

voices voices voices



Vol. VII: No. 1

April, 1992

Third Draft of 'Women's Pastoral' Released

National Women's Coalition for Life counters NOW, NARAL in D.C.

WASHINGTON — The **National Women's Coalition for Life [NWCL]**, comprised of fifteen pro-life women's organizations representing more than a million American women, announced its formation at a press conference at the National Press Club in Washington, D. C. on Friday, April 3. The coalition contradicts the claim of pro-abortion women's groups to speak for all American women.

A candlelight vigil at the Supreme Court on April 3, and a peaceful counter-demonstration April 5 were also activities of NWCL members. Information packets from NWCL's member organizations were given to all members of congress.

Helen Hull Hitchcock, St. Louis, and **Margaret Whitehead**, Falls Church, Virginia, represented Women for Faith & Family at the coalition's meetings. Some other groups participating in the new coalition are, in addition to WFF, **Concerned Women of America, National Council of Catholic Women, Feminists for Life, International Black Women's Network, Women Affirming Life, Professional Women's Network, and Women Exploited by Abortion.**

Coalition members consulted during the weekend to investigate possibilities for further co-operative pro-life action.

Helen Alvare, USCC's pro-life spokesman who addressed the WFF conference last fall, appeared April 3 on television's 'Good Morning, America,' opposing Kate Michelman of the National Abortion Rights Alliance [NARAL].

Controversy continues, divisions deepen as process drags on...

THE U.S. BISHOPS' ADMINISTRATIVE COMMITTEE released for discussion the third draft of the long delayed pastoral statement on women's concerns on April 9th. "Called to be One in Christ Jesus" is the latest draft prepared by the bishops' Task Force on Women in the Church and in Society. The eight-year effort to write a coherent pastoral statement on 'women's issues' continues.

For the first time in the history of the project the whole body of bishops will discuss the controversial pastoral in an open forum at their meeting June 18-20 at Notre Dame. But internal divisions appear to be growing. At the meeting of the bishops' administrative committee in Washington March 24-26, **Bishop Alfred Hughes** [auxiliary of Boston] and **Bishop William Levada** [Portland, Oregon] "were so unsatisfied with the draft they wanted to issue a dissenting document", according to a published report.

Last May the Holy See held a consultation in Rome on the second draft; but the new draft, although shorter than some versions, still contains very serious theological flaws. It still subjects the Church to feminist analysis and describes 'sexism' as a pervasive sin; it still calls for diocesan women's commissions and 'grievance' boards. (WFF plans to analyze the draft in more detail before the bishops'

Continued on page 12

In this issue...

Inside Voices -----	2	Easter Season -----	8
NCCB Report -----	3	Book Reviews -----	11
RU486 -----	5	International -----	13
News Scan -----	7	— and more...	

inside voices...

Be strong in the Lord and in His mighty power...for we wrestle not against flesh and blood, but against principalities and powers...against spiritual wickedness in high places.

—Ephesians 6:10-12

WE RECEIVED A LETTER from a mother who reproached us for not warning that the movie 'Blackrobe' (*Inside Voices* column, Fall 1991) might be inappropriate for young people. Specifically, she said her fourteen-year-old son, whom she took to see the film, had "lost his innocence" as a result.

We take this reproach very seriously, even though we thought the strong terms used in our column contained an implicit warning. The column emphasized that the film was not "unambiguously...pro-Christian", was "often extremely raw and brutal" in portraying "the depths of depravity" and the "almost unbelievable savagery of a people without God." We mentioned the "heinous and bloody torture" of the French Jesuit missionaries (the 'Blackrobes'), and the "shameful and degrading death" they were willing to suffer in order to bring the Gospel to the Hurons and Algonquins and Iroquois of Canada.

We are very concerned about what happens to youngsters who encounter evil, whether in real life or in films or on television. Because the visual images of film and television are so powerful, it is not an exaggeration to say that seeing them can contribute to a person's loss of innocence. This is why so many parents are concerned about television which so vividly and so *apparently* depicts situations and images which contradict essential Christian beliefs.

Parents object to the disordered sex, violence and other ills which television brings into our living rooms, precisely because it is thus constantly available to children and adolescents and is not, therefore, actually under the parents' control—even within their own homes. The lurid and nihilistic 'rock-videos' on MTV are a constant source of worry. But prime-time shows — and even commercials — although they may or may not be explicitly sex-and-violence ridden, may even more subtly undermine the entire Christian system of belief and moral principles. The same is true of books and magazines which contain morally corrupting ideas.

Is there something Christian parents can do to protect children and adolescents from being exposed to all these images? Yes and no. We are obliged to give them clear moral guidance, but we cannot ever be with our child every minute, nor know what they *think* about everything they see or read. We know that they will at some time be at risk, even when we try to anticipate dangers. For example, we teach young children how to cross the street by themselves; we teach them to drive, and we prepare them as prudently as we can for the dangers of crossing streets and driving cars, giving them every caution. And then we guard them with our prayers and put our trust in God.

We must guide them, also, through the moral dangers they will inevitably encounter. Just as we would if we know they might be exposed to a physical disease, we try to protect them from the harm, keep a watchful eye for symptoms of bad effects, and then nurse them back to health if they get sick. We can do this by talking to them; teaching them how to look at and analyze what they've encountered — in life or in something they may see or read — and how Christians must become aware of evil and learn to resist and overcome it.

Sometimes even bad experiences can offer parents a very valuable teaching moment. Adult Christians suffer temptations themselves, and have learned, by the grace of God (and usually with the help of our own parents) what we must do to overcome them.

Although we would never *knowingly* put our child in the path of temptation, we cannot always know in advance what effect a movie, book or television show might have. Our children probably realize this, and they very likely know, too, what we would regard as immoral; although some youngsters are undoubtedly better equipped than others to deal with things which present serious challenges to our Christian faith. Parents are usually best able to discern these qualities in our own children, and to know how to help them to deal with problems as they arise.

We know that our youngsters will encounter immorality and evil — either in images (as in the film) or in life — no matter what we may try to do to prevent it. We know, too, that they may be tempted by it. If this were not so, Our Lord would not have included in His model prayer, "Lead us not into temptation, but deliver us from Evil."

Our job as Christian parents is to build strong moral principles and vigorous faith in our children, to arm them, as best we can, for the contradictions to the faith which the world constantly presents. Then we must continually shield them with our own prayers, trusting in God's righteousness and great mercy, confident that Our Father in Heaven will never abandon them — or us.

