

VOICES VOICES VOICES



Vol. VI: No. 4

Special Conference Issue

Fall 1991

'91 Conference Addresses Role in Church's Mission

Faith & Family Award to Mother Angelica

THE JOINT CONFERENCE of Women for Faith & Family and the Consortium Perfectæ Caritatis held in St. Louis October 11-13 represented a milestone in the efforts of Catholic women to work together for the good of the Church. The conference took its theme from the recent encyclical of Pope John Paul II, *Redemptoris Missio* (Mission of the Redeemer); it focused on the call to each individual Christian to evangelize, and the duty to participate actively in the Church's primary Mission to carry Christ's message of salvation to other Christians as well as to the world.

The conference, with its shared sessions, was the culmination of several years of efforts on the part of both organizations to strengthen the witness of faithful Catholic women, to cooperate more fully in activities which benefit both religious and lay Catholics, and to increase opportunities for fellowship among those whose vocations in life differ but are equally important to the building up of the Church. All Masses and prayer services and most conference sessions were held together, although the CPC conference extended through Monday.

Bishop John J. Myers of Peoria gave the keynote address (included in this issue, page 3 ff). Bishop Myers was principal celebrant of the opening Mass, and **Father James Viall**, Cleveland, who is co-ordinator of the CPC, was homilist.

Saturday began with Mass in the historic Basilica of St. Louis the King (The Old Cathedral) on the St. Louis riverfront. The principal celebrant and homilist was **Abbot Roger W. Gries**, of the St. Andrew Benedictine Abbey in Cleveland. Music was provided by the choir of the **Sisters of St. Francis of the Martyr St. George** in Alton, Illinois. (The Sisters also sang at Sunday's Mass at the Basilica.)

Speakers stressed the need for Catholics to prepare themselves to meet challenges to the faith, and approached the

subject of evangelization from both a practical and theological view, offering insights not only about the Church's teaching on the evangelical responsibility of all Christians — and the role of women, in particular — in a culture which is often resistant or even hostile to Christian truth and, in particular, to the Catholic Church. The value of co-operation with non-Catholic Christians in authentic ecumenical action (e.g. pro-life activities and other moral issues) was stressed; but the limitations of such action was also noted. Emphasis was given to the particular witness of Catholics to other Christians, and speakers offered many concrete suggestions for active engagement in this witness.

Saturday speakers included **Father Mitchell Pacwa, SJ**, a frequent guest on the 'Eternal Word Television Network'; **Father Paul Mankowski, SJ**, a biblical scholar and writer, who emphasized the necessity for the active role of women in the Mission of the Redeemer, noting a strong link between the priesthood and motherhood, both targets of a "post-Christian" society; and **Karl Keating**, of "Catholic Answers," a Catholic apologetics apostolate, an author, and editor of "This Rock."

A Seminar on Saturday on "Evangelizing the Home" focused on the importance of the religious formation of family in order that the family, in turn, might effectively witness to the world. The family, the "Domestic Church," is foundational to the Church's mission to the world. Topics for the study sessions following the panel included the role of Catholic schools in

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inside voices...

"Thou hast made us for Thyself, and our hearts are restless until they rest in Thee."

—*The Confessions of St. Augustine, Bishop of Hippo*
(November 15, 354 - August 28, 430)

We recently saw a new movie called "Blackrobe" about the early Jesuit missionaries' apostolate to the Indians of Canada. In the context of the quincentenary of Columbus' arrival in the New World, and the current rash of statements deploring the imperialism of the Europeans, including missionaries, in their dealings with the indigenous peoples (usually described as morally superior to the "white man," basically peace-loving and ecologically pure), I expected this movie to be another "politically correct" tract. It was not. Neither was it unambiguously pro-European or pro-Christian. (The movie was filmed in Canada by Australians.)

It was a powerful, often extremely raw and brutal, portrayal of the depths of depravity and the heights of heroism; and, from all evidence, a historically accurate depiction of the almost unbelievable savagery of a people without God—without the love of Jesus Christ—the love which saves us from ourselves. (The Old Testament gives detailed accounts of similarly incredible savagery, when the Israelites abandoned the Lord and worshipped pagan gods.) The film contrasts this aspect of our fallen human nature with the profound conviction and heroic commitment to the Catholic faith of the French Jesuits, the priests who *willingly* suffered the most heinous and bloody tortures, as well as all the more expected privations of isolation, loneliness, hunger, discomfort and disease—*solely for the salvation of others*. These men were literally willing to follow Jesus' example of suffering—even unto the most shameful and degrading kind of death—for no other reason than to bring to a superstitious, resistant, rebellious, and sometimes horribly savage people the liberating Truth of Christ.

It is preposterous to suggest that the Jesuit missionaries to this continent were "imperialists" hungry for power or personal gain. It would be even sillier to think they were trying out some theory of "inculturation" or "pluralism" when they learned to speak Algonquin and Iroquois and Huron; when they slept on freezing ground in tents with the Indians, traveled with them, wore animal skins, managed to digest coarse Indian food, shared their squalid poverty. These men were not having an "adventure" in "multi-culturalism." Most of them evidently expected to be killed eventually—and were. These courageous priests,

these heroic men of God, were literally trying to rescue individual human souls. And not only from eternal damnation in the next life, but from a terrible, violent and degrading existence on earth. They were willing to do whatever was necessary—even to suffer mutilation and death—in order to accomplish the Mission of the Redeemer to bring Light and Life to the world—relying on the Grace of God and strengthened by the Sacraments of His Church.

Conviction this deep, will this strong and love this great are almost unimaginable to us. It is not "socially acceptable" to have such convictions, such will, such love, either; although the worst most of us are likely to "suffer" for our precious, life-giving faith will be ridicule, or ostracism, or simply to be ignored. Not that these things do not qualify as suffering of a sort. We need to learn to withstand the barbs of unjust criticism and the bone weariness of failure—to endure it and to overcome it. (Like any other exercise, this can help us develop spiritual "muscle." "No pain, no gain," as they say.)

Also, like St. Paul, who became "all things to all men" in order to persuade all the different people he encountered to accept redemption in Christ, we need to learn ways to speak to our contemporaries within our own "Christian" culture—for they need the Light of Christ as urgently as any other human beings. These are our neighbors, after all, whom we are commanded by Jesus himself to *love as much as ourselves*. Their salvation is our responsibility.

Like St. Augustine, we would do well to face our own weakness of faith, our own need for conversion and "re-evangelization," as we consider how we must now respond to the Church's call to Mission. And we do well to remind ourselves of the great price some men have willingly paid to bring the Light and Hope of the World to this continent—and learn to imitate, as they did, the self-sacrificing love of Christ. For it is this dangerously selfless love which can rescue every restless, confused, or broken heart.

