be positive instruments for the building up of society, and will reinforce the fundamental values of the family. At the same time the family has the right to be adequately protected, especially with regard to its youngest members, from the negative effects and misuse of the mass media.

ARTICLE 6 - The family has the right to exist and to progress as a family.

a) Public authorities must respect and foster the dignity, lawful independence, privacy, integrity, and stability of every family.

b) Divorce attacks the very institution of marriage and of the family.

c) The extended family system, where it exists, should be held in esteem and helped to carry out better its traditional role of solidarity and mutual assistance, while at the same time respecting the rights of the nuclear family and the personal dignity of each member.

ARTICLE 7 - Every family has the right to live freely its own domestic religious life under the guidance of the parents, as well as the right to profess publicly and to propagate the faith, to take part in public worship and in freely chosen programs of religious instruction, without suffering discrimination.

ARTICLE 8 - The family has the right to exercise its social and political function in the construction of society.

a) Families have the right to form associations with other families and institutions, in order to fulfill the family's role suitably and effectively, as well as to protect the rights, foster the good, and represent the interests of the family.

b) On the economic, social, juridical, and cultural levels, the rightful role of families and family associations must be recognized in the planning and development of programs which touch on family life.

ARTICLE 9 - Families have the right to be able to rely on an adequate family policy on the part of public authorities in the juridical, economic, social, and fiscal domains, without any discrimination whatsoever.

a) Families have the right to economic conditions which assure them a standard of living appropriate to their dignity and full development. They should not be impeded from acquiring and maintaining private possessions which would favor stable family life; the laws concerning inheritance or transmission of property must respect the needs and rights of family members.

b) Families have the right to measures in the social domain which take into

account their needs, especially in the event of the premature death of one or both parents, of the abandonment of one of the spouses, of accident, or sickness or invalidity, in the case of unemployment, or whenever the family has to bear extra burdens on behalf of its members for reasons of old age, physical or mental handicaps, or the education of children.

c) The elderly have the right to find within their own family or, when this is not possible, in suitable institutions, an environment which will enable them to live their later years of life in serenity while pursuing those activities which are compatible with their age and which enable them to participate in social life.

d) The rights and necessities of the family, and especially the value of family unity, must be taken into consideration in penal legislation and policy, in such a way that a detainee remains in contact with his or her family and the family is adequately sustained during the period of detention.

ARTICLE 10 - Families have a right to social and economic order in which the organization of work permits the members to live together, and does not hinder the unity, well-being, health and the stability of the family, while offering also the possibility of wholesome recreation.

a) Remuneration for work must be sufficient for establishing and maintaining a family with dignity, either through a suitable salary, called a "family wage," or through other social measures such as family allowances or the remuneration of the work in the home of one of the parents; it should be such that mothers will not be obliged who work outside the home to the detriment of family life and especially of the education of the children.

b) The work of the mother in the home must be recognized and respected because of its value for the family and for society.

ARTICLE 11 - The family has the right to decent housing, fitting for family life and commensurate to the number of the members, in a physical environment that provides the basis services for the life of the family and the community..

ARTICLE 12 - The families of migrants have the right to the same protection as that accorded other families.

a) The families of immigrants have the right to respect for their own culture and to receive support and assistance towards their integration into the community to which they contribute.

b) Emigrant workers have the right to see their family united as soon as possible.

c) Refugees have the right to the assistance of public authorities and international organizations in facilitating the reunion of their families.

◇ ◇ ◇

Dear Women for Faith & Family,

I am encouraged by your efforts, and I want to help in your important work to make the voices of faithful Catholic women heard.

☐ Enclosed is my donation of

\$250. _____ \$100. _____ \$50. _____ \$25. _____ Other \$ _____

My gift is a memorial to _____ (please print)

My donation is \$25. or more please send _____ do not send _____ complimentary conference tape.

☐ Please send me "Celebrating Advent and Christmas." Enclosed is \$5.00 (postpaid.)

☐ I will help collect signatures for the Affirmation. Please send _____ copies.

☐ Please send VOICES to (list names on separate sheet) I am enclosing \$1. per name to cover costs.

☐ I have questions, suggestions or comments (enclosed.)

Complete the following if mailing label attached is incorrect.

NAME: _____

ADDRESS: _____

CITY: _____ STATE: _____ ZIP: _____

NOTE: All donations are tax-deductible. Please make check or money order to WOMEN FOR FAITH & FAMILY.