Heleen Hill Hitchcock

VOICES

Vol. VII: No. 1—1992

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

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

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

1991 Fall Meeting

Bishops reject lay preachers, endorse new Bibles

WFF attends, makes statement on issues

HOLY DAYS, lay preaching, new Bible translations and a Statement on Children were topics of particular interest to VOICES readers which were discussed at the November meeting of the National Council of Catholic Bishops [NCCB] held in Washington at the Omni-Shoreham hotel. Another key topic was a continuation of the discussion about the relationship between bishops and theologians — a subject which is important to the understanding of authority in the Church.

For the second year, press representatives of Women for Faith & Family's VOICES attended all sessions of the conference which were open to the press. The representatives were **Mary Ellen Bork**, **Margaret Whitehead** and **Helen Hull Hitchcock**. WFF also issued a Statement to the NCCB on November 12, before the bishops voted on issues of most concern to women and families. (Copies of the Statement were available to the press, as well as bishops. See excerpts below.)

Most VOICES readers will have read earlier reports elsewhere about the controversial changes proposed for Holy Days of Obligation (days when Mass attendance is required.) Voting was close, and absentee ballots were sent to bishops not present. No Holy Days were eliminated, and changes involved transferring to celebration on Sunday (under restricted circumstances) of two Holy Days. These concessions were evidently made for the benefit of rural dioceses.

The proposals for lay preaching made by the liturgy committee (**Bishop Wilton Gregory**, auxiliary bishop of Chicago) and the doctrine committee (**Bishop Emil Wcela**, auxiliary bishop of Rockville Center, acting chairman) were not approved.

WFF Criticizes Scripture Translations

Close to the end of the final day of voting, two proposed Scripture translations were approved by the bishops. One was the American Bible Society's translation for use by children and handicapped adults, and the other was a National Council of Churches 'inclusive' language

translation of the New American Bible Psalter.

[It is important to note that all translations of the Bible must be approved by the Vatican before they may be incorporated into worship services or used in any other way in the Catholic Church in America.]

The Children's Lectionary (selected Bible readings used at Mass) is aimed at readers at the eight-year-old level, according to the introductory notes, which also said that the new text would be "mandatory for all children's masses." (This text came to be known as the Sesame Street Bible in the press room.)

WFF's Statement to the bishops contained the following observations on the Children's Lectionary:

"We agree with the document when it says 'How the word of God is proclaimed and celebrated in [children's] lives here and now is very important for children and will also shape the future life of the Church' [p. 76.] Because of this we are deeply concerned about mandating a text which is over-simplified to the point of changing or ignoring key concepts within the Sacred Text.

"We reject the principle of updating the Scriptures to reflect a particular contemporary ideological view (feminism); and the assumption of validity of so-called 'inclusive' language [p. 76]. We regard 'inclusive' language as a deliberate politicization of ordinary usage.

Continued on page 4

Joanne Monahan Bick

† April 10, 1992

Let her own works praise her ...

—Proverbs 31:31

NCCB meeting (continued)

"As parents charged with the responsibility of being primary educators of our children, the future of the Church — most particularly in matters of religious faith—we are deeply distressed to encounter yet another impediment to our ability to transmit the faith by having to deal with continually changing Scripture texts. We hope the bishops will reflect sensitively on the difficulty this presents. Sound educational principles argue against introducing children to adult concepts by means of watered-down, infantile translations; and memorization, now recognized as an important element in learning, will be further impeded if this lectionary is adopted.

"The committee report acknowledges the need for music in the liturgy; yet the proposed translations virtually destroys any musical or poetic elements of the Scripture.

"We note the following few illustrations of our concern:

- p 11:3 — 'upon publication the Lectionary for Masses with Children will be the *only approved lectionary for use at Masses with children in the dioceses in the US.*' [emphasis added.]
- p 153, line 9 — in the reading for Passion Sunday, 'Hosanna' becomes '*hooray for the Son of David...Hooray for God in heaven above.*'
- p 115 1.16, 29-30 — Luke 2:7, 12 reads: '*She dressed him in baby clothes and laid him in a feed box*' and '*You will find him dressed in baby clothes and lying in a feed box.*'
- Throughout the text the word 'righteous' is translated as 'fair' or 'honest.' Righteousness is, like grace, redemption, savior, *inter alia*, a concept which has a meaning particular to religion. Such words and concepts need to be explained, not avoided. (Similarly to 'honor', 'respect' &c. are translated in several places as to 'like', which is hardly equivalent. Other examples of this abound."

The bishops approved the new Lectionary with the single exception of changing 'feedbox' back to 'manger.

At a news conference, WFF asked **Bishop Gregory** for clarification about the mandatory use of the Children's Lectionary. He confirmed the translation would be required for all children's Masses, and no substitutions of other translations of the Scripture could be made, even when older children were present, when the Children's Mass form is used.

More Liturgy Plans for "Inclusive" Texts

A new 'inclusive' Lectionary and Sacramentary (the book of ritual for Mass) will be introduced for action by the bishops at their June meeting at Notre Dame. The new

translations will follow the *Guidelines for Inclusive Language in the Liturgy* the bishops adopted in 1990.

Some bishops evidently hoped the *Guidelines* would help prevent improvised feminist-language liturgies. But because the document fundamentally affirms the feminist view that ordinary English usage is inherently 'sexist', it provides the basis for "correcting" every text used in the Church's worship according to feminist principles.

The Liturgy Committee plans to continue to promote the re-translation and revision project during the coming years, following the texts produced by the International Commission on English in the Liturgy [ICEL].

Archbishop Daniel Pilarczyk, president of the NCCB, is on the board of ICEL.

Statement on Children

A long document on Children was approved by the bishops, and was released January 6, 1992. WFF's Statement to the bishops included the following preliminary observations:

"Responding to the breakdown of the family and social structures which support it, the bishops' proposed Statement on the Children includes a comprehensive agenda of initiatives for the Church, the nation and the world. While stating some admirable policy directives, however, the document reveals some glaring omissions. Among them are the following:

- Discussion of the cultural forces that have led to child neglect and other ills excludes reference to the *pervasive influence of radical feminist ideas* which have encouraged the "excessive individualism" and the "pre-occupation with material progress" [p. 351] of which the statement speaks...
- Aside from general statements on Catholic teaching on the family [p. 324], the pastoral teaching for parents is not adequately developed.
- Very little is said about divorce and its effects on children [p. 336].
- The special role of women in the education of children is not discussed; while women's contributions to society by working outside the home are praised [p. 344].
- The inclusion of concrete spiritual directives from the bishops to families would strengthen any teaching document issuing from the NCCB. Explicit reference to principles contained in the Holy See's *Charter of the Rights of the Family* and Pope John Paul II's apostolic exhortation *Familiaris Consortio* would strengthen the document."