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“Laborers in the Lord’s Vineyard”

The Most Rev. John J. Myers, Bishop of Peoria

IT IS INDEED an honor for me to speak to you this evening: first because I have long admired the courageous work of Women for Faith and Family and the *Consortium Perfectae Caritatis*, and second because of the most worthy and timely topic you have chosen for your 1991 convention, “Laborers in the Lord’s Vineyard.” It is of vital importance for groups such as yours to examine and emphasize the obligation of each Christian to build up the Church, the Body of Christ, by witnessing to the truth with whatever talents and abilities one may have.

As the Apostolic Exhortation on the Laity, *Christifideles Laici*, states:

All members of the people of God—clergy, men and women religious, the lay faithful—are laborers in the vineyard. At one and the same time they all are the goal and subjects of Church communion as well as of participation in the mission of salvation. Everyone of us possessing charisms and ministries, diverse yet complementary, works in the one and the same vineyard of the Lord.¹

Part of our ‘labor in the vineyard’ is the call to *Mission*—missionary activity to proclaim “Jesus Christ and Him Crucified” to the world.

Mission activity is usually rightly thought of as the mission to the nations, *ad gentes*. But for the purpose of this discussion I wish to focus on a broader sense of mission without in any way diminishing the urgent need for commitment to mission *ad gentes*. This broader sense of mission includes what the Holy Father has called “pastoral care” and “new evangelization” or “re-evangelization.”

Re-evangelization is focused on proclaiming the Good News in First World countries with historical Christian roots, but where “entire groups of the baptized have lost a living sense of the faith or even no longer consider themselves members of the Church and live a life far removed from Christ called His gospel.”² As he writes in *Redemptoris Missio*:

...the boundaries between pastoral care of the faithful, new evangelization and specific missionary activity are not clearly definable, and it is unthinkable to create barriers between them or to put them into water-tight compartments.³

Let us focus, then, on the call to mission. Who is called to missionary activity? The answer is quite clearly stated in the documents of the Second Vatican Council (*Lumen Gentium*, *Unitatis Redintegratio*, *Ad Gentes*, *Apostolicam Actuositatem* among others) in the apostolic exhortations *Evangelii Nuntiandi* and *Christifideles Laici*, in the recent encyclical *Redemptoris Missio*; and, in the Holy Father’s message for World Mission Sunday, October 20, 1991. All these make clear that each Christian is called by virtue of his or her baptism to mission. There is no avoiding this simple and explicit teaching. We are all called to missionary activity. As the Second Vatican Council’s document on missions, *Ad Gentes*, says,

For, wherever they live, all Christians are bound to show forth, by the example of their lives and by the witness of their speech, that new man which they put on in baptism, and that power of the Holy Spirit by whom they were strengthened at confirmation. Thus other men, observing their good works can glorify the Father (cf. Mt. 5:16) and can better perceive the real meaning of human life and the bond which ties the whole community of mankind together.⁴

John Paul II has applied this universal mandate to proclaim Christ to *Christian* communities as well. For from the family, the smallest and most important Christian community, to the parish community, the local church and beyond all are called to mission. The Holy Father went so far as to state in his message for World Mission Sunday, *Mission: The Right and Duty of Every Christian*:

No Christian community is faithful to its duty unless it is missionary: either it is a Missionary Community or it is not even a Christian community, because these are simply two dimensions of the same reality, which is brought about by baptism and by the other sacraments.⁵

But despite the numerous teaching statements, despite the clear command of Christ to “go into all the world and preach the gospel,” despite the urgent need for the transformation of societies by the saving truth of the gospel, and despite all of the millions who have never heard the Good News—despite all of this, there has been an undeniable decline in missionary activity. The facts speak for themselves. Just when the world seemed so ripe for evangelization; just when the need seemed so urgent; just when the means of worldwide missionary activity became

available, we stopped being a missionary Church. How and why did this happen? How can it be overcome?

The many reasons for the decline in missionary activity have yet to be fully analyzed. The upheaval which occurred after the Second Vatican Council both within and outside the Church contributed to a loss of confidence in the Church. (Notice I said *after* the Council not *because* of the Council. It is an understandable but mistaken notion to attribute everything that happened after the Council to the Council itself. It is my opinion that if it had not been for the reforms instituted by the Second Vatican Council, the Church would have been less prepared to handle the social upheaval of the 1960's and 70's.) This confusion, with some extremely dubious theological opinions—concerning the universality of salvation, the practical non-existence of hell, and so-called “anonymous Christians”—led directly to a de-emphasis of missionary activity. Cardinal Ratzinger has commented on this in *The Ratzinger Report*:

It is part of the Church's ancient, traditional teaching that every man is called to salvation and *de facto* can be saved if he sincerely follows the precepts of his own conscience, even without being a visible member of the Catholic Church. This teaching... has been put forward in an extreme form since the Council on the basis of theories like that of 'anonymous Christians.' Ultimately it has been proposed that grace is always given provided that a person—believing in no religion at all or subscribing to any religion whatsoever—accepts himself as a human being. ...According to these theories the Christian's 'plus' is only that he is *aware* of this grace, which inheres actually in all people, whether baptized or not. Hand in hand, then, with the weakening of the necessity of baptism, went the over-emphasis on the values of the non-Christian religions, which many theologians saw not as *extraordinary* paths of salvation but precisely as *ordinary ones*.

Naturally, hypotheses of this kind caused the missionary zeal of many to slacken. ...“Why should we disturb non-Christians, urging them to accept baptism and faith in Christ, if their religion is the way to salvation in their culture, in their part of the world.”⁶

These views led directly to a secular, horizontal view of the Kingdom of God. This humanistic, worldly view focused not on the spiritual realm, but on earthly needs. Missionaries abandoned proclamation of the gospel. Instead, they began to proclaim some secular ideology often tainted with the thought of Marx, Freud, and Nietzsche—the three great “masters of suspicion.”

Now, do not misunderstand this. It is good and necessary to provide for the physical needs of those impoverished, naked, homeless, hungry. But along with this perishable food must come the “Everlasting Bread come down from heaven.” Men and women are starving not only for physical nourishment but,

more importantly, for the spiritual nourishment only found in Jesus Christ. The Holy Father has criticized this truncated view of mission:

In this view, the kingdom tends to become something completely human and secularized; what counts are programs and struggles for a liberation which is socio-economic, political and even cultural, but within a horizon that is closed to the transcendent. Without denying that on this level too there are values to be promoted, such a notion nevertheless remains within the confines of a kingdom of man, deprived of its authentic and profound dimensions.