(Cont. from page 9)

The Human Life Review, published by the Human Life Foundation, Inc., and edited by James P. McFadden, is a "single-

issue" (abortion) focused quarterly journal which has presented thoughtful and scholarly articles on this subject for nearly sixteen years (since 1975). Among frequent contributors are Ellen Wilson Fielding, Joseph Sobran, James Hitchcock, Malcolm Muggeridge, The Rev. Francis Canavan, S.J.

Subscription, \$15. per year (Canada and foreign \$20. U.S. Currency). Editorial office: Room 840, 150 E. 35th St., New York, NY 10016.

Communio: International Catholic Review is the American edition of an international scholarly quarterly featuring philosophical and theological articles addressing issues of current importance from an authentically Catholic perspective. Recent articles include "Elements of biblical devotion to Mary" by Joseph, Cardinal Ratzinger, "Deconstruction and the resources of Christian philosophy, by Profesor Kenneth L. Schmitz, and "In the Image of God: Male, female and the language of the liturgy," by Suzanne Scorsone.

Annual subscription rate \$18. (U.S.);) COMMUNIO, University of Notre Dame, P.O. Box 1046, Notre Dame IN 46556.

Origins is the official documentary publication of the American bishops. This weekly newsletter publishes texts of apostolic letters, other Vatican documents, occasional addresses and statements of individual bishops, NCCB pastoral letters, &c. Annual subscription: \$87. ORIGINS, Catholic News Service, 3211 4th St. N.E., Washington, D.C. 20017. Back issues and multiple copy orders are also available.

Laywitness is the monthly publication of Catholics United for the Faith, "to support, defend and advance the efforts of the teaching Church." January '90 issue contains a superb article,

'Rediscovering the Truths of Humanae Vitae,' by The Most Rev. John Myers, Bishop of Peoria. (Bishop Myers addressed the 1989 WFF National Conference in St. Louis.)

Subscription information: LAYWITNESS, 45 Union Ave, New Rochelle, NY 10801.

□□□

How does your family celebrate the liturgical year?

If you have special prayers, food or family customs for celebrating the feasts and seasons of the Church, Women for Faith and Family would like to hear from you soon.

(Cont. from page 1)

Along with emphasizing Mary's central role in the miracle of Christmas, the festival was intended to provide ideas and resources to families working to keep the season holy in a time when commercialism obscures the spiritual meaning of the holidays and secular aspects of the season are virtually enforced by law.

A booklet of Advent and Christmas customs for families, *Celebrating Advent and Christmas*, was published especially for the event. The attractive spiral-bound booklet includes prayers for Advent, a Christmas Novena, origins of many popular customs in America and other countries, and directions for making Jesse Trees, and many other holiday ideas. It is the first in a series planned by Women for Faith & Family on family celebrations for the entire Church year. Like the this book, they will feature Catholic customs for the home — the "domestic Church" — emphasizing family traditions which have helped to transmit religious faith to generations of children.

Readers are invited to send ideas for inclusion in these books. The new *Advent and Christmas* book is now available from Women for Faith & Family. (See form above. Inquire about cost for multiple orders.)



VOICES

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

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

ADDRESS CORRECTION REQUESTED



A Prayer for Catholic Unity

O LORD JESUS CHRIST, who when Thou was about to suffer didst pray for thy disciples to the end of time that they might all be one,

AS THOU ART IN THE FATHER the Father in Thee, look down in pity on the manifold divisions among those who profess Thy faith and heal the many wounds which the pride of man and the craft of Satan have inflicted on Thy people.

BREAK DOWN THE WALLS OF SEPARATION which divide one party and denomination of Christians from another. Look with compassion on the souls who have been born in one or other of these communions, which not Thou, but Man, has made.

SET FREE THE PRISONERS from these unauthorized forms of worship and bring them all to the one communion which Thou didst set up at the beginning — the One Holy Catholic and Apostolic Church.

TEACH ALL MEN that the See of Peter, the Holy Church of Rome is the foundation, center, and instrument of unity.

OPEN THEIR HEARTS to the long-forgotten truth that the Holy Father, the Pope, is Thy Vicar and Representative; and that in obeying him in matters of religion, they are obeying Thee, so that as there is but one company in Heaven above, so likewise there may be one communion, confession and glorifying Thy Holy Name here below. AMEN.

—John Henry, Cardinal Newman