Disturbances by Demonstrators

Women from the pro-abortion Catholics for a Free Choice tried to lobby bishops during the conference; and two men from the homosexual ACT-UP group disrupted the final press conference by throwing condoms and insults at all present, forcing **Archbishop Pilarczyk** to reconvene the news conference in a corner of the room. ♦

RU 486: What are we talking about?

by Professor Gonzalo Herranz

Editor's Note: The following article by Professor Gonzalo Herranz of the University of Navarra, Spain, and a member of the National Council on Bioethics of Spain, is condensed and excerpted from an article which originally appeared in Familia et Vita [No. 2, 1991, pp 25-39], a publication of the Pontifical Council on the Family.

THE COMPOUND RU 486 (mifepristone) is the first "abortion pill." Its use raises some very serious moral and social as well as medical and scientific problems. RU 486 is a synthetic steroid with unique anti-hormonal properties (anti-progesterone). It was developed in the laboratories of the French firm, Roussel Uclaf (from which its name derives). [It chemically cancels the action of the hormone progesterone necessary to continue gestation.] Especially during the first trimester [of pregnancy], *administering RU 486 in a sufficient amount can cause early abortion.*

At the present time, the drug is used legally only in France; although the World Health Organization [WHO] is anxiously awaiting the moment it can recommend RU 486 as a means of birth control. Its manufacturers have signed a contract with the WHO to sell it at cost. Logically, the major multinational agencies of abortion and contraception (International Planned Parenthood Federation, United States Agency for International Development, and the Pathfinder, Ford and Rockefeller Foundations) are very interested in its promotion. Several countries are considering introducing RU 486, including Austria, Sweden, the United Kingdom, Holland and other Scandinavian countries.

Morality and Ethics

OBVIOUSLY, THE CIRCUMSTANCE in which procured abortion is carried out, whether by a surgical procedure or a chemical agent, does not modify substantially the moral gravity of the action. Consequently, the ethical and moral condemnation of abortion falls on the abortion produced by RU 486, or any other chemical compound having the appearance of a medication which is capable of abortifacient action and which may be used in the future for the purpose of causing an abortion.

One must ask oneself, however, about the ethical attitudes of the promoters of RU 486 and how they justify their commitment to placing this product on the market. It is also interesting to weigh what the effects of general acceptance and use of the abortion drug would be from the viewpoint of medical ethics.

It is well known that the rapid infiltration ... and the establishment as prevailing orthodoxy of ideas which clash head on with the traditions of Christian society — and with the

Hippocratic ethics of medicine — must involve a facile manipulation of ideas which, in turn, requires the use of deceitful words. The crafty adulteration of definitions (the "tactical definitions") and the introduction of padded neologisms allows the painless introduction of new attitudes and behavior.

Actions which are intrinsically perverse, repugnant or immoral, are dressed up with an appearance of dignity, become fashionable, and eventually are asserted as norms of civil ethics.

Effects of Language

THE ENTRANCE AND SPREAD in society of surgical abortion has been possible not only due to permissive legislation, but also to the self-advertising technology of socially persuasive formulas that dignify it; and use of expressions which disparage those who oppose abortion. The wicked and sinful nature of abortion is nullified when the fact of destroying human life is hidden under a veil of new and innocent-sounding expressions thought to be scientific, progressive, technical and tolerant. Examples of these neologisms for abortion include "micro-aspiration", "menstrual extraction", "voluntary interruption of gestation", or simply "interruption", "menstrual regulation", "interception", or administering a "menstrual pill." It is considered impolite and in bad taste to speak of abortion as killing, murdering or destroying a human being, since that terminology seems insensitive to individual autonomy, the right to choose, progressive humanization, population control and ecology.

THE INTRODUCTION AND DISSEMINATION of chemical abortion in today's society also requires a terminology of its own. E. E. Baulieu, writing in *Lancet* in 1987, coined the term "contragestation" as a designation of RU 486 induced abortion.

This new term is required for two reasons: one is the tactical advisability of making not the slightest reference to abortion in talking about RU 486; the other is that the term suggests that the abortion pill does not constitute a novelty in the field of birth control simply because it is an abortifacient.

Baulieu himself has stated:

Continued on page 6

"Many procedures used for fertility control are not contraceptive in the common and accepted sense of the term. This is the case with Intra-Uterine Devices [IUDs] hormonal contraception through gestagens, and post-coital contraception. In fact, interruption [of pregnancy] following fertilization which would have to be considered abortifacient is something on the agenda. On the other hand, practically all women have had or will have some abortions (spontaneous), even though they do not realize it....

"The idea of abortion includes a violent and controversial connotation as if, collectively, consciously or not, we were concerned only about whether or not fertilization has taken place, and we forget about the many stages that must take place in order for a human being to develop. In consideration of its universality and continuity, the process of generating life and the natural mechanisms of selection that determine it, the use of words referring to abortion as 'murder' or 'killing' only serve to obscure the real terms of a problem that has to do only with health. For that reason, we have proposed the term 'contragestion', a contraction of 'contra-gestation' in order to designate the majority of methods for controlling fertility. It is hoped that the new term will serve to prevent the discussion from degenerating."

Emptying Moral Content

The intention is obviously to a-moralize, thereby to place the transmission of human life into an ethically neutral terrain and reduce it to pure biology. Chemical abortion is disconnected from any moral implication whatsoever. Concern for the anthropological and moral meaning of fertilization, which becomes merely a step in a continuing biological process, is condemned as obsessive. The term 'contragestion', a deliberately deceptive contraction, robs the semiological meaning from 'contra-gestation.' The term anesthetizes the moral conscience because it disrupts association of ideas with the transmission of life and with the role that women play in it.