Such a view easily translates into one more ideology of purely earthly progress. The kingdom of God, however, “is not of this world...is not from the world.” [Jn. 18:36]⁷

What this (at best) highly speculative and (at worst) erroneous theology led to was a *separation between salvation and truth*. However, the New Testament clearly connects these two. As Cardinal Ratzinger points out, “...it is knowledge of the truth that liberates and hence saves.” Jesus Himself said it succinctly: “If you live according to my teaching you are truly my

disciple; then you will know the truth and the truth will set you free.” [John 8:31b-32] and later, “Eternal life is this: to know you the only true God, and him whom you have sent, Jesus Christ.” [John 17:3:]

To fail to evangelize because “everyone is saved” is both presumptuous and uncharitable—presumptuous because it *assumes* that God will provide salvation in extraordinary ways; uncharitable because it leaves people in ignorance and denies them the many sources of grace available in the Church. As far as I am able to discern, there are at least seven reasons why we must evangelize:

1. While many *might be* saved outside the Church, *all* can benefit from the sources of grace within the Church. G. K. Chesterton answered the question “Why did you become Catholic?” with the simple phrase “to have my sins forgiven.” Chesterton had an excellent grasp of the theology of grace.

2. To fail to evangelize leaves people in darkness and error. As Jesus said, one does not light a lamp and place a basket over it. To instruct the ignorant and correct the erring have always been seen as works of mercy.

3. The goal of missionary activity is to enable people to share in the Trinitarian unity of Father, Son and Holy Spirit. This is the mystery revealed by Christ. The One God is a Trinity of persons who freely created to extend His family. Thus, the goal of all of creation is interpersonal communion between God and man and therefore between man and man.

But for there to be effective interpersonal communion, people must *know* that they are called to it. Only if people realize the great dignity which they are called to in Christ will they work toward building up the Body of Christ. In short, we are called to divine-human communion—one family with One Father. It is imperative that we tell our brothers and sisters of

Speculative,
erroneous theology
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this calling.

4. Being Christian is really good for human beings. People with the gospel are much better off, in strictly human terms, than people who do not know the Good News. To know is always better than not to know. Not only are they set free from the darkness of sin and death, but they are able to flourish as human beings. They are enlightened as to how to live a life worthy of being created in the image and likeness of God. As *Gaudium et Spes* says: "Only in the Mystery of the Incarnate Word does the mystery of man take on light."⁸

True humanism is *Christian* humanism. There is no dichotomy between true concern for humanity and Christianity. No better proof of this fact is the Catholic Church's consistent and liberating teaching about human life and human sexuality. No other group dedicated to promoting human good has stood so long—often against considerable odds—for the dignity of the human person from the moment of conception until death and beyond.

5. Missionary activity is needed to convince people to work towards building the Kingdom of God. While we must be careful to distinguish earthly progress from the increase of the Kingdom of Heaven, this earthy progress is of vital concern to the Kingdom of God as *Gaudium et Spes* states:

For after we have obeyed the Lord, and in His Spirit nurtured on earth the values of human dignity, brotherhood and freedom, and indeed all the good fruits of our nature and enterprise, we will find them again freed of stain, burnished and transfigured.⁹

Each person has a particular vocation which he or she is intended, with God's help, to accomplish in building up the Kingdom. As John Henry Cardinal Newman wrote:

God has created me to do Him some definite service; He has committed some work to me which He has not committed to another. I have my mission—I never may know it in this life, but I shall be told it in the next.¹⁰

If people do not hear the gospel they will most likely fail to discern the mission which God intended for them. No one can fully make up for this failing. This is one of the great tragedies of abortion. All the service that God intended from those lost babies will never get accomplished because of others' sinful choices.

6. Missionary activity is good for those who are already Christian. The Holy Father states:

How moving and encouraging it is to imagine the communities of early Christians, as they opened out to the world, which for the first time they looked on with new eyes: with the eyes of those who have come to understand that God's love is to be expressed in the service for the good of our brothers and sisters. The memory of their experience moves me to repeat once again the main thought of the recent encyclical: "For missionary activity renews the Church, revitalizes faith and Christian identity and offers

fresh enthusiasm and new incentive. Faith is strengthened when it is given to others!" (*RM*, 2). Yes, missionary activity offers us an extraordinary opportunity to rejuvenate and render more beautiful the Bride of Christ and, at the same time, it enables us to experience a faith that renews and strengthens our Christian life precisely because it is given.¹¹

Christian Faith is never exclusive or isolated or individualistic. It is meant to be shared and celebrated in a community which is itself missionary by nature.

7. Missionary activity is required because it is a mandate from the Lord Himself, as Matthew records in his gospel:

The eleven disciples made their way to Galilee, to the mountain to which Jesus had summoned them. At the sight of him, those who had entertained doubts fell down in homage. Jesus came forward and addressed them in these words: "Full authority has been given to me both in heaven and on earth; go therefore, and make disciples of all nations. Baptize them in the name of the Father, and of the Son, and of the Holy Spirit. Teach them to carry out everything I have commanded you. And know that I am with you always, until the end of the world!"¹²

The false notions which have caused a very discernable waning of missionary activity—"an identity crisis" and a "lack of motivation" in the Church's mission—must be dismissed. As the Holy Father wrote in his first encyclical, *Redemptoris Hominis*:

"The Church's fundamental function in every age and particularly in ours is to direct man's gaze, to point the awareness and experience of the whole of humanity towards the mystery of God, to help man to be familiar with the profundity of the redemption taking place in Christ Jesus".¹³

Mission to the 'Areopagus'

To John Paul II, the *fundamental function of the Church is missionary*. The Church must make her own the urgent cry of Paul: "Woe to me if I do not preach the Gospel!"¹⁴

By now it must be clear that missionary activity is not optional for the Christian. It is at the heart of the Gospel! St. John Chrysostom went so far as to say, "I cannot

believe in the salvation of anyone who does not work for his or her neighbor's salvation. How can such a person who does nothing for anybody else really be a Christian?"¹⁵

But where does one begin in one's role as missionary? John Paul II has recommended St. Paul's speech at the Areopagus in Athens (and at Lystra) as a model of missionary activity. Here, Paul enters into "dialogue" with the cultural and religious values of the Athenians. He attempts to show them that God is already present in their lives as Creator and Substance of all things. But to recognize Him as He really is, the Athenians must abandon their false gods or the false notion of God which they have made. One can easily see parallels to the false gods of the modern, secular world.

Missionary activity is not optional for the Christian. It is at the heart of the Gospel!

The Holy Father makes reference to many places in need of evangelization. These he calls modern equivalents of the Areopagus. *Redemptoris Missio* lists first and foremost the world of communications. The mass media is quickly establishing the "global village," and in many ways is conditioning the way people look at this new world. This is why John Paul II writes:

...it is not enough to use the media simply to spread the Christian message and the Church's authentic teaching. It is also necessary to integrate that message into the "new culture" created by modern communications. This is a complex issue since the "new culture" originates not just from whatever context is eventually expressed but from the very fact that there exist new ways of communicating, with new languages, new techniques, and a new psychology. Pope Paul VI said that "the split between the Gospel and culture is undoubtedly the tragedy of our time," and the field of communications fully confirms this judgment.¹⁶

Other areas the Pope cites as forms of the modern Areopagus are the peace movement, the environmental movement, the various "liberation" movements, the human rights movements and the "new wave" religious movements. The Holy Father also mentions the "immense Areopagus" of scientific culture and intellectual relations. All these areas are in need of evangelization.

It is especially important in this setting to mention the "Areopagus" of the so-called "feminist" movement. There is a great need to evangelize the women's movement and those that make laws effecting women and family. Your organizations are uniquely qualified to take on this challenge. I applaud your courageous *Statement on Feminism, Language and Liturgy*.

I implore you to continue to "fight the good fight" against those who would "attack the fundamental assumptions of Christianity about human life and of the relationship of human beings with their Creator."¹⁷ There is still so much to be done.

How are we to be missionaries?

One last question remains to be answered—how can we effectively proclaim the Good News? How can we be good missionaries?

First, some of you may well be called to a specific, special missionary vocation *ad gentes*. As the Second Vatican Council states:

Although the task of spreading the faith, to the best of one's ability, falls to each disciple of Christ, the Lord always calls from the number of his disciples those whom he wishes, so that...he may send them to preach to the nations. Accordingly, through the Holy Spirit, ...Christ stirs up a missionary vocation in the hearts of individuals and at the same time raises up in the Church those institutes which undertake the duty of evangelization, which is the responsibility of the whole Church, as their special task.¹⁸

I can think of no better way to spend one's life than in total dedication to missionary proclamation of the gospel. If this is your call—follow it! Make a "total gift" of yourself to Christ and His Church. As the Holy Father states in *Redemptoris Missio*:

[A missionary vocation] is manifested in a total commitment to evangelization, a commitment which involves

the missionary's whole person and life, and demands a self-giving, without limits of energy or time.¹⁹

What of the rest of us who do not receive this call? We are called to cooperate with the missions as individuals and as a community. The Holy Father has delineated five ways in which we can meet the challenge to be a missionary community. We can do this best by

1. prayer for the missions;
2. sacrifice and suffering offered with Jesus to the Father on behalf of the missions;
3. the promotion of missionary vocations;
4. sharing our material goods in the spirit of solidarity with the missions; and
5. the witness of a holy life.²⁰

Let us examine these more closely:

1. Prayer and sacrifice: Christians should never tire of offering prayer and sacrifices to God and advocating that others do likewise. However, I am afraid that we, including, bishops, do not speak enough about the efficacy of prayer and sacrifices offered to God. But scripture constantly witnesses to its importance. Jesus Himself fasted and prayed. He told his disciples that some demons could only be cast out by fasting and prayer. Paul specifically asked for prayers for his mission. For example, Ephesians 6:18-20 states:

...Pray constantly and attentively for all in the holy company. Pray for me that God may put his word on my lips, that I may courageously make known the mystery of the gospel—that mystery for which I am an ambassador in chains. Pray that I may have courage to proclaim it as I ought.²¹

An excellent modern example of this kind of spiritual cooperation is St. Theresa of the Child Jesus. Because of her love and dedication to prayer and suffering offered for the missions, she is rightly proclaimed as co-patroness of the missions although she was never sent to the missions. (We in Peoria have placed our seminarian program under her patronage. Through the St. Theresa Vocation Society we have over one thousand men and women offering prayers and sacrifices each day for vocations to our diocese. It is my sincere belief that our large number and quality of seminarians in the Peoria Diocese owes a great deal to all the unknown spiritual cooperators praying in union with St. Theresa.) Every Christian is called to similar prayer and sacrifice for the missions. As John Paul II stated:

Prayer must accompany the path and work of missionaries, so that the announcement of the word may be made fruitful by divine grace. Sacrifice, accepted with faith and born with Christ, has a salvific value. Because the sacrifice of missionaries needs to be shared and sustained by that of the faithful, everyone who suffers in mind or body can become a missionary if he or she offers that suffering with Jesus to the Father.²²

2. Support of vocations and material assistance. Rich nations like ours have a special duty to aid missionary activity financially. This kind of support is necessary and expresses our solidarity with those in need. God has supplied us with many

gifts. But they are meant to be shared. C.S. Lewis, when asked if he believed that he would have any of his massive library in heaven, replied, "Only those books which I have given away will I find in heaven." The gifts that we get to keep into the next life are those we gave away.

We must also encourage missionary vocations. This task falls especially to families, as the Holy Father writes in *Redemptoris Missio*:

While acknowledging the validity of various ways of being involved in missionary activity, . . . a full and lifelong commitment to the work of the missions holds pride of place, especially in missionary institutes and congregations. Promoting such vocations is at the heart of missionary cooperation.

Families, especially parents, should . . . "offer a special contribution to the missionary cause of the Church by fostering missionary vocations among their sons and daughters."²³

3. The witness of a holy life. We must realize that ultimately the most successful form of evangelization and mission is the personal witness of a holy life. As the Holy Father writes, "People today put more trust in witness than in teachers, in experience than in teaching, and in life and action than in theory."²⁴

To put it simply—the true missionary is the saint!

Since each and every Christian is called to be a missionary, each and every one of us is also called to be a saint. This is especially true of those of you who are members of Women for Faith and Family and the *Consortium Perfectae Caritatis*. You must lead the way by your personal example of a holy, joy-filled life.

For you who are married and have dedicated yourself to the great vocation of wife and mother, you must witness to the truth about conjugal love. You must show the world the joy of Christian motherhood; of fidelity to your husband; of openness and loving acceptance of the great gift of human life; of dedication to the education and rearing of Christian children; and of holy and good friendships.

For you who are called into the professional world, you must strive to sanctify the world through your work offered to God in union with the Holy Sacrifice of the Mass. You must witness to Christian values in the marketplace, the academy, government, the hospitals and the courts.

You who are called by God to live a consecrated life have a special obligation to missionary activity. As the Holy Father writes in *Redemptoris Missio*:

"The Church needs to make known the great gospel values of which she is the bearer. No one witnesses more effectively to these values than those who profess the

consecrated life in chastity, poverty and obedience in a total gift of self to God and in complete readiness to serve man and society after the example of Christ."²⁵

Consecrated life is a powerful witness to the truth that the "earthly treasure" of power, wealth, glory, and sensual pleasure are of fleeting importance compared with the "heavenly treasure" of a God-centered life.

It must be emphasized that while marriage and celibacy are different vocations, they are complementary by nature. Both witness to the future glory of heaven.