It is worthwhile to call attention to the resistance to honest ethical discussion typical of promoters of RU 486. R. J. Godefroid, writing in the Journal of the American Medical Association [JAMA], criticizes Baulieu's ethical evaluation of chemical abortion, noting that the change in terminology does not alter the moral substance of actions, and says that it seems

abusive to call 'fertility control' what in actuality is evicting a human being from the uterus. Baulieu, however, demonstrates the strategy of insulting and scorning those who disagree with his opinions by accusing Godefroid of using "a profoundly unscientific semantic manipulation in order to provoke an *a priori* rejection of the facts and ideas implicit in the concept of contragestion."

There is a Spanish saying that says: "The frying pan said to the pot, 'Move over, you're dirtying me.'" No comment.

The Banalization of Abortion

The significance of RU 486 abortion (and dishonest language used to describe it) is extremely important. It will lead to general perception that the human embryo is mere debris. Not

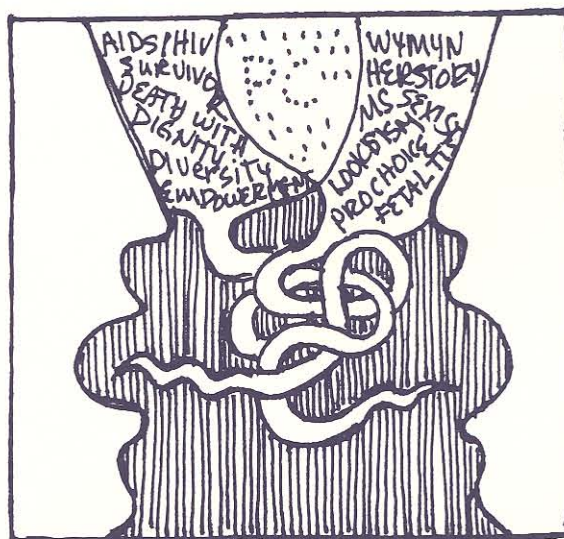
only is the embryo made into a thing, stripping it of all its human worth, but it is reduced to the negative condition of an excrement. In the same way that a laxative is capable of freeing a sluggish colon of its fecal content, the new pill will enable the gestating uterus to free itself from the embryo growing within it. Disconnected from the mother through a 'clean' mechanism of molecular competition between anti-hormones and hormones, and catapulted toward the network of sewage systems through the action of specific stimulators of the uterine myosins, the embryo ends its existence ignominiously. The transmission of human life, man's supreme capacity to co-cre-

ate men — that sharing in God's creative power — will be transformed into a function of the same physiological, psychological and moral level as micturition or defecation.

The ethical irrelevancy of the embryo is thus considered definitively resolved. It has a moral rank no different from that of an intestinal parasite or a tissue that is discarded. All the ethical motivation of RU486 promoters is reduced to offering one more option for women. In fact, protests against RU486 are discredited because of their effect of raising women's consciousness. As Baulieu stated,

"Every termination of pregnancy is a 'traumatic experience.' But it will be even more traumatic due to the irrational and emotionally overcharged debate surrounding it. I have proposed the term 'contragestion' not to try to hide the real function of RU 486, but rather to avoid the fears and mental inhibitions that a charged terminology has introduced.

"My intent is to eliminate the word 'abortion' because that word is as traumatic as the fact of abortion itself."



Continued on page 7

news scan...

Concerning the case of the Irish girl, allegedly raped, who was briefly detained, then allowed to leave Ireland for an abortion in England, *Our Sunday Visitor* editorial writers remind us that "ignored in most coverage is that Ireland's legal restrictions on abortion are neither a relic from long ago nor imposed by ecclesiastical, judicial or governmental fiat. A free, literate, democratic people, male and female, voted overwhelmingly — by a two-to-one margin — in 1983 to enshrine in their constitution that Ireland would not become part of the decadent abortion culture."

The OSV was reminded, as were we, of the much publicized case of **Sherri Finkbine**, an American citizen, who went abroad in the early '60s to abort her child who may have been affected by the drug Thalidomide. There was much public and private sympathy for Mrs. Finkbine then, as there is for the Irish girl. The Finkbine 'worst-case scenario' helped pave the way for *Roe v. Wade* and all that followed. Whither Ireland?...[Source: OSV editorial]

Author Rabbi **Harold Kushner**, whose 14-year-old son Aaron died after a lifelong illness, wrote *When Bad Things Happen to Good People* ten years ago. What Rabbi Kushner says now about euthanasia should be shouted from the rooftops: "**My answer is not doctor-assisted suicide**" [Source: *Star*, Ottawa, Canada, November 16, 1991; *Comunique*, Judie Brown, February 14, 1992]

Senate Majority Leader **George Mitchell** (D-Maine) shocked abortion-rights activists February 3 by telling reporters that he had serious reservations about the Freedom of Choice Act [FOCA]. On February 4 he elaborated from the Senate floor:

"Such an action could create a dangerous precedent. If a simple majority of this Congress can establish the constitutional right of a woman to choose abortion, a future Congress, with a different majority, could expand the rights of the fetus at the expense of the woman, thereby in effect nullifying the right of choice."

Other abortion-minded folks, who objected in the early 1980s to the proposed Human Life Bill because of its alleged unconstitutional attempt to modify constitutional rights by a simple majority vote, are the same folks who endorse FOCA. [Source: *National Right to Life News*, Feb. 25, 1992]

Dr. Joseph Mengele, the sadistic Nazi "angel of death" who escaped to Argentina after WWII took up illegal abortion there according to recently released Argentine documents. At one point Mengele avoided punishment following the death of one of his women patients by bribing an Argentine judge, according to the *New York Times*. [Source: OSV, March 1, 1992]

Eighty-four patients, each with a firm diagnosis of 'PVS', were studied for a three year period, according to a recent

survey report published in the *Archives of Neurology*. By the end of the three-year period 58% had regained consciousness. **Richard Doerflinger**, associate director of the U.S. bishop's Secretariat for Pro-Life Activities, isn't surprised. Doerflinger's brother was diagnosed about 20 years ago as being in a 'Persistent Vegetative State' following an auto accident. He, too, regained consciousness and today lives in a specialized nursing home and takes on work assignments regularly, according to *Our Sunday Visitor*. "There still is a great deal we do not know about the human brain and about its recuperative powers," Doerflinger said. "We should not make over-hasty judgments about the hopelessness in these cases."....[Source: OSV March 8, 1992]

Readers may remember *Diary of a Rescuer* from the Winter, 1989 VOICES. **Sherry Tyree** of the WFF staff joined **Joan Andrews**, **Ann O'Brien** and other St. Louis direct action regulars for a prolife rescue operation and the ensuing daylong jail stay. Their cases are still being settled.

A new bill is now before the **Missouri Legislature**, which aims to preserve the right to life of "all humans, born and unborn, irrespective of stage of biological development, gender, race, health, function or condition of dependency." WFF director Hitchcock's editorial on this initiative was published in the *St. Louis Post-Dispatch* February 9 (p. 3B).

On April 2, the bishops' Pro-Life Activities Committee issued a statement "**Nutrition and Hydration: Moral and Pastoral Reflections**." The resource paper states that providing nutrition and hydration "must not be withdrawn in order to cause death." **Cardinal John O'Connor** is head of the bishop's committee responsible for the statement.

RU 486 — Concluded

But words are the representation of ideas. Fundamentally the ideological plan that underlies the social establishment of pharmacological abortion is to end the very notion of abortion. The short-term objective is that abortion not be spoken of; that it be identified by new words with no moral resonance. New innocent-sounding words will have made abortion 'morally neutral.' In a short time, the regular use of the contra-gestative pill will have banalized abortion which will become, under the influence of the new propaganda, a virtuous act or demographic and socio-family responsibility. Thus the dehumanization process will be complete. As J. Pieper has said, "Why should not some diabolical linguistic laws exist in a de-Christianized world in which what is good in that language may appear to man as something ridiculous?"

Now those same 'diabolical linguistic laws' make a crime appear as something praiseworthy — the death of the innocent as an act of 'contragestative courage.'



Easter Day

The Octave of Easter and Paschal Tide

(an excerpt from WFF's new Lent & Easter Family Sourcebook)

CHRIST IS RISEN! HE IS RISEN AS HE SAID! With these joyous words, Christians have greeted one another on Easter Day for nearly two thousand years. And every Easter the words proclaim anew the faith and hope of every Christian in the Good News of God's profound love of mankind—a love which conquers death. This Easter greeting is still used in Church, and in the Eastern Orthodox Churches this proclamation is made during the Easter service as each person kisses the Gospel book.

Whenever Christians greet one another with these exultant phrases we affirm the unity of believers throughout all times and ages until He comes again in glory. Every Christian family can establish the custom of exchanging this historic greeting, which is also a profession of faith, on Easter morning. It would set an appropriate tone of rejoicing for the entire day (and a reminder, also, for young children who may be so excited about their Easter baskets that they tend to forget why we are celebrating.)

Mass on Easter Day is the most splendid and exuberant celebration of the Church. For this is the Sunday of Sundays, the day of Resurrection of Christ, the center and foundation of our faith. As St. Paul said, "If Christ be not risen, your faith is vain." [I Cor. 15:14, 17]

Thus Easter is the pinnacle of all feasts of the Church year which began with Advent, the expectation of the coming of the Messiah sent by God to provide the means for our Salvation. The culmination of the entire liturgy is the Easter feast. Families who attend Mass on Easter Day join millions of Christians all over the world—past and present—in joyous affirmation of our redemption through the love of Christ, our hope of salvation, and our faith in the resurrection from the dead and the life of the world to come. Although the Easter Vigil and Mass fulfills the obligation for Easter Mass, the Easter Day celebration is a highlight that many will not want to miss, and it is permissible to attend both.

Alleluia

Every element of the festive celebration of Mass on Easter Day resounds with the great *Alleluia* — the triumphant word of praise for God of men and angels. *Alleluia* (or *hallelujah*) is a Hebrew word adopted by the Christian Church. (Another familiar Hebrew word is *amen*, 'so be it.') *Hallel* is the greatest expression of praise in Hebrew. Combined with *Jah*, the shortened form of the name of God, JHVH (meaning "I AM"), it becomes *Hallelujah*. *Alleluia* is a Latinized spelling.

Ever since the time of the Apostles, the proclaiming of the *Alleluia* was a revered custom in ordinary life, as well as in connection with the liturgy of the Church. Farmers and tradesmen sang it as they worked, and mothers taught their children to pronounce it before any other word. According to Father Francis Weiser, "in the Roman Empire the *Alleluia* became the favorite prayerful song of oarsmen and navigators. The Roman poet-Bishop Sidonius Apollinaris (480) described how the river

banks and shores of Gaul resounded with the *Alleluia* song of the rowing boatmen." ('*Alleluia*' fits the familiar tune of the Song of the Volga Boatman. Try it!)

In Christian homes on Easter morning children and parents might greet each other with "*Alleluia*," then light a specially decorated Easter candle. This word of praise on Easter morning inspired Handel to write his famous *Hallelujah Chorus*. Playing a record

or tape of this magnificent Chorus from *The Messiah* on Easter morning is a memorable way of awakening the household to the joy of the day and the promise of the coming Easter Mass and celebration.

The Lord's Day

Every Sunday is a celebration of the Day of the Lord's Resurrection. Every celebration of Mass commemorates all the Easter Mysteries, the Lord's Supper at which Christ instituted the Eucharist, the sacrifice of Christ on the Cross and His



*Christ is Risen
Alleluia Alleluia.*

*He is Risen as He said.
Alleluia Alleluia Alleluia*

Resurrection, the historic events on which Christianity is based. And each Sunday celebrates the Descent of the Holy Spirit on Pentecost (fifty days after Easter) which established the Church.

Every Sunday, then, is a "little Easter." Every Sunday is Christ's feast day. This is why the Sundays during Lent are excluded from the forty days of penance; why no saints' feast days on the Church's calendar are celebrated on Sunday; and, likewise, why no funeral Masses may be conducted on the Lord's Day. All Catholics are seriously obliged to participate in the Church's celebration of Mass on Sundays.

From the earliest days of the Church the celebration of the Eucharist was made on the first day of the Jewish week. We know this because specific reference is made to the Lord's day in Acts 20:7: "And on the first day of the week, when we were assembled together to break bread Paul discoursed with them..."; and I Corinthians 16:2: "On the first of each week, let everyone of you personally put aside something and save it up as he has prospered..."

The word Sunday, *dies solis*, or 'day of the sun' is a pre-Christian term retained by the Church (in English speaking countries) because it emphasizes the belief that Christ is the Sun of Righteousness. St. John, in Revelation 1:10, refers to the *dies dominica*, "the Lord's day."