Whatever one's vocation is, each person is called to holiness and to mission. Each person—with his or her own personal "Areopagus" if you will—must be totally dedicated to living a unified, holy life and teach others—especially entire families—to do likewise. As the Holy Father writes:

"The first form of witness is the very life of the missionary, of the Christian family and of the ecclesial community, which reveal a new way of living. The missionary who despite all his or her human limitations and defects, lives a simple life taking Christ as the model is a sign of God and of transcendent realities. But everyone in the Church striving to imitate the Divine Master can and must bear this kind of witness."²⁶

The task of missionary activity and evangelization is a vast undertaking. It would be impossible, even unthinkable, if Jesus did not promise that he would be with us to the end of time. In this undertaking women play an essential role—perhaps the vital role. Noting that "two women for every man" are directly involved in evangelization, the Pastoral Commission of the Congregation for the Evangelization of Peoples recently stated that,

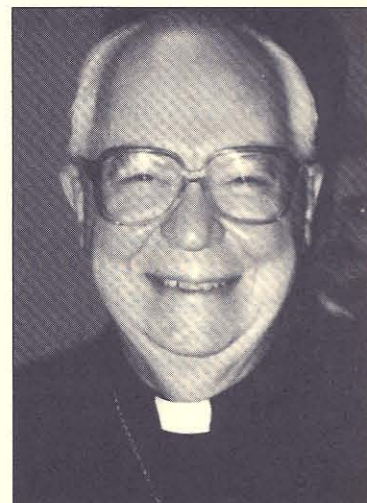
As givers of life and dedicated in nature to its service, women have the task, before the eyes of an observing world, to give evangelization a human and living face.²⁷

But this is not new. Faith-filled women have been giving the gospels a "human and living face" for almost two millennia. St. Theresa, the "Little Flower," has already been mentioned. There are also the many foundresses of religious orders represented here today; the great doctors of the Church, St. Theresa of Avila and St. Catherine of Siena; the early martyrs, such as Agatha, Agnes, and Lucy; American saints, such as Mother Elizabeth Seton and Kateri Tekawitha; Mary Magdalene known as "the Apostle of the Apostles;" and the innumerable simple, unnamed women of faith who served quietly in their roles as professional women, mothers, wives or religious.



Continued —page 10

WFF - CPC Conference



Above — Top: *Left* - California Carmelites take a break; *Center* - Mother Vincent Marie, OCD, at podium; *Right* - Bishop Austin Vaughan.

Bottom: *Left* - Briget Alor, of Onitsha diocese, Nigeria, resting after her grueling journey; *Right* - Father Mitchel Pacwa, SJ, and Karl Keating enjoying the Saturday banquet.

Facing Page: *Left* - Helen Alvare and Bishop John J. Myers chat between talks. *Right* - Father Paul Mankowski, SJ, (reading) and Father Stephen Langridge.

St. Louis, October 11-13, 1991



91 Conference — Continued from page 1

religious and moral education, transmitting the Faith within the home, and how both the special gifts and concerns of Catholic women can be made of most use to the Church. Some of the chief concerns revealed in these conversations will be communicated to our bishops.

Panelists for the “Domestic Church” session were **Mother Vincent Marie Finnegan, OCD**, Prioress of her community of Discalced Carmelites in Los Angeles and chairman of the administrative board of the CPC; **Father Stephen Langridge**, of the Archdiocese of Southwark, England, a theologian and parish priest; **Karl Keating**; and **Helen Hull Hitchcock**, of WFF.

Donna Steichen, author of *Ungodly Rage* (reviewed in Summer '91 VOICES), gave the banquet address on Saturday evening. Her talk “In the Catacombs: Catholic Survival Today,” underscored other speakers’ emphasis on the fact that widespread dissent within the Church will require heroic action on the part of Catholics who are faithful to the Church’s teachings.

Mother Angelica was the 1991 Faith & Family Award recipient for her apostolate supporting the Catholic faith and families. As her health did not permit her to attend, the Award was received on her behalf by **Father Pacwa**. Previous recipients of the Award have been Ann O’Donnell, Monsignor George Kelly, Cardinal Carberry and Cardinal Gagnon.

Compline followed the banquet, with **Father Ralph Wright, OSB**, of the St. Louis Benedictine Abbey as celebrant.

Helen Alvare, a director of the U.S. Bishops’ Secretariat for Pro-Life Activities, addressed the group Sunday morning on

the way in which pro-life activity can, itself, be a means of true evangelization, and gave concrete ideas and methods which can be effective in addressing fundamental questions.

Bishop Austin Vaughan, noted for his active involvement in abortion “rescues” and for his forthright defense of Catholic teachings, outlined, in his talk, the moral crisis which the Church now faces, from within, as well as from outside the Church, and how this situation demands our response. He spoke of the distress of mainstream Catholics, finding themselves marginalized and ignored by “progressive” Catholics who increasingly dominate official structures within the Church. Bishop Vaughan was also principal celebrant and homilist at the closing Mass at the Old Cathedral, which was also the parish Mass.

Conference participants represented a wide spectrum of women in the Church. All ages, from young students to very elderly — all states in life, religious and laity, single women, professional women and mothers of children of all ages were represented. This “women’s conference” also included many men, notably husbands, clergy, students and seminarians. A surprise visitor to the conference was **Augustin, Cardinal Mayer**, formerly of the Vatican Congregation for Divine Worship and Ecclesia Dei. Cardinal Mayer was in the area for the profession of Poor Clare nuns in Belleville, Illinois.

The conference sessions were taped, and are available from the Daughters of St. Paul (see order form page 15.)



However, it is to a modern martyr that I wish to turn in summary—Blessed Edith Stein. After her conversion from Judaism, this accomplished philosopher wrote:

Of course religion is not just something for a quiet corner and a few hours of leisure; it must be the root and ground of all life, and this not only for a few chosen ones, but for every Christian (of whom, indeed, there is always only a small number.)

...Immediately before, and a long time after my conversion, I thought living a religious life meant to abandon earthly things and to live only in the thought of the heavenly realities. Gradually I have learned to understand that in this world something else is demanded of us, and that even in the contemplative life the connection with this world must not be cut off. I even think that the more deeply a soul is drawn to God, the more it must also go out of itself in this sense, that is to say into the world, in order to carry the Divine life into it.²⁸

We are all called to carry Divine Life into the world. In this we follow that first Christian who so perfectly bore God into the world that she is known by the name, "God-Bearer," the *Theotokos*. But now, as James, Cardinal Hickey reminds us, ...we have to carry Jesus as Mary carried him: no longer to Ainkarem but to our schools and universities; no longer to the Temple or to Egypt but to the halls of government, to our laboratories and factories; no longer to Nazareth but to the homes and families of all the world, inviting each and every human being to receive Jesus. Indeed, we must invite them to become the very brothers and sisters of Jesus and with him true sons and daughters of Mary.²⁹

This is our calling as disciples.
This is our responsibility as missionaries.
This is our joy as Christians.