Ideas for Family Easter Celebration

Everything we have done as a family during the forty days of Lent has led us to this day. It is time for rejoicing! It is appropriate to bring out the best of everything for the feast of Easter Day. Flowers, china — the works. If you can, though, have food that doesn't take a lot of last minute preparation, so that instead of fretting too much in the kitchen, like Martha, you have time to rejoice with Jesus, like Mary.

Easter baskets and Easter egg hunts and lawn rolls are surely a universal occupation of American children on Easter morning — along with chocolate eggs and bunnies and marshmallow peeps — and jelly beans and green Easter grass all over the carpet — and keeping the dog and the baby out of the chocolate! Nearly every family has its own special customs and traditional foods for Easter. Some other suggestions follow:

✿ 'Alleluia' Egg — an egg painted gold, or perhaps with 'Alleluia' written on it. The child who finds the Alleluia egg is

accorded a special honor — such as getting to light the Christ Candle and say a prayer at mealtime, or being allowed to cut and serve the Easter cake; or choosing the next family activity.

✿ In addition to the requisite excess of candy eggs, we hope you've included in the basket something a little more lasting, like the inexpensive little books of Bible stories for the younger children; perhaps a medal or picture or a biography of a child's patron saint, or a tape of religious music would be welcomed by some older children.

✿ Decorations for the Easter table do not have to be lilies, but it would be nice to have spring flowers arranged in a pretty bowl or basket — daffodils would be nice for their sunshiny color. Candles really ought to be part of the table decorations, not only because they are so festive, but because of the allusion to the Light of Christ.

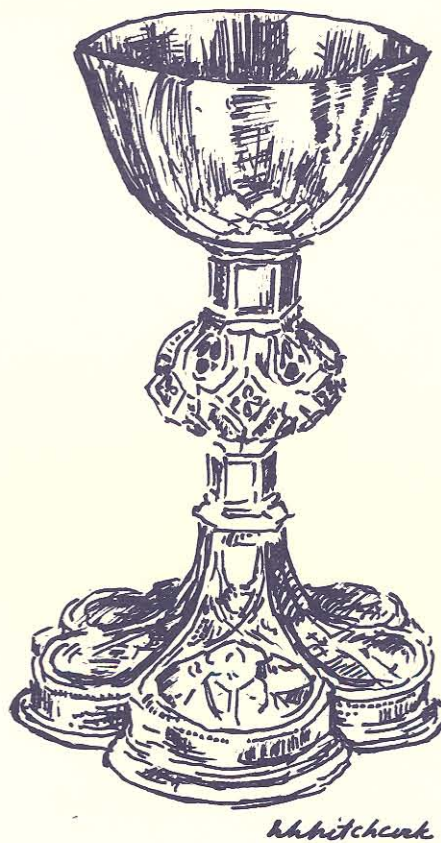
✿ Write the name of each family member or guest on an Easter egg to use as a placecard.

✿ Make an Easter Lamb cake. You can buy a lamb-shaped cake mold to bake it in. Decorate it with white frosting sprinkled liberally with flaked coconut to represent wool, and give it eyes of raisins or chocolate chips. Little children just love these lamb cakes — and bigger ones can help with the decorating.

✿ Another cake idea (simpler but pretty) is to make cupcakes, decorate them with green colored frosting sprinkled with green shredded coconut "grass" (just add a few drops of green food color to a tablespoon or so of water, then stir in the coconut until it is nicely dyed.) With few jelly beans (or, even better, one or two coated chocolate "bird eggs") on the top, each little cake will become a colorful Easter egg nest. Even little children can help with the "eggs."

✿ Make colored deviled eggs. Peel hard-cooked eggs and dye them in a cup of water to which you add a few drops of food coloring and about a tablespoon of vinegar. Either leave the eggs whole to decorate the meat platter, or make deviled eggs. Either way they are pretty — especially on a bed of bright green parsley.

✿ You can get dozens of holiday ideas from household magazines and the food section of newspapers. The main



hhitchcock

difference in the celebration and festivities in a Christian household and others is that we know what we're celebrating—and why.

Octave of Easter and Paschal Tide

THE CELEBRATION of the feast of Easter, like that of all great feasts of the Church, continues for eight days, or an octave. During the week following Easter Sunday various post-resurrection appearances of Christ are celebrated in the liturgy. These include the supper at Emmaus (Luke 24), His appearance by the sea (John 21: 1-14), His appearance to Mary Magdalen (John 20: 1-18), His appearance just after He had risen (John 20: 1-9). The Easter Octave ends on the first Sunday after Easter, which is known as **Low Sunday**. This name is apparently intended to convey the contrast between this day and the great Easter festival which preceeded it, as well as to indicate that, as the Octave Day, it is part of the Easter feast but in a lower degree. This Sunday is also known as *Dominica in albis depositis*, in reference to the fact that those who had been baptized on Easter Eve laid aside their white baptismal robes for the first time on this day.

The part of the Easter season from the end of the Octave of Easter through Pentecost (Whitsunday) week to Trinity Sunday has been called **Paschal Tide**. (Whitsunday refers to the white garments of those being baptized on that day.) The two great feasts celebrated during this time are **Ascension** and **Pentecost**.

Family Activities for Easter Week

✿ Catholic schools have a holiday on Easter Monday. If the weather permits, this would be a good day to go to the park or zoo if you live near one, or to go on a walk, looking closely for signs of spring, promise, rebirth, reawakening.

✿ An alternative is to go to an art museum to look at Christian art; or to the library in search of some of the beautifully printed reproductions of medieval Books of Hours (the *Tres Riches Heures* painted by the Limbourg brothers for the Duke of Burgundy is one of the finest). These wonderful books are filled with fascinating pictures depicting virtually every event in the life of Christ, and most children would enjoy looking at and talking about these pictures with you. (This could take place of the bedtime story this week.)

✿ Making a table-top tableau of a scene from the Bible can occupy children for hours. These can often be highly entertaining interpretations of the original Bible stories. To get the children started, cut the top and one side off a small cardboard box (a shoe box is fine) to use for the "stage". Figures and other props can be made of modeling clay or play-dough. Other bits and scraps you have around the house—cloth, yarn, string, scraps of cloth or colored paper, pipe cleaners, &c.— can be used, too. (Another idea is to use scraps to make collages on cut-open brown grocery bags.)