NOTES:

- 1 *Christifideles Laici*, 55.
- 2 *Redemptoris Missio (RM)*, 33.
- 3 *RM* 34.
- 4 *Ad Gentes (AG)*, 11.
- 5 Papal Message for World Mission Day, October 20, 1991, *Mission: The Right and Duty of Every Christian*.
- 6 Joseph, Cardinal Ratzinger with Vittorio Messori, *The Ratzinger Report* (Ignatius Press: San Francisco, 1985) 196-197
- 7 *RM* 17.
- 8 *Gaudium et Spes (GS)*, 22.
- 9 *GS* 39.
- 10 Quoted in "Vocations," *National Catholic Register*, October 13, 1991, 4.
- 11 Papal Message for World Mission Day, 1.
- 12 Matthew 28: 16-20
- 13 *Redemptoris Hominis (RH)* 10.
- 14 I Corinthians 9: 16b.
- 15 Quoted in Bishop James Malone, "The Basics of Re-Evangelization," *Origins* (Vol. 21: No. 11 August 15, 1991), 183.
- 16 *RM* 37.
- 17 *Women for Faith and Family, et. al.*, "Statement on Feminism, Language and Liturgy," 1989.
- 18 *AG* 23.
- 19 *Rm* 65.
- 20 Papal Message for World Mission Day, 2.
- 21 Ephesians 6: 18-20.
- 22 Papal Message for World Mission Day, 2.
- 23 *RM* 79-80.
- 24 *RM* 42.
- 25 *RM* 69.
- 26 *RM* 42.
- 27 Quoted in Dorothy L. Armstrong, "Unique Opportunities of Women Evangelists," *New Evangelization 2000*, (Issue 15, p.3.)
- 28 Quoted in Ralph McInerny, "A Civilizing Force," *Notre Dame Magazine* Vol. 20, No. 2 (Summer 1991).
- 29 James Cardinal Hickey, *Mary at the Foot of the Cross* (Ignatius Press: San Francisco, 1988) 132.



Messages from Our Bishops...

We are pleased to share with you messages sent to the 1991 Conference of Women for Faith & Family and the Consortium Perfectae Caritatis. We know you will be heartened by this expression of solidarity, encouragement and support from our Holy Father and from our bishops—and we know they intend to include all those associated with us in extending these words and blessings.

A Blessing from Pope John Paul II from Archbishop Agostino Cacciavillan, Apostolic Pro-Nuncio to the United States

I was pleased to hear of the joint meeting of the Consortium Perfectae Caritatis and the Women for Faith and Family to be held in St. Louis..., and have the distinct privilege of conveying to them through [Archbishop John May] the heartfelt greetings and prayerful good wishes of His Holiness, Pope John Paul II.

It is especially appropriate that these distinguished groups would focus on the recent encyclical of the Holy Father, *Mission of the Redeemer*. As religious and lay women, the members of these organizations have been noted for their dedication to the evangelization encouraged by His Holiness. May their assembly serve to deepen their commitment to proclaim the truth of the faith in their various apostolates for the authentic benefit and welfare of family, society, and culture.

As a sign of his spiritual solidarity and esteem, His Holiness imparts to all his Apostolic Blessing granted through the intercession of Our Lady, Queen of the Missions, and St. Therese, the Little Flower, the patroness of the missions. To the sentiments of the Holy Father, I add my own regards.

James, Cardinal Hickey, Washington, D.C.

I congratulate you on the theme chosen for your seventh annual conference: evangelization. So often the Church is cast in a defensive posture of merely reacting to the challenges posed by modern culture. In fact, however, the Lord has entrusted to the Church words that are 'spirit and life' — a Gospel that is filled with saving truth and power. As women of faith, you have a vital role to play in spreading the Gospel, especially in your families but also among friends, acquaintances and co-workers. You are called to bear witness to the truth of the Gospel by witness of your lives.

I pray that this important Conference will be a time of grace and blessing for all the participants.

Anthony, Cardinal Bevilacqua, Philadelphia

This year's Women for Faith & Family Conference focusing on the theme of women's role as 'Laborers in the Lord's Vineyard' will, I am sure, be most fruitful. Both the Conference and its theme are of great importance in the Church today. Having forums for the presentation of viewpoints on key issues in the light of the Church's teaching is a valuable service, for

which I thank you.

Be assured of my prayers for the success of the Conference. I extend to you and to all the participants at the Conference my warmest best wishes and my blessing.

John, Cardinal O'Connor, New York

The Church today is in need of dedicated people such as yourselves. My prayers and good wishes are with you all as you consider the role of Catholic women and families in the work of evangelization. May the Lord of the Harvest send many more laborers into His Vineyard and may your work bear abundant fruit for the Church.

Archbishop John L. May, St. Louis

I am happy to forward to you a copy of a letter which I received recently from the Apostolic Pro-Nuncio, Archbishop Cacciavillan. I want to add my own good wishes for the success of your conference which will be held here in St. Louis next month. Your work, especially on behalf of the family, is very much needed in our community at this time.

Archbishop Daniel E. Sheehan, Omaha

I am pleased to see the emphasis on Family and Evangelization that will be highlighted in your Seventh Annual Conference. The family has been battered and even ridiculed of late in popular magazines and in film, and it is time for all Catholic people, especially Catholic women, to emphasize the importance of solid and substantial family life in the providing of the kind of virtuous living that is necessary in a healthy society. Certainly to make God's presence felt, we must have a strong realization of His loving concern for the way we treat each other in our family relationships. If Catholic women and religious can give us strong leadership and furnish an impetus to strengthen family life, then we can certainly hope for a greater realization of God's Kingdom amongst us. To accomplish this, we need the faith filled vision that has been an earmark of Women for Faith & Family.

Bishop Rene H. Gracida, Corpus Christi

It is with pleasure that I write to congratulate you for your interest and participation in the seventh annual Women for Faith and Family Conference. Your contributions to the work of the Church have continually been recognized by the clergy as well as the laity. I applaud you for taking such an active role

Bishops Letters — Continued

in ministering to the people of God. I am thankful for your genuine interest in participating in the evangelical mission of the Church as 'Laborers in the Lord's Vineyard.' I pray that you may be guided by the Holy Spirit as you seek to address the needs and concerns expressed in the Holy Father's encyclical, *Mission of the Redeemer*.

Asking God to bless you and your reunion, and assuring you of a remembrance in my Masses and prayers...

Bishop Alfred C. Hughes, Archdiocese of Boston

Please extend to the participants in the seventh annual Women for Faith & Family conference my happiness that you will be gathering to address evangelization in the Church. Certainly the Holy Father's recent encyclical, *Mission of the Redeemer*, expresses a critically important message for our time. May God be with you in your deliberations.

Bishop Thomas J. Welsh, Allentown

It is a privilege to extend a greeting to all of you—Consortium members and Women for Faith & Family — assembled in St. Louis.

From the depths of the Virgin's faith at the Annunciation and the Visitation, the Church derives the truth about the God of the Covenant: the God who is Almighty and does 'great things' for man: 'holy is His name.' (*Redemptoris Mater*, N 37) Those words of Our Holy Father I offer to you as a reflection and a prayer. If there ever was a time the Catholic Church and Catholic women need Our Lady, it is now. May she guide your meeting and your work and each of you.

Bishop Edward M. Egan, Bridgeport

Heartfelt best wishes on the occasion of the Seventh Annual 'Women for Faith and Family' Conference. Be assured of my prayers for a most successful and grace-filled gathering. May the Lord and His Mother keep all the participants ever in their care.

Bishop James C. Timlin, Scranton

Many thanks...for all you are doing on behalf of faithful women throughout the country.

It is refreshing to know that there are many women out there who are not angry, but rather are filled with grace and determination to build up the Body of Christ. May God bless your goodness and you have my best wishes for an enjoyable and fruitful conference.

Archbishop James J. Byrne, Dubuque (ret.)

I approve your position regarding your Catholic Faith and your attitude toward the Family. Be patient with the difficulties in the world. Keep Our Lady foremost. Jesus will bless you.

Bishop David B. Thompson, Charleston

As Women for Faith & Family gather with the Consortium Perfectæ Caritatis to focus on our Holy Father's encyclical, *Mission of the Redeemer*, I wish all participants every blessing

and success in their deliberations, especially those which will foster women's genuine role in life, under God and within our holy Church.

May your annunciation of this meeting on the day of Mary's glorious Assumption bring many to join in your efforts to retain women's dignity and to keep faith with their noble position in our salvation history. You are in my prayers.

Bishop Glennon P. Flavin, Lincoln

Keep up the good work. It is important that the voices of orthodox Catholic women be heard. At a time when the Faith suffers from ignorance, infidelity, indolence, selfishness and indifference, it is heartening to meet Women for Faith and Family who know the Faith, love the Faith, live the Faith, propagate the Faith, and are willing to die for the Faith. May their tribe increase!...

Bishop William G. Connare, Greensburg (ret.)

As one of the retired bishops, I am grateful for your recent letter concerning your conference next month. I wish you well in this continuation of your blessed mission in the Church today. As one who in my earlier days had the privilege of promoting the Society for the Propagation of the Faith, I am pleased to note your conference will focus on the Holy Father's recent encyclical, *Mission of the Redeemer*. This is truly one of his finer messages to the Church, and our Catholic women with their families can do very much to promote the evangelical mission of the Church throughout the world. Please share my greetings with all who join you in this conference. ... Asking the Lord's choicest blessings upon you and all who assemble with you on this occasion...

Bishop James P. Keleher, Belleville

Greetings and best wishes from the Catholic Diocese of Belleville in Southern Illinois. May the Lord's presence be felt among you and may His Spirit of wisdom guide your every deliberation.

Five hundred years ago, the Cross came to the Americas; five hundred years ago, the Eucharist began to be celebrated on these shores; five hundred years ago, the echo of the Gospel Proclamation began to reverberate in our part of the world.

Beginning with Columbus and the missionaries who accompanied him, the evangelization of the Americas began in earnest. We celebrate the fact that for 500 years the faith has survived and even thrived in our land.

What we celebrate is the passing on, the continuity of the Catholic tradition for five centuries. May I add that all the efforts of missions and missionaries would have been in vain without the faithful women and the fervent families who accepted the gift of faith as a Pearl of Great Price. And due to them, this treasure has been shared with succeeding generations and become the Catholic heritage of which we are so proud.

May I thank you, who have dedicated yourselves to growing in appreciation of our tradition, and strive in so many wonderful ways to preserve and promote it. God bless you for your fidelity, for your courage.



Fourth Week

POUR FORTHY POWER, O LORD, and come: assist us by that mighty power, so that by thy grace and merciful kindness we may swiftly receive the salvation that our sins impede: Who livest and reignest with the thee in unity with the Holy Spirit ever, one God, world without end. AMEN.

Christmas Week

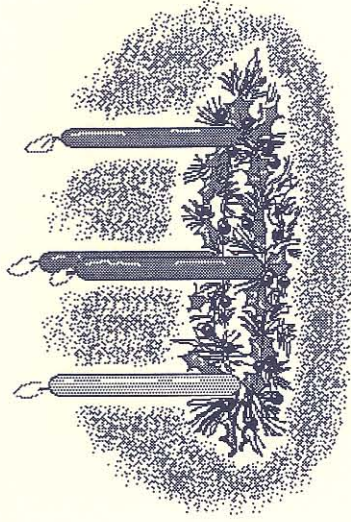
ALMIGHTY GOD, grant, we beseech thee, that we may be illumined by the new light of thine Incarnate Word: May the enlightened faith of our minds shine forth in our works: Through our Lord Jesus Christ, thy Son, who livest and reignest with thee in unity with the Holy Spirit, ever one God, world without end. AMEN.

Octave of Christmas (January 1)

O GOD, through the virginal motherhood of the blessed Mary thou hast bestowed on all mankind the everlasting prize of salvation: Grant, we beseech thee, the grace of her intercession, since it is through her that we have received the Giver of Life, our Lord Jesus Christ, thy Son: Who livest and reignest with thee in unity with the Holy Spirit, ever one God, world without end. AMEN.

Epiphany

O GOD, who on this day hath revealed thine only begotten Son to all the people of the world through the guidance of a star: graciously grant that we may be guided by faithful knowledge of thee to contemplation of thy celestial beauty and majesty: Through our Lord Jesus Christ, thy Son, who livest and reignest with thee in unity with the Holy Spirit, ever one God, world without end. AMEN.



THE ADVENT WREATH

The custom of using Advent wreaths in homes has increased during the past couple of decades, although they have been used in churches in Europe for many generations. The wreath's symbolism of the Advent of Light into the world by Our Lord's birth is clear. The gradual lighting of the wreath, one candle each week of Advent, combined with the liturgical colors of the candles (purple is the penitential color used during Advent and Lent; rose is used only on Gaudete Sunday in Advent and Laetare Sunday in Lent) help to symbolize not only our expectation and joyful hope in Our Lord's first Advent, but also in his Second Coming. During this season we prepare our hearts and our homes to celebrate His birth into our world, of course, but especially to receive Him in preparation for our redemption.