✿ Throughout the Easter Season, the *Regina Coeli* (Queen of Heaven) is said as the mealtime Angelus prayer. ◇

The Regina Coeli

*Queen of Heaven, rejoice! Alleluia!
For the Son you were privileged to bear, Alleluia!
Is risen as He said. Alleluia!
Pray for us to God. Alleluia!
Rejoice and be glad, O Virgin Mary, Alleluia!
For the Lord is truly risen. Alleluia.
Let us pray. O God, who gave joy to the world through the
resurrection of your Son our Lord Jesus Christ, grant, we
beseech you, that through the intercession of the Virgin Mary,
His Mother, we may obtain the joys of everlasting life:
Through the same Christ our Lord. Amen.*

briefly reviewed...

Culture Wars: The Struggle to Define America by James Davison Hunter (Basic Books, 1992.) This book a 'must read' despite the author's overly-optimistic last chapter. Much more important is his excellent organization of "the battles over the family, art, education, law and politics" and his careful, evenhanded, easily readable presentation of what he calls "the impulse toward orthodoxy" and "the impulse toward progressivism".

Particularly informative is his treatment of the historical roots of the current culture war. *Culture Wars* is being much reviewed by serious journals across the ideological spectrum (WFF is mentioned in a Chapter 7 footnote). Although this book is assuredly not the last word on this immensely important theme, it is an excellent beginning.

The Feast of Faith by Joseph Cardinal Ratzinger (Ignatius Press, San Francisco, 1986. 153 pages.) Subtitled "Approaches to a Theology of the Liturgy" this is a collection of theological and practical reflections on the liturgy originally published in 1981 in Germany. It contains penetrating observations on contemporary worship in the Church—including prayer, liturgical celebration, and music—by the head of the Congregation for the Doctrine of the Faith. This book would be an ideal present for your favorite seminarian.

Humanae Vitae - A Generation Later by Janet Smith (The Catholic University of America Press, 1991. 425 pages.) A comprehensive view of Pope Paul VI's brief but controversial 1968 encyclical which traces the history of the debate about artificial contraception from its beginning, and examines the Catholic Church's position on marriage and birth regulation from a philosophical and theological perspective. Professor Smith concerns herself, also, with dissent within the Catholic Church, which, she argues, reveals not merely a difference of opinion about application of moral law, but a fundamental dispute over very nature and authority of the Church.

The volume also contains a translation of the encyclical and a thoughtful commentary on it, as well as critiques of major works of other writers on the subject.

This outstandingly thorough work should become a central resource for all professionals in the field of natural birth regulation, as well as pastors, seminarians and laity.

Professor Smith teaches at the University of Dallas, and is an associate of and frequent speaker for Women for Faith & Family.

The Feminist Gospel by Mary Kassian (Crossway Books, Good News Publishers, 1992. 287 pages.) This book by a Canadian Baptist therapist and 'women's ministry consultant,' subtitled "The Movement to Unite Feminism With the Church", is a careful analysis of the impact of feminist ideology on the Christian churches as well as on secular society. The study includes a comprehensive

critical examination of leading feminist theologians (Catholics dominate the field, sad to say) and surveys the impact of secular and religious feminism across Christian denominational lines.

The author shows that the progression of feminist ideology—which began with feminists 'naming themselves' and now 'names God' and remakes religion—has profoundly affected all North American society. She points out that feminism's most radical ideas of the 1960's have become so thoroughly mainstream by the

1990's that some may mistakenly think feminism is in a decline. But, Kassian warns, "feminism as a popular movement seems in decline only because it has been so wildly effective." In actuality, feminism has already achieved the most radical of its "first phase" goals—abortion on demand, for example—and its "new gospel" has made, and will continue to make, deep inroads into religion, undermining the very structure of Christianity and society based on Christian moral principles. She calls on evangelical churches to reject the "unholy union" of feminism and biblical Christianity.

The Catholic Mother's Helper by Sr. Mary, et al (reprinted by Our Lady of the Rosary School, Bardstown, KY, 40004. 135 pages.) This little book for parents of pre-school children contains some very simple lesson plans to aid in teaching prayers, how to make the sign of the cross, the stories of Adam and Eve, Jesus in the Temple, The Annunciation, and other key bible stories. ◇

Eighth Annual Women For Faith & Family Conference

The Catholic Family: Evangelizing the Culture

October 2-4, 1992

Plan now to attend

Special Gifts to WFF

In memory of

The Parents of Dorothy W. Mathis • Gertrude Deck from Francis X. Deck

The Grandparents of Kathryn M. Burke • To all aborted babies from Clare G. Lynch

Abram Downer Hull from a granddaughter • James J. Donoghue from Marcella Donoghue

Margaret M. Cameron from Mary M. Cameron • Peter Verdick from Dr. & Mrs. Gerard J. Kelly

Mrs. B. C. Portuondo from Mrs. Emma P. Eaton • Edith M. Murphy from David and Virginia Murphy

Luis Galván Alfau from Dermot M. and Maria P. Winters

Carmine D. Diorio, M.D. from Mrs. Carmine Diorio, Amy E. Diorio

Hall and Catherine Lusk from Jeanne Lusk (Mrs. Donald) Fox

In honor of the 25th wedding anniversary of Dr. & Mrs. James Hitchcock from Dr. & Mrs. John Dunsford

Pastoral on Women — Continued from page 1

June meeting.)

Bishop Joseph Imesch [Joliet], chairman of the pastoral's writing committee, had told WFF at the November NCCB meeting that the revised third draft would be introduced as an 'action item' on the agenda for the June meeting. Bishop Imesch told WFF that the controversial pastoral's third draft was being "fine tuned" (to comply with suggestions contained in a thirty-page Vatican letter to the pastoral committee critiquing the second draft.)

No further meetings with the panel of women consultants took place before the final version was presented for action, Bishop Imesch said. (Only Ronda Chervin and Sr. Sara Butler would have remained of the original panel of women consultants, as reported in VOICES earlier—along with writer Susan Muto and the bishops' USCC assistant, Sr. Mariella Frye.)

This will be the first draft to be discussed by the full body of bishops.

Feminism and the Bishops...

Whatever the ultimate fate of the 'women's pastoral', by now all are aware that ideological feminism has pervaded nearly every aspect of social life in North America — and of the Church as well. Even in the best of circumstances (for example, if Pope John Paul II were to issue a high-level document critical of feminism), the devastating problems this ideology has already caused will be with us for the foreseeable future. Heroic efforts will continue to be required of Christians to undo the damage already caused and to address widespread confusion and disunity in the Church.