For families with young children, the making of the Advent wreath can be a way to involve even very little children in beginning to learn Christian 'preparation,' not only for celebrating the Christmas holiday, but to make our hearts ready to receive Him. Even small children are very interested in such symbolism as evergreen as representing everlasting life, seed pods, nuts and cones as symbolic of resurrection, fruits as the nourishing fruitfulness of the Christian life. Interesting seed pods and cones can often be found during an



outing — maybe in the park or in the woods, or even in the alley. Evergreen sprigs, fruit and nuts are usually easy to come by. You might want to add a purple ribbon to the arrangement.

The wreath has four candles, one for each Sunday of Advent — three purple and one rose. Holders on wire frames can be found at religious goods stores, or one can improvise by putting individual candlesticks on a round plate or tray. (Get an extra purple candle, since the “first Sunday” candle gets pretty short by the end of the second week.) Also get four white candles to use from Christmas Day through Epiphany. If you have a wire holder, it might be a good idea to put it on a plate so that the whole works can be easily moved, and so that the fresh materials on the wreath can be replaced whenever necessary. This also keeps candle wax off the table.

On the first Sunday of Advent, you may want to bless the wreath and sprinkle it with holy water before the first purple candle is lit. The appropriate Advent collect can be said as the candle[s] are being lit each day of the week, followed by the blessing before meals, if you use the wreath at mealtime. The second Sunday, two purple candles are lit, the third Sunday, two purple and one rose, and the fourth Sunday, all four candles. On Christmas Day, the greens and decorations are all replaced with fresh ones, and four white candles replace the purple and rose.

Some families might want to use the wreath as a mantle or table decoration in the living room, and light it during family prayers in the evening. Our family lights the wreath at every meal, so we use it as a centerpiece on our kitchen table. Children who are old enough take turns lighting the candles. (The littlest ones get to blow them out at the end of the meal.)

The Church’s Collects for Advent used with the wreath in homes may help reinforce the message of the Church to her people during this important season of the liturgical year. Other prayers may be added, such as the Angelus — especially if your family lights the wreath at mealtime.

The prayers printed here are faithful translations of the Latin collects.

COLLECTS FOR ADVENT AND CHRISTMAS

These prayers may appropriately be said every evening when the Advent wreath is lit.

“Stir-up” Sunday was the signal to begin to “stir up” the fruits for the baking of Christmas cakes and puddings, which would then be nicely aged on Christmas Day.

First Week

STIR UP THY POWER, O LORD, and come: be our protector and rescue us from the dangers that beset us through our sins, and a redeemer to deliver us: Who livest and reignest with God the Father in the unity of the Holy Spirit, ever one God, world without end. AMEN.

(This prayer to be said after other prayers throughout Advent.)

Second Week

STIR UP OUR HEARTS, O LORD, to prepare the paths of thine only-begotten Son: that we may worthily serve thee with hearts purified by his coming: Who livest and reignest with God the Father in the unity of the Holy Spirit, ever one God, world without end, AMEN.

Third Week

WE BESECH THEE TO LISTEN to our prayers, O Lord, and by the grace of thy coming, enlighten our darkened minds: Thou who livest and reignest with God the Father in the unity of the Holy Spirit, one God forever and ever, AMEN.

(The third Sunday in Advent is Gaudete Sunday, so called from the Antiphon, “Gaudete in Domino semper: iterum dico, gaudete...” [rejoice in the Lord always, again I say, rejoice...], which reminds us to rejoice in our redemption. On this day rose colored vestments are traditionally worn, flowers may be on the altar, and the rose colored candle is lit on the Advent wreath.)

WFF Order Form

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- 491 ___ KEATING, Karl - "The Search for Catholic Answers"
- 914 ___ LANGRIDGE, The Rev. Stephen - "Dissent and Evangelization" (CPC)
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- 791 ___ STEICHEN, Donna —Banquet address, "In the Catacombs: Catholic Survival Today"
- 891 ___ ALVARE, Helen - "Conversion to the Good News—Conversion to Life"
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International News

NIGERIA - Mrs. Bridget Alor, of Onitsha Archdiocese, Nigeria, attended the WFF/CPC Conference (*see photo on page 8.*) She was the only one of three expected delegates from her country to attend, the others being denied exit visas as they were about to depart for the U.S. Her presence at the 1991 conference represented the fruition of efforts beginning in 1989 by Archbishop Stephen Ezeanya and Mrs. V.V.I. Okoye to send women to the WFF conference, with the hope of setting up a "branch" of WFF in the Onitsha Archdiocese. Mrs. Okoye is a member of the International Council of the Pontifical Council for Culture. Nigerian immigration regulations are very tight, and the 1989 efforts ended in disappointment. Mrs. Alor

was able to be in St. Louis for only one day before her long journey back to Lagos via Rome.

GREAT BRITAIN - The Rev. Stephen Langridge, who addressed the WFF/CPC conference, is in contact with the Association for Catholic Women based in England. Father Langridge was able to spend a few days in St. Louis following the conference, and exchanged information and news with WFF St. Louis staff.

COLOMBIA - The Affirmation for Catholic women was reprinted in Spanish in the newsletter of the **Fundacion Derecho a Nacer** (Foundation for the Right to Life), a prolife organization in Bogota, Colombia. Signatures to the Affirmation have been received in the WFF office.

New Lent & Easter 'Family Sourcebook' to Appear Soon

"Family Sourcebook for Lent and Easter," the second in WFF's Catholic Culture series, is scheduled for printing in time for the 1992 Lenten season. The Lent/Easter book will provide history and traditions of observance of Lent within the Catholic Church, and will include ideas and suggestions for observing this important season of the Church year in Catholic homes.

The goal of these Sourcebooks is to deepen understanding of the Catholic faith, to intensify appreciation of the rich religious and cultural heritage of our faith, and to help families in their mission and vocation as primary transmitters and teachers of the Catholic faith, the "Domestic Church."

The new book, produced by WFF staff

members, will be spiral bound and illustrated with line drawings. It will include special devotions for use during Lent, activities, special foods, music and many other helpful ideas and information for the season—from Mardi Gras and Carnival to Easter Day. It will include articles on the spiritual value of fasting and types of fasting, symbolism of such things as ashes on the first day of Lent, the

significance of the Passover, veneration of the Cross, and many other traditions, and it will contain treasures of Catholic prayer and worship through music.

WFF's Sourcebooks make excellent holiday presents, especially for families with young children. To reserve your copy (or copies), see order form (*page 15 inside.*)



Advent Prayers Inside

As our gift to you, we present a special 'clip and save' folder of Advent prayers for use with family Advent wreaths this season.

You are free to copy this for family members or friends. These classic prayers, and many other suggestions for observing this season of the Church year, are included in the

Advent/Christmas Family Sourcebook

(see order form)



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