It is now clear, also, that some bishops have become 'converts' to feminism. **Bishop Matthew Clark** [Rochester, NY] explicitly claimed this in his keynote address to the NCCB-USCC sponsored 'Wisdom of Women Symposium' held in late 1990. His address was later printed in the bishops' own official publication, *Origins* [Vol 20, p.445ff]. Bishop Clark, who has

been a member of the Task Force writing the 'women's pastoral' from the beginning, succeeded Bishop Imesch last year as chairman of the U.S. bishops' Committee on Women in the Church and Society. **Bishop Kenneth Untener** [Saginaw, Michigan] made news during the November '91 NCCB meeting when he met with **Women's Ordination Conference** members, publicly calling for change in Church teaching on ordination of women. WOC's publication, *New Women—New Church*, recently stated that they are conducting a **Gallup Poll on the ordination of women** which they intend to present to the bishops at the June NCCB meeting. WOC also plans a protest, there "Outside the Walls."

Bishops who have written their own pastoral letters on women include Bishop **Clark** [1982], Bishops Victor **Balke** and Raymond **Lucker** [1981], John **Cummins** [1981]; Archbishops Rembert **Weakland** [1982], William **Borders** [1977], Peter **Gerety** [1981], Raymond **Hunthausen** [1980], and Roger **Mahoney** [1987]; and Bishops **Dozier** [1975], and **Buswell** [1975].

A need for prayers...

Pressure to establish 'women's commissions' in every diocese of the U.S. is being exerted within the USCC-NCCB structure itself, and this is among the new draft's recommendations. Women's commissions are viewed as vital to the accomplishment of feminist goals to 'reform' the Church from within.

Another of the draft's recommendations is to require that all seminarians prove their sensitivity to women. This can only increase the already toxic effect on seminarians (and on the future of the priesthood itself) of feminist ideologues who are now teaching in most seminaries throughout the country—damage which will continue, even if no 'women's pastoral' ever appears.

WFF is requesting special prayers for all our bishops and those who advise and consult with them, that they may teach authentically and courageously with the Church, unhampered by the "Spirit of the Age."

◇

Netherlands — Cardinal Simonis addressed WFF's sister-organization, Vereniging 'Vrouwen in de R. K. Kerk' (VRKK) March 25 at a Mass celebrating the retirement of VRKK's president, J. J. Van den Toorn. Mrs. Van den Toorn received the distinguished *Pro Ecclesia et Pontifice* award for her work with VRKK during its twelve years of existence, during which time the organization grew from 25 to 600 members. WFF sent a letter of prayerful congratulations to its sister organization to be read on the occasion.

VRKK's vice-president, Ans Anthonisse earlier wrote:

"We started our '91-'92 season on October 9th with a meeting attended by 150 women. After Holy Mass...[was a speech about]...the beatified Father Arnold Janssen, SVD. The lecturer, Father Van der Heydt, SVD, was a missionary in Africa (Congo) Zaïre and Togo for 35 years. Seriously ill, he returned to the Netherlands where he has been working for 10 years for Vietnamese fugitives, among whom are several priests and seminarians.

"In the afternoon, our president, Mrs. van den Toorn, had to make a difficult announcement, that after 12 years of guiding our union she has decided to retire. ... She has been with us from the very beginning, and by her clear insight in difficult situations, her tactful behavior and attention to everyone made our union what it is now. Her strong faith showed her the right way according to the teaching of the Church.

"It seems a miracle that [suddenly] Dr. Van den Aardweg, the psychologist whose articles you will have read in *The Wanderer*, said that his wife, a well-educated and active woman, mother of seven grown children, is willing and able to be Mrs. Van den Toorn's successor. ...

"We wish you God's blessing to proceed with your beautiful, difficult task. Let us continue to pray for each other. Love from us all."

Colombia — Juan Reddel, director of *Fundacion Derecho Nacer* (Foundation for the Right to Life), of Bogota, has recently published a book on natural fertility regulation.

Canada — Names of more than two-thousand Canadian women who have signed the *Affirmation for Catholic Women* have been sent to the Vatican and lists are also being sent to the bishops of Canada by WFF-Canada.

Nigeria — Bridget Alor, who attended the WFF conference last October has written requesting more cassette tapes of talks presented. She also asked for more issues of VOICES to give to Catholic women in Nigeria.

France — In January, Helen and James Hitchcock met with Jean-Marie and Anouk Meyer, a couple who represents France on the Pontifical Council on the Family, at the Meyers' home just across the river from Notre Dame de Paris.

Conversations revealed strong similarity between the U.S. and France in both social and religious problems encountered by Catholic families. Dr. Meyer teaches at the University of Paris, and Mrs. Meyer is the daughter of the noted physician, Dr. Jerome Lejeune, well-known to the pro-life movement in the U.S. for his testimony in a case involving frozen embryos.



Anima Christi

Soul of Christ, sanctify me,

Body of Christ, heal me.

Blood of Christ, drench me.

Water from the side of Christ, wash me.

In Thy wounds shelter me.

Condom-Ed: "Reckless, Tragic", says Cardinal Bevilacqua

Calling condoms in schools "a betrayal of public trust" and "a refusal and a failure to educate," **Cardinal Anthony Bevilacqua** of Philadelphia issued a statement December 19 calling Catholic and non-Catholic parents to "opt out" of the Philadelphia Board of Education's program to distribute condoms to students in public high schools.

The statement calls the Board's policy "reckless, tragic and morally irresponsible," and says that it is "reckless because it asserts something which is essentially unproven as though it were a known fact, namely that the mere provision of condoms to young people will render promiscuous intercourse safe for them... It is tragic because it will place our children in direct danger, not only of disease but also of moral corruption... It is morally irresponsible because it renounces any claim or hope we may have had that the board could be relied upon as a source of moral knowledge and guidance. As such it is ...a betrayal of the public trust..."

Cardinal Bevilacqua also states that "Safe sex using a condom is a lie. It will not prove a solution to any of the many problems now directly caused by sexual promiscuity. We did not create ourselves, but were created according to the image and design of almighty God, as Genesis teaches. It is that same God who established the covenant of marriage as the only relationship worthy of the great gift of human sexuality. The Catholic Church teaches that abstinence until marriage is the only truly effective means available to protect our young people. These truths are unalterable, even by the Board of Education."

The statement also strongly urges pastors to assist and encourage parents to write letters to school officials "demanding that their child not participate in the program." ◇